

SHRIMAD BHAGAWATAM

Vol 1

Abridged by
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IN SACRED MEMORY

of

The late philanthropist, SHETH SHREE MAFATLAL GAGALBHAI, this treasure of knowledge, the crown of Hindu mythology, epitomising systems of Indian philosophy, this abridged edition of Shrimad Bhagawat in English is respectfully dedicated to him in all humbleness by the Trust for his manifold qualities of head and heart.

RAMANLAL K. SHASTRI

'Bhagawat Bhushan'

for and on behalf of

Shri Janata Janardan Bhagawat Trust

Ahmedabad-7.

तदेव रम्यं रुचिरं नवं नवं ।

तदेव शश्वन्मनसो महोत्सवम् ।

तदेव शोकार्णवशोषणं नृणां ।

यदुत्तमश्लोकयशोऽनुगीयते ॥

I have grent pleasure in putting before the general:public the English version of the Gujarati-Sanskrit abridged edition of Shrimad Bhagawat by Shri Ramanlal K. Shastri, the Managing Trustee of this Trust. The English translation has been properly done and hope it will be received by the public with the same warmth with which the Gujarati version was received. The translators are the trustees of this Janata Janardan Bhagawat Trust and they have out of sheer regard and respect for Shrimad Bhagawat translated it for the Trust without any consideration or reward. The Trust appreciates their efforts and thanks them for all they have done for the publication to help the Trust.

I am very thankful to all those who have helped the Trust by their kind donations.

I congratulate Shri R. K. Shastri, our Managing Trustee for successfully piloting this publication which will soon be inaugurated by Sheth Shri Arvind Mafatlal, who has rendered considerable help for this publication.

I wish the Janata Janardan Bhagawat Trust godspeed and hope it will flourish from publication to publication and present material to the people for their good and well being.

MATHURDAS MANGALDAS
President,
Janata Janardan Bhagawat Trust

FOREWORD

In India, religious literature has grown side by side with the growth of religion and worship, and with the social changes that inspired them. The earliest religion of the Aryans in India was that of offering sacrifices to various heavenly and terrestrial gods with a view to gaining material prosperity in the form of happy families, valiant sons, fertile lands and conquest over enemies. The literature required to implement such a religion was provided by the hymns of the Vedas and the prose treatises called the Brahmanas. On the social side, we find that the developement of social classes such as the Priests, the Rulers etc., was reflected in religious practices and liturgical works. As the institution of sacrifice became complicated and lengthy, the special class called the Brahmins mastered the ceremonies, the Vedic texts and the art of producing fire by friction. The wealthy, landed class, called the Rajanyas or the Kshatriyas, came into existence to look after the safety of the people and property. Two more classes, the cultivators and the workers also came into existence as the provision of food and tending of cattle assumed importance in course of time. Thus the four Varnas (castes) mentioned in the Vedas became a distinguishing work of the Aryan society. Also the four stages in life of individuals consisting of (a) the student's life, (b) the householder's life, (c) the life of retirement and meditation, and (d) the life of final renunciation of worldly interests—the ashramas, as they are called—came to be distinguished. In response to the needs of the ashramas, various courses of learning the Vedas and worldly sciences, such as archery, agriculture, poetry, medicine, etc., also developed. This development came, where the Aryans had taken to comparatively stable and quiet life. The blessings of quiet life began

to show themselves. The Aryans developed sciences and arts such as astronomy, mathematics, grammar, etymology, philosophy, logic and what not. These came to be regarded as the *Vedangas* (Limbs of the Vedas) as they helped to understand the Vedas and their importance. The final culminating period of Vedic literature produced the famous philosophical works called the *Upanishads* (or the *Vedants*, i. e. the end or culmination of the Vedas). Later writers like Jaimini, Badarayana, Kanada, Gotam codified them into *Sutras* or aphoristic statements on which later teachers wrote explanatory and exegetic works called *Bhasyas*, which gave rise to six systems of Indian philosophy. In the cities, teachers were busy codifying social, religious, spiritual practices, and the great literature of *Smritis* by Manu, Yajnavalkya, Parashara, and so on came into existence. They also regulated secular transactions, called *Vyavahara*, and established the procedures to be followed in law courts. The modern legal system of India is mainly based on these law-givers like Manu, Yajnavalkya and others.

On the religious side the taste and practices changed. Though the old religion of sacrifice was never abolished, new forms of worship developed in which the ancient Vedic gods like Vishnu, Rudra, etc. assumed more human forms and their worship as human beings, called *puja*, developed. This led to the various branches of Hinduism. The Shaivism or the worship of Shiva (Rudra); the Vishnuism or the worship of Vishnu; the Saktism, the worship of the female aspect of god, responsible for creation, sustenance and destruction of the universe; the worship of the Sun, the worship of Ganapati or the elephant-god; and so on.

The worship of personal god created a need for the corresponding literature which was an answer in the production of the famous epic literature consisting of *Ramayana* and *Mahabharata*. They propounded the theory of incarnation of God, how God, in order to help his devotees and the world often takes birth or the human form and guides people to the path of religion by his own actions. Rama and Krishna were the two most famous and prominent incarnations praised in *Ramayana* and *Mahabharata* respectively. These epics cast such a spell on Hindu community, that the works have been translated, abridged, paraphrased in all

languages of India and the religious forms of worshipping Rāma and Krishna developed and are developing even in our own time. As time passed, various anecdotes, stories, exploits, mythical descriptions developed round these gods. They became so enormous that a need for codifying them arose. Thus arose the literature called Puranas, the encyclopedic work in which not only the stories connected with gods and goddesses, their various incarnations and exploits were included, but every kind of old stuff not covered by earlier literature was collected, and eighteen colossal works were composed after the names of various gods and dieties as Agnipurana, Vayupurana, Sivapurana, Devipurana, Vishnu-hurana, Bhagawatapurana, each containing thousands of verses and innumerable anecdotes, stories, prayers, philosophical exegetics. The Purana literature represents the largest religious literature in the world in point of size and bulk. There are some minor Puranas also called the upapurana. Shrimad Bhagawata is one of these Puranas and being composed almost at the end of the Purana period represents all the good points and developments in different Puranas. It is attributed to Vyas and is in the form of a dialogue between Vyasa's son Shukadeva and the King Pareekshita, a decendent of Pandvas. It aims at teaching the worship of Vishnu and his incarnations, ten in number in a general way, but is specially meant to teach devotion (Bhakti) of Shri Krishna, the most prominent incarnation of Vishnu. It says that knowledge (jnana), distaste for worldly affairs (vairagya) and devotion (Bhakti) to Lord Krishna leads to final emancipation or freedom from the worldly bondage and grants the happiness of perpetual company and worship of Vishnu.

This is the most popular Purana in India at present and its recitations, lasting for a week (called Saptaha) are held over India in hundreds of places every year. But for an ordinary person it is very big and takes long time to read it for himself. Shri Ramanlal K. Shastri a well known scholar of the Purana has abridged it with Gujarati translation and the Bhagawata Trust of Ahmedabad has published it. This abridgement became so popular that it was thought desirable to publish an English translation of it so that people of other parts of India and outside it can be benefitted by it.

Shri Bhimbhai D. Mehta and Shri Krishnashanker Vyas have translated it into elegant English and the same is published for non-Gujarati readers. It is hoped that the work will receive hearty welcome it deserves from readers for whom it is meant.

Shivaratri, Samvat 2030
20 February, 1974.

Dr. T. N. DAVE

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"BHAVA BHUTI"

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AHMEDABAD-15.



PREFACE

It is a convention mostly observed by the writers that a book should have a preface introducing the subject matter to the readers. Preface is a bird's eyeview of the realm of letters factually, intelligently and artistically set to shape to a pattern visualised by the writer, be it a story, a fiction, history, religion, poetry etc. Here we have in this volume stories and accounts dexterously woven in the warp and woof of religion and philosophy that has devotion, knowledge, restraint and the sport of immaculate love of the divine, as the design and colours that beautify this woven fabric. Maharshi Vyas has coalesced the culture of the Vedas and the Upanishads with the tradition of the Puranas that has flowed down these millenniums and sustained the Sanatan Dharma of Bharatvarsha, and will sustain it even in this age of science and technology because this ancient culture has the elasticity to embrace all these new dimensions in which our society grew.

In our cultural heritage, we have the legendary literature of four hundred thousand verses in which Shrimad Bhagavat stands at the summit. The cause of this exalted status is the marshalling of diverse systems of philosophy so skillfully done by Maharshi Vyas. This presentation of the apparent perfection by the Maharshi raises questions which are highly thought provoking and calls for investigation and research by the vigilant and the wise. Some of them are—

1. Who is the creator of this cosmos, this universe, that upholds this ancient order of the day to day conduct, in mathematical precision and perfection.
2. The trees, the leaves, the animals, the birds, the sun, the moon, the

high soaring mountains, the vast oceans, the composition of foetus in the mother's womb, the ether, wherein rotate and revolve without any stay or support countless orbs of universe, the earth that supports all beings, matter, and objects, water the life giving essence, heat that shines, digests and delights; the Atman, that becomes manifest from the unmanifest, creates, sustains and desolves the universe and disappears.

3. Which is the true form of death? Who am I? Who art thou? Who is that? Time gait of action, *disparity in nature between the children of the same parents, the seven variegated colours in a peacock's plumage, sweet melody of the singing birds and the majesty of a lion.* Who created all this for what purpose and with what end.

This and many other questions of a like nature confront the human mind a challenge to his acumen. To solve some out of these even a life time's labour has been rendered futile. Many such questions were raised by the seers of Upanishads. Bhagawat has also raised such questions in substance with brevity. The philosophers of yore have endeavoured to reply to these questions as plausibly and as explicably as they possibly could, nevertheless the questions have remained inscrutable. Modern science also endeavours and attempts to render scrutable the inscrutable. How far they will succeed is a matter for posterity to decide.

One of the eminent philosophers of the West has said that these questions are the source of human miseries. They may, therefore, be left alone and not bothered with. The experience of the wise and the great tells us that this mundane happiness with all its glamour will not liberate us from miseries nor will it ever endow that peace eternal so earnestly craved by mankind. So, this mundane happiness which is illusory like a mirage should be shunned by the prudent and the discreet.

The world is a direct perception and as such it gives us direct knowledge of its constituents. The scriptures are the supporting receptacles of this knowledge. Amongst these Shrimad Bhagawat enjoys a status unequalled in the realm of religion because the relation of Shrimad Bhagawat and the Vedic expositions is that of the container and the

contained. That is why Bhagawat is called the manual of (the perfect, the accomplished recluse) Paramahansas. In that appellation lies the true glory of Shrimad Bhagawat. In a way Bhagawat is the test of the crudes because it has the six systems of Indian philosophy such as Sankhya, Vaisheshika, Vedants, Nyaya, Mimansa and Yoga adumbrated in it, in one form or the other, which calls for a searching mind, mature thinking and a robust sense of understanding.

Maharshi Vyas has done yeoman service to humanity in as much as he has portrayed consummation of true love that is sanctifying and elevating. Along with the remarkable blending of jnan, yoga, and bhakti he has defined the preponderance of essentials of devotion no were else to be found. There is no other literature as authentic as Shrimad Bhagawat on Vaishnava thought says Vallabha and Shri Chaitanya of Bengal. Shrimad Vallabhacharya calls it a treatise on Bhagawad Gita. He does not stop at that but he extols it, gives it a grandeur and equates it with Prasthan Trayi (प्रस्थानत्रयी) the quintessence trio of metaphysics, and the terminology of Shrimad Bhagawat, he calls Samadhi Bhasha (समाधिभाषा), a language which ostensibly looks simple but its meaning is hidden and needs to be revealed by the Guru. For instance, Dharma had thirteen wives, faith, friendship, mercy, peace, contentment, in telligence, talent, modesty, forbearance etc. Through them Dharma had many sons namely benevolence, happiness, fearlessness, pleasure, yoga, arrogance, wealth, memory, prosperity, courtsey etc. Putana the amazon with demoniacal design is ignorance, nescience. Bakasura is deceipt and so on. Bhagawat is replete with such illustration of Samadhi Bhasha in the life of Puranajana and scores of other accounts of a like nature. The readers are requested to look for its elucidation in my book Samadhi Bhasha of Maharshi Vyas, to be published by the trust hereafter.

All the Vaishnawacharya besides Vallabh such as Ramanuja, Nimbark, Madhva Bopdev down to Eknath and Purshottama have contributed comprehensive exposition of Shrimad Bhagawat.

In the evolution of Vaishnavism we find Geeta is the first repository of teachings of Krishna Vasudev. Krishna is referred to as Bhagawan in Geeta. So, Geeta becomes the first authentic pronouncement of Bhagawat Dharma. This Dharma evolves in its full bloom in Shrimad Bhagawat, which is considered the mature fruit of the Vedas. A large number

of saints were attracted to this religion, the stalwarts among them were Narad and Shandilya. According to Bhagawat, Bhagawan Shri Krishna in his blissful nature revealed powers and activities in which the Ras (the dance transcendental) stands highest in the ecstatic exuberance wherein the Gopis were privileged to participate. I will deal at length with Ras in the foreword of my second volume of this book.

Bhagawat is like a museum of wonderful materials culled and chosen that will inspire the students and awaken the ignorant. It has materials for women, children, valiants, historians, artists, geographers, geologists, politicians, literateurs, gods, demons and greatman. It has also material for humanity suffering from ignorance, pride, likes, dislikes, anger and fears, the constituents of bondage. In a sense Maharshi Vyas has furnished umpteen materials for research students and also for the righteous, the unrighteous, the anchorites, the hermits, the merciful and the cruel, for their uplift and deliverance. It embodies the determined substance of all Puranas.

The life accounts of Dhuva, Prahlada, Prithu, Ambarish, Narad and many others who attained the divine grace described in different skandhas are highly eloquent in the praise of devotion and surrender to the Lord. There are others also like Hirnyakashyapu, Shishupal and Rawana, that have attained the divine grace through animosity. The Gopies attained ecstatic bliss of the divine through their immaculate love, free from any taint. The tenth and eleventh skandhas of Shrimad Bhagawat symbolised as the head and heart of the body celestial of the Lord describes devotion, knowledge, restraint and the sport of liberation. Attachment it says to Lord Krishna, forgetful of plurality is restrain. To banish ignorance and illusion from life and be merged in the divine is devotion of pure selfless love. To bloom and be transformed into the eternal from the individual is deliverance, liberation. Bhagawat is unique in its investigation of these aspects of approach to the divine. Thus Bhagawat has shown the different ways to attain the divine be it through devotion and surrender, through animosity or through pure selfless love.

Though much emphasis has been laid on devotion and selfless love by the author and it is this emphasis that lends popularity to this Maha-

purana both in the original and its renderings in the regional languages, so well recieved with reverence by the faithful and the devout, nevertheless, if one dives deep into the language of this monumental composition, he will find a steady under current of knowledge and renunciation flowing sedately that leads him to liberation and attunes him to the Absolute. The very foundation of Shrimad Bhagawat if we observe is laid on the bed rock of truth and knowledge. The very first verse of the book (जन्माद्यस्य यतःसत्यं परं धर्महि) is transparent and sets at rest all controversy of sectarian partisanship. The author is as much sincere in his advocacy of knowledge and detechment (ज्ञान-वैराग्य) of Vedas and Upanishads as he is of devotion and surrender of Bhagavad-geeta. That is why it has earned the glorious appellation of (परब्रह्म संहिता) in the colophone of every chapter. From evolution to dissolution there is hardly any phase in the creation which has not been embellished by the touch of Maharshi in S. Bhagawat. Briefly speaking devotion to the divine tempered with love and knowledge is the sumum bonum of Maharshi Vyasa's endeavours to exhort mankind to the ultimate efflorescence

About eighty ears ago, I published the Gujarati edition of the Sankshipt Bhagawat, which was admired and well received by the Vaishnville public. I, then suggested to the Board of Trustees, that if an English edition of this Gujarati version of Shrimad Bhagawat is published; I am very hopeful that it will be welcomed both in the country and outside by those acquainted with this international language. The Board acquiesced and I proceeded with the work of translation. As is usual (धैर्यादि बहु विघ्नानि) after hurdles and hindrances when faced with despondence, I approached my friends Shri Bhimbbai Mehta and Shri Krishnashanker Vyas who readily responded to my request to translate the Gujarati version of Shrimad Bhagawat into English out of regard and good feeling for me, and I am sanguine that the English reading public will appreciate the translation so well done. Thus a translation which would have cost the trust a fairly big amount running into thousands 'has been done by my friends without any cost or consiedration. I am indeed grateful to them.

Then came the next stage of printing. To get a proofreader for both Sanskrit and English became a headache with us. We tried over half a

dozen, one after the other, and had to wait for months before we could locate one who under our guidance and direction did the job. I am thankful to my friend Shri Bhimbhai Mehta but for whose interest and valuable help in printing, proofreading, and other details the publication of this volume would have been considerably delayed.

Here I take this opportunity of expressing my heartfelt gratitude to our worthy philanthropist magnate Sheth Shree Arvindbhai Mafatlal for his munificence and generosity for donating a very substantial sum for the publication of this English version of Shrimad Bhagawat. I am also thankful to those who have contributed towards the funds of the trust both in big and small measure for other publications to follow as scheduled. My special thanks are due to Shri Ochhavlal Gordhandas Shah, who has donated a sum of Rs. 1,000/- towards the cost of publication of this volume, and also to the trustees of the Lallubhai Karshandas trust for so kindly donating a sum of Rs. 1,000/- towards the cost of publication. Both these donations have encouraged me in reducing the price of this volume. I am very thankful to both of them.

I cannot forget my indebtedness to my learned friend Dr. T. N. Dave, the philologist of repute and an erudite of eminence for going through the typed manuscript of this volume despite his being otherwise preoccupied. His suggestions and directions have been quite helpful to me.

I am also thankful to Shri Manilal Chhaganlal Shah, the proprietor of Shri Nav prarbhat Printing Press for the care and precision which he showed in the publication of this volume.

Lastly in all humbleness I pay my respectful obeisance to Bhagawan Shri Krishna without whose kindness, compassion, and benediction I would not have been able to do a fraction of what little I have done. May the almighty the Supreme Godhead Bhagwan Shri Krishna in his boundless mercy bless the faithful, and the devout readers of this book.

Ramanlal Krishnaram Shasti



SHRI RADHA KRISHNA

॥ ॐ नमः श्रीरुग्णाय ॥

तदेव रम्यं रुचिरं नवं नवं
तदेव शश्वन्मनसो महोत्सवम् ।
तदेव शोकार्णवशोपणं नृणां
यदुत्तमश्लोकयशोऽनुगीयते ॥

॥ ॐ नमो भगवते वासुदेवाय ॥

श्रीमद्भागवतसाहाय्यम्

—*—

अथ प्रथमोऽध्यायः

सच्चिदानन्दरूपाय विश्वोत्पत्त्यादिहेतवे ।

तापत्रयविनाशाय श्रीकृष्णाय वयं नमः ॥१॥

यं प्रव्रजन्तमनुपेतमपेतकृत्यं द्वैपायनो विरहकातर आलुहाव ।

पुत्रेति तन्मयतया तरवोऽभिनेदुस्तं सर्वभूतद्वयं मुनिमानतोऽस्मि ॥२॥

नेमिषे सत्तमासीनमभिवाद्य महामतिम् ।

कथामृतरसास्वादकुशलः शौनकोऽब्रवीत् ॥३॥

शौनक उवाच

भक्तिज्ञानविरागासौ विवेको वर्धते महान् ।

मायामोहनिरासश्च वैष्णवैः क्रियते कथम् ॥४॥

इह घोरे कलौ प्रायो जीवथामुक्तां गतः ।

केशक्रान्तस्य तस्यैव शोधने किं परायणम् ॥५॥

श्रेयसां यद्भवेच्छ्रेयः पावनानां च पावनम् ।

कृष्णप्राप्तिकरं शश्वत्साधनं तद्वदाधुना ॥६॥

सुत उवाच

सर्वसिद्धान्तनिष्पन्नं संसारभयनाशनम् ।

तदहं तेऽभिधास्यामि सावधानतया शृणु ॥७॥

कालव्यालमुत्सप्रासत्रासनिर्वाणहेतवे ।

श्रीमद्भागवतं शास्त्रं कर्त्तुं कीरेण भाषितम् ॥८॥

एतस्मादपरं किञ्चिन्ननःशुद्धयं न विद्यते ।

जन्मान्तरे भवेत्पुण्यं तदा भागवतं लभेद् ॥९॥

GRANDEUR OF THE SHREEMAD BHAGAVATAM

CHAPTER 1

We pray to Shree Krishna, the embodiment of the ultimate Reality, perception and delight, who is the cause of creation, maintenance and destruction of the universe, and who is capable of destroying the three kinds of miseries caused by mental attitudes, destiny and worldly objects 1.

I bow down to that sage Shukadeva, whom Vyasa, distressed by parting with him, who though was not yet invested with the sacred thread; who had no interest in wordly activities and was, therefore, going away with the object of renouncing wordly attachments, called out, "Oh son!" The trees responded to the call, since the sage constituted the heart of all creatures. 2.

Shaunaka, who was capable of relishing the savour of nectar of the accounts (relating to incarnations of Vishnu), bowed down to the highly talented Soota, who was then seated in a religious session in the forest of Nimisha. 3.

Shaunaka said : How can the power of discrimination between the visible world and the invisible spirit, obtained by devotional fervour, spiritual knowledge and freedom from passion, be increased? And how can the devotees of Vishnu destroy the infatuation caused by illusion? 4.

The soul has mostly become demonical in this world in the terrific age of Kali. Which is the best remedy for purifying the soul, which has been overcome with the distress caused by worldly activities? 5.

Please tell us now about the means which would be instrumental in permanently getting into the presence of Krishna, which has religious merit and is the most sanctifying of all sanctifying objects. 6.

Soota said : I will tell thee what has sprung from the logical conclusion of all views, and which destroys the apprehension of metempsychosis. Please hear it attentively. 7.

Shukadeva has composed the sacred treatise entitled "The Shreemad Bhagavata" for the purpose of total destruction of the danger of being swallowed into the mouth of the cobra in the guise of the age of Kali. 8.

There is nothing else than this for purifying one's mind. One could have access to the Bhagavata if one has religious merits of previous births. 9.

परीक्षिते कथां वक्तुं समायां संस्थिते शुके ।
 मुधाकुम्भं गृहीत्वैव देवास्तत्र समागमन् ॥१०॥
 शुकं नत्वावदन्सर्वे स्वकार्यकुशलाः सुराः ।
 कथामुधां प्रयच्छस्व गृहीत्वैव मुधामिमाम् ॥
 अभक्तांस्तांश्च विज्ञाय न ददौ स कथामृतम् ॥११॥
 राज्ञो मोक्षं तथा वीक्ष्य पुरा धातापि विस्मितः ।
 सत्यलोके तुलां वद्ध्वा तोलयत्साधनान्यजः ॥१२॥
 लघून्यन्यानि जातानि गौरवेण इदं महत् ।
 तदा ऋषिगणाः सर्वे विस्मयं परमं ययुः ॥१३॥
 सनकाद्यैः पुरा प्रोक्तं नारदाय दयापरैः ।
 सप्ताहश्रवणविधिः कुमारैस्तस्य भाषितः ॥१४॥
 एकदा हि विशालायां चत्वार ऋषयोऽमलाः ।
 सत्सङ्गार्थं समायाता ददृशुस्तत्र नारदम् ॥१५॥

कुमारा ऊचुः

कथं ब्रह्मन्दीनमुखः कुतश्चिन्तातुरो भवान् ।
 तवेदं मुक्तसङ्गस्य नोचितं वद कारणम् ॥१६॥

नारद उवाच

अहं तु पृथिवीं यातो ज्ञात्वा सर्वोच्चमामिति ।
 कलिनाधर्ममित्रेण धरेयं बाधिताधुना ॥१७॥
 सत्यं नास्ति तपः शौचं दया दानं न विद्यते ।
 उदरम्भरिणो जीवा चराकाः कूटभाषिणः ॥१८॥
 पाखण्डनिरताः सन्तो विरक्ताः सपरिग्रहाः ।
 तरुणीप्रभृता गेहे ज्वालको बुद्धिदायकः ॥१९॥
 आश्रमा यवनै रुद्धास्तीर्थानि सरितस्तथा ।
 देवतापतनान्यत्र दुष्टैर्नष्टानि भूरिशः ॥२०॥

When Shuka was seated in the assembly for reciting the treatise to Pareekshit, gods, with a pot of nectar, came there in a body. 10.

Skilful as they were in securing their interests, all the gods bowed to Shukadeva and told him : " Please accept this nectar and give us the nectar-like treatise. But knowing that they were not true devotees of Vishnu he did not give them the nectar in the form of The Bhagavata-katha. 11.

Similarly, when Brahma, formerly, came to know about the salvation of the king, he was filled with wonder. Thereupon, he fixed scales in his domain of Satya and weighed the means of attaining beatitude therewith. 12.

All other means were found to be lighter and this epic was found to be weightier in estimation. All the groups of sages thereupon were struck with wonder. 13.

The compassionate Sanatkumar and others had formerly recited this epic to Narada and had also told him about the rules of hearing it, in a weekly session. 14.

The four sinless sages, once came down to Vishala (Badarikashram in the Himalayas) with a view to seeking company of saintly persons and beheld Narada there. 15.

The Kumaras said : " O Spiritual Sage ! How is it that Your Reverence has a downcast face ? Why are you depressed with anxiety ? This is not proper for you, since you have renounced wordly attachments. Please tell us the reason. 16.

Narada said : Since I knew that the Earth was the best of all the worlds, I went there. This Earth is, however, being troubled by the age of Kali, which is an ally of unrighteousness. 17.

There is no truth, no practice of penance, no piety, no compassion and no charity there. The creatures there care only to nourish their bellies. They are pitiable and liars. 18.

(So-called) saints are engrossed in heresy. Recluses are amassing wealth. Wives are all powerful in homes. The house-holder's adviser is his wife's brother. 19.

Hermitages, centres of pilgrimage and rivers have been infested by the non-aryans and temples have been despoiled by wicked persons in large numbers. 20.

अट्टशूला जनपदाः शिवशूला द्विजातयः ।
 कामिन्यः केशशूलिन्यः सम्भवन्ति कलाविह ॥२१॥
 एवं पश्यन् कलेर्दोषान् पर्यटन्नवनीमहम् ।
 यामुनं तटमापन्नो यत्र लीला हरेरभूत् ॥२२॥
 तत्रार्थं मया दृष्टं श्रूयतां तन्मुनीश्वराः ।
 एका तु तरुणी तत्र निषण्णा सिद्धमानसा ॥२३॥
 वृद्धो द्वौ पतितौ पार्श्वे निःश्वसन्तावचेतनौ ।
 शुश्रूषन्ती प्रबोधन्ती रुदती च तयोः पुरः ॥२४॥
 दृष्ट्वा दूराद्गतः सोऽहं कौतुकेन तदन्तिकम् ।
 मां दृष्ट्वा चोत्थिता बाला विह्वला चाब्रवीद्वचः ॥२५॥

बालोवाच

अहं भक्तिरिति ख्याता इमौ मे तनयौ मत्तौ ।
 ज्ञानवैराग्यनामानौ कालयोगेन वर्जरी ॥२६॥
 उत्पन्ना द्रविडे साहं वृद्धिं कर्णाटके गता ।
 वचस्त्वचस्चिन्महाराष्ट्रे पुर्जरे जीर्णतां गता ॥२७॥
 तत्र घोरकलेयोंगात्पाखण्डैः खण्डिताङ्गका ।
 वृन्दावनं पुनः प्राप्य नवीनेव सुखिणी ।
 जाताहं युवती सम्यक्प्रेष्टरूपा तु साम्प्रतम् ॥२८॥
 इमौ तु श्रयितावत्र मुतौ मे ह्रिष्यतः श्रमात् ।
 जरठत्वं समायातौ तेन दुःखेन दुःखिता ॥२९॥
 घटते जरठा माता तरुणी तनयाधिति ।
 वद योगनिधे धीमन् कारणं चात्र किं भवेत् ॥३०॥

नारद उवाच

नृणुष्यावृष्टिता बाले युगोऽयं दारुणः कलिः ।
 तेन लुप्तः सदाचारो योगमार्गस्तपांसि च ॥३१॥

Here, in the age of Kali, community waxes on the sale of cooked food, the twice-borns have become the vendors of the Vedas and the beautiful women market themselves as harlots. 21.

Thus observing the blemishes of the Kali-age and moving about on the Earth, I reached the banks of the Yamuna, where Krishna had sported. 22.

I saw there a wonderful sight. O Great sages! Please give me audience. A youthful lady was sitting there in a dejected mood. 23.

Two old men who had lost consciousness and were heaving were lying beside her. The lady was weeping in front of them, while nursing them and trying to awaken them. 24.

Observing this from a distance, I, as such, approached her out of curiosity. On seeing me, the young lady, though confused, stood up and uttered the following words. 25.

"I am known as 'Bhakti' (Devotion to God) and these two men named Jnyana (spiritual knowledge) and Vairagya (detachment from wordly desires) are hailed as my sons. They have been worn out by the power of destiny. 26.

I, as you behold, was born in Dravida, and prospered in Karnataka and at some places in Maharashtra, but became worn out in Gujarat. 27.

My limbs have been shattered by heretics there, due to the advent of the terrific age of Kali. Having, however, arrived in Vrindavana I have again now turned into a fresh youthful and beautiful lady with lovely features. 28.

These my two sons, who are lying here, are being afflicted with distress. They have become decrepit. I am unhappy because of that distress. 29.

It seems proper that the mother should be decrepit and the two sons be lively. O Wise One! Abode of abstract meditation, please tell me what could be the cause in this matter. 30.

Narada said : Young Lady! Hear me attentively. This is the terrific Age of Kali. It has destroyed moral conduct, the cult of abstract meditation and also the practice of performing penance. 31.

जना अघासुरायन्ते शाठ्यदुष्कर्मकारिणः ।
 इह सन्तो विपीदन्ति प्रहृष्यन्ति ह्यसाधवः ॥३२॥
 न त्वामपि सुतैः साकं कोऽपि पश्यति साम्प्रतम् ।
 उपेक्षितानुरागान्धैर्जर्जरत्वेन संस्थिता ॥३३॥
 घृन्दावनस्य संयोगात्पुनस्त्वं तरुणी नवा ।
 धन्यं घृन्दावनं तेन भक्तिर्नृत्यति यत्र च ॥३४॥
 अत्रेमौ ग्राहकाभावात् जरामपि मुञ्चतः ।
 किञ्चिदात्मसुखेनेह प्रसुप्तिर्मन्यतेऽनयोः ॥३५॥
 यदा मुकुन्दो भगवान् क्ष्मां त्यक्त्वा स्वपदं गतः ।
 तदिनात्कलिरायातः सर्वसाधनबाधकः ॥३६॥
 यत्फलं नास्ति तपसा न योगेन समाधिना ।
 तत्फलं लभते सम्पत्कलौ केशवकीर्तनात् ॥३७॥
 विप्रैर्भागवती वार्ता गेहे गेहे जने जने ।
 कारिता कणलोभेन कथासारस्ततो गतः ॥३८॥
 अत्पुग्रभूरिकर्माणो नास्तिका रौरवा जनाः ।
 तेऽपि तिष्ठन्ति तीर्थेषु तीर्थसारस्ततो गतः ॥३९॥
 कामक्रोधमहालोभतृष्णाव्याकुलचेतसः ।
 तेऽपि तिष्ठन्ति तपसि तपःसारस्ततो गतः ॥४०॥
 मनसश्चाजयाल्लोभाद्भ्रमात्पाखण्डसंश्रयात् ।
 शास्त्रानभ्यसनाच्चैव ध्यानयोगफलं गतम् ।
 अयं तु युगधर्मो हि वर्तते कस्य दूषणम् ॥४१॥

भक्तिरुवाच

जयति जगति मायां यस्य कायाधवस्ते
 वचनरचनमेकं केवलं चाकलय्य ।
 ध्रुवपदमपि यातो यत्कृपातो ध्रुवोऽयं
 सकलकुशलपात्रं ब्रह्मपुत्रं नतास्मि ॥४२॥

॥ इति श्रीमद्भागवतमाहात्म्ये भक्तिनारदसमागमो नाम प्रथमोऽध्यायः ॥१॥

People are becoming demonish like the demon Agha and engage in rogucry and other wicked activities. Saintly persons come to grief in this land and wicked persons exult in wordly happiness. 32.

Even now no one cares for thee and thy sons. Since thou hast been neglected by people, who have been blinded with infatuation, thou hast been worn out. 33.

Thou hast, however, again become a fresh young lady on account of thy contact with the land of Vrindavana. Vrindavana is blessed since devotion to Krishna has full play here. 34.

These two, however, cannot get rid of their decrepitude, because none wants them. They have, as if fallen into a sort of slumber on account of spiritual bliss (which they have received here). 35.

The day on which His Divinity Krishna left the Earth and went to His own abode, the age of Kali, which thwarts means of attaining bliss, has arrived. 36.

All the same, what religious merit cannot be achieved with even penance, concentration of mind on God and abstract meditation on the supreme spirit could be achieved completely by reciting the name of Krishna in the age of Kali. 37.

Since Brahmins have been reciting stories pertaining to His Divinity Krishna in all homes without discrimination because of their greed, the main point in reciting the stories has escaped attention. 38.

Even those men, who are engaged in several frightful activities and are atheistic and fraudulent are also residing in the centres of pilgrimage, the real purpose of visiting such centres is, thence, frustrated. 39.

Even men, whose minds are corrupted by lust, anger, excessive greed, and desires are engaged in performing penance. The merit of penance has, therefore, vanished. 40.

The fruit of abstract meditation has also vanished due to failure to control the mind, resort to cupidity religious hypocrisy, and also failure to study scriptures. This is, indeed, the characteristic property of the Age. With whom shall we find fault? 41.

Bhakti said : Victory to your Holiness! Prahlad mastered the "Illusion" about the reality of the world on hearing only one sentence from you. Dhruva also attained the position of the Polar Star through your favour. I bow down to your Reverence, the son of Brahma and the receptacle of entire welfare. 42.

Thus in the *Shreemad Bhagawata Mahatmya* ends the First Chapter entitled "The Meeting between Bhakti and Narada."

अथ द्वितीयोऽध्यायः

नारद उवाच

पृथा खेदायसे बाले अहो चिन्तातुरा कथम् ।
श्रीकृष्णचरणाम्भोजं स्मर दुःखं गमिष्यति ॥१॥

द्रौपदी च परित्राता येन कौरवकश्मलात् ।
पालिता गोपसुन्दर्यः स कृष्णः क्वापि नो गतः ॥२॥

त्वं तु भक्तिः प्रिया तस्य सततं प्राणतोऽधिका ।
त्वयाऽऽहृतस्तु भगवान् याति नीचगृहेष्वपि ॥३॥

सत्यादित्रिषुगे बोधवैराग्यौ मुक्तिसाधकौ ।
कलौ तु केवला भक्तिर्ब्रह्मसायुज्यकारिणी ॥४॥

इति निश्चित्य चिद्रूपः सद्रूपां त्वां ससर्ज ह ।
त्वां तदाऽऽज्ञापयत्कृष्णो मद्भक्तान् पोषयेति च ॥५॥

मुक्तिं दासीं ददौ तुभ्यं ज्ञानवैराग्यकाविमौ ।
कृतादिद्वापरस्यान्तं महानन्देन संस्थिता ॥६॥

कलौ मुक्तिः क्षयं प्राप्ता पाखण्डामयपीडिता ।
पुत्रीकृत्य त्वयेमौ च पार्श्वे स्वस्यैव रक्षितौ ॥७॥

उपेक्षातः कलौ मन्दौ वृद्धौ जातौ सुतौ तव ।
तथापि चिन्तां मुञ्च त्वमुपायं चिन्तयाम्यहम् ॥८॥

कलिना सदृशः कोऽपि युगो नास्ति वरानने ।
तस्मिंस्त्वां स्थापयिष्यामि मेहे मेहे जने जने ॥९॥

न तपोभिर्न वेदैश्च न ज्ञानेनापि कर्मणा ।
हरिर्हि साध्यते भक्त्या प्रमाणं तत्र गोपिकाः ॥१०॥

अलं व्रतैरलं तीर्थैरलं योगैरलं मत्तैः ।
अलं ज्ञानकथालापैर्मक्तिरेकैव मुक्तिदा ॥११॥

CHAPTER II

Narada said : Young lady ! Ah ! Thou art unnecessarily being distressed. Why art thou overcome with anxiety ? Recall to thy mind the lotuslike feet of Shree Krishna and thy misery would disappear. 1.

That Krishna, who had succoured Draupadi from the disgraces meted out to her by the Kauravas and who had cherished the milkmaids, has not gone any where. 2.

Thou, Bhakti, art ever dearer to Him than His own life. His Divinity would visit houses of even low persons, when invoked by thee. 3.

Spiritual knowledge and detachment from wordly desires afford salvation in the three ages of Satya, Treta and Dwapara. In the age of Kali, however, only devotion to His Divinity affords unification with the Supreme Spirit. 4.

Having thus resolved, the supreme spirit created thee in thy true form and then Krishna bade thee foster His devotees. 5.

He assigned to thee Mukti (salvation) as thy maid and both the Jnana (spiritual knowledge) and Vairagya (detachment from worldly desires) as thy sons. Thou wast revelling in great delight from the beginning of the age of Satya to the end of the age of Dwapara. 6.

In the age of Kali, however, thou hast decayed, since thou art afflicted with the disease of heresy. Thou hast adopted these Jnana and Vairagya as thy sons and art keeping them by thy side and affordest protection to them. 7.

These thy sons have grown dull and decrepit due to neglect in the age of Kali. All the same, do away with anxiety. I am thinking of a remedy. 8.

Fair Lady ! There is no age, which can match the age of Kali. I will establish thee in each home-nay, in each person in this age. 9.

Lord Vishnu cannot be won over by performing penance, by recital of the Vedas, by acquisition of spiritual knowledge or by performing religious rites, but he can be won over by devotional fervour, as evidenced by the example of the milk-maids. 10.

Away with religious observances, visits to pilgrim-centres, abstract meditation and ritual sacrifices. Away with other knowledge and religious seminars. Only devotion to Vishnu affords salvation. 11.

भक्तिरुवाच

कृपालुना त्वया साधो मद्व्याधा ध्वंसिता क्षणात् ।
पुत्रयोश्चेतना नास्ति ततो बोधय बोधय ॥१२॥

सूत उवाच

तस्याः यच्च समाकर्ण्य कारुण्यं नारदो गतः ।
तयोर्वोधनमारेभे कराग्रेण विमर्दयन् ॥१३॥
वेदवेदान्तघोषैश्च गीतापाठैर्गुह्यमुद्बुधैः ।
बोध्यमानो तदा तेन कथंचिच्चोत्थितो बलात् ॥१४॥
क्षुत्क्षामो तौ निरीक्ष्यैव पुनः स्वापपरायणौ ।
ऋषिश्चिन्तापरो जातः किं विधेयं मयेति च ॥१५॥
अहो निद्रा कथं याति वृद्धत्वं च महत्तरम् ।
चिन्तयन्निति गोविन्दं स्मारयामास भार्गव ॥१६॥
व्योमवाणी तदैवाभून्मा ऋषे स्थितमिति ।
उद्यमः सफलस्तेऽयं भविष्यति न संशयः ॥१७॥
एतदर्थं तु सत्कर्म सुरर्षे त्वं समाचर ।
तत्ते कर्माभिधास्यन्ति साधवः साधुभूषणाः ॥१८॥
इत्याकाशवचः स्पष्टं तत्सर्वैरपि विश्रुतम् ।
नारदो विस्मयं लेभे नेदं ज्ञातमिति ब्रुवन् ॥१९॥

नारद उवाच

अनयाऽऽकाशवाण्यापि गोप्यत्वेन निरूपितम् ।
किं वा तत्साधनं कार्यं येन कार्यं भवेत्तयोः ॥२०॥
क्व भविष्यन्ति सन्तस्ते कथं दास्यन्ति साधनम् ।
मयात्र किं प्रकृतव्यं यदुक्तं व्योमभाषया ॥२१॥

सूत उवाच

तत्र द्वावपि संस्थाप्य निर्गतो नारदो मुनिः ।
तीर्थं तीर्थं विनिष्क्रम्य पृच्छन्मार्गं मुनीश्वरान् ॥२२॥
वेदवेदान्तघोषैश्च गीतापाठैर्विवोधितम् ।
भक्तिज्ञानविरागाणां नोदतिष्ठत्त्रिकं यदा ॥२३॥
उपायो नापरोऽस्तीति कर्णे कर्णेऽनपञ्चनाः ।
ततश्चिन्तावहः सोऽथ बदरीवनमागतः ॥२४॥

Bhakti said : Saint ! Thou hast destroyed my affliction in a moment, benign as thou art. My sons are, however, unconscious. Kindly restore them to consciousness. Please do. 12.

Soota said : On hearing her request Narada felt compassion for her and began to restore to consciousness her sons by patting them with his finger-tips. 13.

When he tried to awaken them with repeated recitation of the Vedic hymns, treatises on metaphysics and verses from Bhagavadgeeta (The Lord's Song), they somehow became barely awake. 14.

When, however, the sage observed that they were emaciated because of the want of proper nutrition and were sleepy, he was overcome with anxiety as to what he should do. 15.

"Oh ! how could the sleepiness and much more the premature oldness of these two be removed ?" Thus reflecting, O Shaunaka, he remembered God. 16.

Thereupon, there was a voice from the heaven saying : "Sage ! Do not be dejected. There is no doubt that your effort would be successful. 17.

Divine sage ! You should perform a meritorious act. Sages, who are ornaments to even saints, shall tell you what this act is." 18.

This voice from the heaven was distinctly heard by all. Narada, however, was confounded and said : "I do not know what the meritorious act is." 19.

Narada said : What this voice from the heaven has said is enveloped in secrecy. Which means shall I adopt so that these two sons of Bhakti could be benefitted ? 20.

Where could these sages be ? How would they impart to me the means which I shall have to adopt as instructed by the voice from heaven ? 21.

Soota said : After leaving those two sons of Bhakti, to stay behind, Narada set out therefrom. He went from one pilgrim-centre to another, making inquiries from eminent sages on his way. 22.

"When I tried to awaken the trio of Bhakti, Jnana and Vairagya by the recital of the Vedas, metaphysical treatises and the Bhagavadgeeta, they did not rise. (So what is the way out ?)" 23.

People whispered from ear to ear, "There is no other remedy." Thereupon overcome with anxiety he repaired to the forest of Badari. 14.

तपश्चरामि चात्रेति तदर्थं कृतनिश्चयः ।
तावददर्श पुरतः सनकादीन्मुनीश्वरान् ॥२५॥

नारद उवाच

इदानीं भूरिभागेन भवद्भिः सद्गमोऽभवत् ।
कुमारा ब्रुवतां शीघ्रं कृपां कृत्वा समोपरि ॥२६॥
भवन्तो योगिनः सर्वे बुद्धिमन्तो बहुश्रुताः ।
पञ्चदायनसंयुक्ताः पूर्वेषामपि पूर्वजाः ॥२७॥
सदा वैकुण्ठनिलया हरिकीर्तनतत्पराः ।
लीलामृतरसोन्मत्ताः कथामात्रैकजीविनः ॥२८॥
हरिः शरणमेवं हि नित्यं येषां मुखे वचः ।
अतः कालसमादिष्टा जरा युष्मान्न बाधते ॥२९॥
अशरीरगिरोक्तं यत्तत्किं साधनमुच्यताम् ।
अनुष्ठेयं कथं तावत्प्रब्रुवन्तु सविस्तरम् ॥३०॥
भक्तिज्ञानविरागाणां सुखमुत्पद्यते कथम् ।
स्थापनं सर्ववर्णेषु प्रेमपूर्वं प्रयत्नतः ॥३१॥

कुमारा ऊचुः

मा चिन्तां कुरु देवर्षे हर्षं चित्ते समावह ।
उपायः सुखसाध्योऽत्र वर्तते पूर्व एव हि ॥३२॥
अहो नारद धन्योऽसि विस्तक्तानां शिरोमणिः ।
सदा श्रीकृष्णदासानामग्रणीर्योगभास्करः ॥३३॥
सत्कर्म तव निर्दिष्टं व्योमवाचा तु यत्पुरा ।
तदुच्यते शृणुष्याद्य स्थिरचित्तः प्रसन्नधीः ॥३४॥
द्रव्ययज्ञास्तपोयज्ञा योगयज्ञास्तथापरे ।
स्वाध्यायज्ञानयज्ञाश्च ते तु कर्मवित्तृचकाः ॥३५॥
सत्कर्मसूचको नूनं ज्ञानयज्ञः स्मृतो बुधैः ।
श्रीमद्भागवतालापः स तु गीतः श्रुतादिभिः ॥३६॥

"Here shall I perform penance for their benefit," so did he decide. At that time, he saw before him the great sages Sanaka and others. 25.

Narada said : It is my great luck that I have met your Reverences, Kumaras! Please tell me what are the means which the incorporeal speech proclaimed. Please do me the favour of telling me about it soon. 26.

All your Reverences are intellectual and well-informed contemplative sages. Though you are ancestors of even ancestors, you appear to be only five years old. 27.

You reside permanently in Vaikuntha and are exclusively devoted to singing eulogies of Vishnu. You are intoxicated with the liquor of the amours of Vishnu and sustain yourselves only on meditating on the accounts pertaining to Him. 28.

The words "Vishnu is our only resort" are always in your mouths. It is, therefore, that old age, which is ordained by time, does not assail you. 29.

Please tell me in detail how the means, proclaimed by the incorporeal speech, are to be employed. 30.

And tell me how happiness could be brought to Bhakti, Jnana and Vairagya and how could the means be implanted in all communities with loving endeavour. 31.

The Kumaras said : Divine sage! Do not entertain any anxiety about this. Be of joyous mind. Means, which could be employed with ease already exist from yore in this world. 32.

Oh Narada! you are blessed. You are the crest-jewel of men, who are free from wordly attachments! You are foremost among devotees of Shree Krishna and are like the sun among contemplative ascetics. 33.

We are now telling you about that meritorious act which was enjoined by the speech from Heaven. Listen to us with a steady mind and clear intellect. 34.

Ritual sacrifices which are performed with materials, devotional acts of performing penance, abstract meditation, study of sacred literature, metaphysics etc. suggest action. 35.

Learned men have, however, prescribed the devotional act of acquiring spiritual knowledge, which verily suggests only a meritorious act consisting of recital of Shreemad Bhagavatam, which had been (previously) recited by Shukadeva and others. 36.

भक्तिज्ञानविरागाणां तद्घोषेण बलं महत् ।
 प्रजिघ्र्यति द्वयोः कण्ठं सुखं भक्तेर्भविष्यति ॥३७॥
 ज्ञानवैराग्यसंयुक्ता भक्तिः प्रेमरसावहा ।
 प्रतिगेहं प्रतिजनं ततः क्रीडां करिष्यति ॥३८॥

नारद उवाच

वेदवेदान्तघोषैश्च गीतापाठैः प्रबोधितम् ।
 भक्तिज्ञानविरागाणां नोदतिप्रत्येकं यदा ।
 श्रीमद्भागवतालापात्तत्कथं बोधयेष्यति ॥३९॥

कुमारा उचुः

वेदोपनिषदां साराज्जाता भागवती कथा ।
 अत्युत्तमा ततो भाति पृथग्भूता फलकृतिः ॥४०॥
 इदं भागवतं नाम पुराणं ब्रह्मसम्मितम् ।
 भक्तिज्ञानविरागाणां स्थापनाय प्रकाशितम् ॥४१॥
 वेदान्तवेदसुस्नाते गीताया अपि कर्तारि ।
 परितापवति व्यासे मुह्यत्यज्ञानसागरे ॥४२॥
 तदा त्वया पुरा प्रोक्तं चतुःश्लोकसमन्वितम् ।
 तदीयश्रवणात्सद्यो निर्वाधो वादरायणः ॥४३॥
 तत्र ते विस्मयः केन यतः प्रश्नपरो भवान् ।
 श्रीमद्भागवतं श्राव्यं शोकदुःखविनाशनम् ॥४४॥

नारद उवाच

भाग्योदयेन बहुजन्मसमार्जितेन सत्सङ्गमं च लभते पुरुषो यदा वै ।
 अज्ञानहेतुकतमोहमदान्धकारनाशं विधाय हि तदोदयते विवेकः ॥४५॥

इति श्रीमद्भागवतमाहात्म्ये कुमारनारदसंवादे नाम द्वितीयोऽध्यायः ॥२॥

A loud recital of this epic would impart a good deal of vigour to Bhakti, Jnana and Vairagya. Distress will only result from the first two, while happiness will accrue from devotion. 37.

When Bhakti will be joined by Jnana and Vairagya, she would produce the sentiment of divine love and would then revel in the heart of every person and in every home. 38.

Narada said : When the trio of Bhakti, Jnana and Vairagya did not return to consciousness by the recitals of the Vedas, treatises on metaphysics and the Bhagavadgeeta, how would they regain consciousness by the recital of the Shreemad Bhagavata ? 39.

The Kumaras said : The Bhagavata is born of the gist of the Vedas and the Upanishads. The sum of its effect is, therefore, most excellent and of a spiritual character. 40.

This epic named the Bhagavata is equal to the Vedas in estimation and has been manifested in order to bring about concentration of the mind on devotion to God, spiritual knowledge and detachment from worldly affairs. 41.

When Vyasa, who was proficient in the Vedas and metaphysics and who was the author of even the Bhagavadgeeta, was fainting in the ocean of spiritual ignorance full of anguish, you had formerly recited the Bhagavata, which then consisted of four verses. On hearing it, Vyasa had become free from anguish. 42-43.

Why are you then, astonished in that matter so that you are questioning its efficacy ? Hearing of the Shreemad Bhagavata does destroy sorrow and anguish. 44.

Narada said : When a man comes to be associated with saints due to the dawn of his good luck, as the result of his meritorious acts of several births; he brings about destruction of the spiritual ignorance involving lust which is the result of infatuation and then the power of discrimination between reality and illusion dawns. 45.

Thus in the Shreemad Bhagavata Mahatmya ends the Second Chapter entitled "The Dialogue between the Kumaras and Narada."

अथ तृतीयोऽध्यायः

नारद उवाच

ज्ञानयज्ञं करिष्यामि शुकशास्त्रकथोज्ज्वलम् ।
भक्तिज्ञानविरागाणां स्थापनार्थं प्रयत्नतः ॥१॥
कुत्र कार्यो मया यज्ञः स्थलं तद्वाच्यतामिह ।
को विधिस्तत्र कर्तव्यो ममेदं श्रुवतामितः ॥२॥

कुमारा ऊचुः

शृणु नारद वक्ष्यामो विनम्राय विवेकिने ।
गङ्गाद्वारसमीपे तु तटमानन्दनामकम् ॥३॥
यत्समीपस्थजीवानां धैरं चेतसि न स्थितम् ।
ज्ञानयज्ञस्त्वया तत्र कर्तव्यो ह्यप्रयत्नतः ।
अपूर्वसरूपा च कथा तत्र भविष्यति ॥४॥
यत्र भागवती वार्ता तत्र भक्त्यादिकं ब्रजेत् ।
कथाशब्दं समाकर्ण्य तत्त्रिकं तरुणायते ॥५॥

सूत उवाच

एवमुक्त्वा कुमारस्ते नारदेन समं ततः ।
गङ्गातटं समाजग्मुः कथापानाय सत्वराः ॥६॥
श्रीभागवतपीयूषपानाय रसलम्पटाः ।
धावन्तोऽप्याययुः सर्वे ग्रथमं ये च वैष्णवाः ॥७॥

योगेश्वरौ व्यासपराशरौ च छायाशुको जाजलिजहनुमुख्याः ।
सर्वेऽप्यमी मुनिगणाः सहपुत्रशिष्या स्वस्त्रीभिराययुरतिप्रणयेन युक्ताः ॥८॥

वेदान्तानि च वेदाश्च मन्त्रास्तन्त्राः समूर्तयः ।
दशसप्तपुराणानि षट्शास्त्राणि तथाऽऽययुः ॥९॥

गङ्गाद्याः सरितस्तत्र पुष्करादिसरांसि च ।
नगादयो ययुस्तत्र देवगन्धर्वादानवाः ॥१०॥

CHAPTER III

Narada said : I will perform the sacred act of imparting spiritual knowledge to which splendour is lent by the recital of the epic composed by Shukadeva in my effort to establish Bhakti (devotion to God), Jnana (spiritual knowledge) and Vairagya (detachment from worldly attachments). 1.

Please tell me the particular place on this Earth where I should perform the sacred act. Please tell me now also the procedure to be adopted by me. 2.

The Kumaras said : Narada ! we will tell you this; since you are humble and courteous. There is a slope named Ananda near the place where the Ganges enters the plains. 3.

The creatures residing in the vicinity of this slope do not harbour hostility for any one in their minds. You should perform the sacred act of imparting spiritual knowledge there, since you will be able to perform it effortlessly. There the recital of the Bhagavata would be unprecedentedly interesting. 4.

Bhakti and her two sons would go to any place where the Bhagavata is recited. On hearing the recital of the epic, the trio would be rejuvenated. 5.

Soota said : Having said this, the Kumaras accompanied by Narada, hurriedly went together to the bank of the Ganges, for enjoying the recital of the epic. 6.

All those who were the devotees of Vishnu went there running in order to be first in drinking the nectar in the form of the recital of the Bhagavata, since they coveted the sentiment of devotional fervour. 7.

Vyasa and Parashara, the two great devout master saints, groups of sages accompanied by their sons, disciples and wives, principal among whom were Chhayashuka, Jajali and Jahnu came there, with great joy. 8.

The systems of philosophy, the Vedas, sacred formulas, mystical formularities for worship of certain deities, seventeen epics and six sciences similarly arrived there in corporeal forms. 9.

The Ganges and other rivers, Pushkara and other lakes, mountains, deities, divine minstrels and demons also came there. 10.

दीक्षिता नारदेनाथ दत्तमासनमुत्तमम् ।

कुमारा वन्दिताः सर्वैर्निषेदुः कृष्णतत्पराः ॥११॥

वैष्णवाश्च विरक्ताश्च न्यासिनो ब्रह्मचारिणः ।

मुखभागे स्थितास्ते च तदग्रे नारदः स्थितः ॥१२॥

एकभागे ऋषिगणास्तदन्यत्र दिवौकसः ।

वेदोपनिषदोऽन्यत्र तीर्थान्यत्र स्त्रियोऽन्यतः ॥१३॥

एवं तेष्वेकचित्तेषु श्रीमद्भागवतस्य च ।

महात्म्यमूचिरे स्पष्टं नारदाय महात्मने ॥१४॥

कुमारा ऊचुः

अथ ते वर्ण्यतेऽस्माभिर्महिमा शुकशास्त्रजः ।

यस्य श्रवणमात्रेण मुक्तिः करतले स्थिता ॥१५॥

सदा सेव्या सदा सेव्या श्रीमद्भागवती कथा ।

यस्याः श्रवणमात्रेण हरिश्चित्तं समाश्रयेत् ॥१६॥

ग्रन्थोऽष्टादशसाहस्रो द्वादशस्कन्धसम्मितः ।

परीक्षिच्छुकसंवादः शृणु भागवतं च तत् ॥१७॥

तावत्संसारचक्रेऽस्मिन् भ्रमतेऽज्ञानतः पुमान् ।

यावत्कर्णगता नास्ति शुकशास्त्रकथा क्षणम् ॥१८॥

तावत्पापानि देहेऽस्मिन्निवसन्ति तपोधनाः ।

यावन्न श्रूयते सम्यक्श्रीमद्भागवतं नरैः ॥१९॥

वेदादिवेदमाता च पौरुषं सूक्तमेव च ।

त्रयी भागवतं चैव द्वादशाक्षर एव च ॥२०॥

द्वादशात्मा प्रयागश्च कालः संवत्सरात्मकः ।

ब्राह्मणाश्चान्निहोत्रं च मुरभिर्द्वादशी तथा ॥२१॥

तुलमी च यमन्तश्च पुण्योत्तम एव च ।

एतेषां तत्त्वतः प्रार्जुने पृथग्भाव इष्यते ॥२२॥

यद्य भागवतं शास्त्रं वाचयेदर्थतोऽनिशम् ।

जन्ममोदिकृतं पापं नश्यते नात्र संशयः ॥२३॥

Then having been consecrated and assigned seats by Narada, all of them bowed to the Kumaras and took their seats, since they were devotees of Krishna. 11.

Devotees of Vishnu, saints who were free from worldly attachments, recluses and celibates sat in front. At their head sat Narada. 12.

Groups of sages sat in one part of the assembly, gods sat in another part, the Vedas and the philosophical treatises, centres of pilgrimage and women sat in the other parts of the assembly. 13.

When their minds became concentrated, they (Kumaras) described specific grandeur of the Shreemad Bhagavata to high-souled Narada. 14.

The Kumaras said : We are now describing to you the greatness of the sacred treatise composed by Shukadeva, since hearing thereof makes salvation handy. 15.

One should always verily resort to the treatise of the Shreemad Bhagavata, since by only hearing it, God Vishnu becomes fixed in the mind. 16.

Listen to the Bhagavata, which consists of eighteen thousand verses which constitute its twelve cantoes and which consists of the discourse between king Pareekshit and Shukadeva. 17.

A man wanders in this whirl-pool of worldly existence through spiritual ignorance so long as the treatise of the epic composed by Shukadeva has not come to his ears even for a moment. 18.

Oh ye rich in penance ! sins have hold of this body so long only as the Shreemad Bhagavata is not well heard by men. 19.

Wise men do not feel basically any distinctness between the Vedas, the mother of the vedas, i. e. Gayatri, the sacred hymn called Purushasookta, dealing with the Supreme Spirit, the triad of the important philosophical treatises, the aphorisms of philosophy composed by Vyasa, the Bhagavata, the twelve-lettered prayer addressed to Krishna, the Sun, the pilgrim centre of Prayaga (modern Allahabad), time composed of the years, the Brahmins, maintenance of sacred fire and offering oblations to it in accordance with prescribed rites, the cow, observing of fasts on the eleventh day of each half of lunar months, the holy basil, the spring and Vishnu. 20-21-22.

If a man reads the epic of the Bhagavata ceaselessly and understands its depth of meaning, the sins of his millions of births would perish. There is no doubt in this respect. 23.

उक्तं भागवतं नित्यं कृतं च हरिचिन्तनम् ।
तुलसीपोषणं चैव धेनूनां सेवनं समम् ॥२४॥

दुर्लभैव कथा लोके श्रीमद्भागवतोद्भवा ।
कोटिजन्मसमुत्थेन पुण्येनैव तु लभ्यते ॥२५॥

तेन योगनिधे धीमन् श्रोतव्या सा ग्रयत्नतः ।
दिनानां नियमो नास्ति सर्वदा श्रवणं मतम् ॥२६॥

मनोवृत्तिजयश्चैव नियमाचरणं तथा ।
दीक्षां कर्तुमशक्यत्वात् सप्ताहश्रवणं मतम् ॥२७॥

मनसश्चाजयाद्रोगात्पुंसां चैवायुषः क्षयात् ।
कलेर्दोषबहुत्वाच्च सप्ताहश्रवणं मतम् ॥२८॥

यत् फलं नास्ति तपसा न योगेन समाधिना ।
अनायासेन तत् सर्वं सप्ताहश्रवणे लभेत् ॥२९॥

सुत उवाच

यदा कृष्णो धरां त्यक्त्वा स्वपदं गन्तुमुद्यतः ।
एकादश परिश्रुत्याप्युद्धवो वास्यमवधीत् ॥३०॥

उद्धव उवाच

त्वं तु यास्यसि गोविन्द भक्तकार्यं विधाय च ।
मच्चित्ते महती चिन्ता तां श्रुत्या सुखमावह ॥३१॥

आगतोऽयं कलिर्वीरो भविष्यन्ति पुनः खलाः ।
तत्सङ्गेनैव सन्तोऽपि गमिष्यन्त्युग्रतां यदा ॥३२॥

तदा भारवती भूमिर्गोरूपेयं समाश्रयेत् ।
अन्यो न दृश्यते प्राताश्चतः समल्योचन ॥३३॥

Daily recital of the Bhagavata, meditation on Vishnu, rearing the holy basil and service of cows are equal in merit. 24.

The recital of the Shreemad Bhagavata is invested with rare merit in this world. It is achieved as the result of meritorious acts of millions of births. 25.

Contemplative intelligent sage ! You should, therefore, listen to the epic with perseverance. Here is no rule governing particular days on which it should be heard, since its continuous hearing is highly esteemed. 26.

Since, however, control of mind and observance of prescribed rules of conduct required for conservation for hearing it are impossible for all the time, hearing of the complete epic in a week has been prescribed. 27.

The hearing of the complete epic in a week has been prescribed also because men are unable to control their mind, are subject to disease, and because of continuous diminution of life-span and abundance of dangers of the age of Kali. 28.

What merit could not be obtained by penance, abstract meditation and absorption of the mind in the Supreme Spirit, can be obtained effortlessly by hearing the complete epic in a week. 29.

Soota said : When Krishna made ready to abandon the Earth with a view to going to his original abode, Uddhava said as under after hearing the eleventh canto of the epic. 30.

Uddhava said : Govind ! Thou shalt depart from the Earth after accomplishing tasks of thy devotees; here is, however, a great anxiety in my mind. Please listen to it and relieve me of my uneasiness. 31.

This horrible age of Kali has arrived. Wicked persons would, therefore, again flourish. Since saints also would then become violent due to contact with them, to whom would this Earth, which is like a cow, and which would be burdened with these people, resort ? O Lotus-eyed Krishna, none other than Thee is seen capable of succouring it. 32-33.

अतः सत्सु दयां कृत्वा भक्तवत्सल मा ब्रज ।
भक्तार्थं सगुणो जातो निराकारोऽपि चिन्मयः ॥३४॥

त्वद्वियोगेन ते भक्ताः कथं स्थास्यन्ति भूतले ।
निर्गुणोपासने कष्टमतः किञ्चिद् विचारय ॥३५॥

इत्थुद्धवचः श्रुत्वा प्रभासेऽचिन्तयद्भरिः ।
भक्तावलम्बनार्थाय किं विधेयं मयेति च ॥३६॥

स्वकीयं यद्भवेत्तेजस्तच्च भागवतेऽदधात् ।
तिरोधाय प्रविष्टोऽयं श्रीमद्भागवतार्णवम् ॥३७॥

तेनेयं वाङ्मयी मूर्तिः प्रत्यक्षा वर्तते हरेः ।
सेवनाच्छ्रवणात्पाठादर्शनात्पापनाशिनी ॥३८॥

सूत उवाच

आश्चर्यमेकं समभूतदानीं तदुच्यते संश्रुणु शौनक त्वम् ।
भक्तिः सुतो तौ तर्हणी गृहीत्वा प्रेमैरूपा सहसाऽऽविरासीत् ।
श्रीकृष्ण गोविन्द हरे मुरारे नायेति नामानि मुहुर्वदन्ती ॥३९॥

भक्तिरुवाच

भवद्भिरद्यैव कृतास्मि पुष्टा कलिप्रणष्टापि कथारसेन ।
क्वार्ह तु तिष्ठाम्यधुना ब्रुवन्तु ब्राह्मा इदं तां गिरमूचिरे ते ॥४०॥

भक्तेषु गोविन्दस्वरूपकूर्त्री प्रेमैकधर्त्री भवरोगहन्त्री ।
सा त्वं च तिष्ठस्व सुधैर्यसंश्रया निरन्तरं वैष्णवमानसानि ॥४१॥

सकलभुवनमध्ये निर्धनास्तेऽपि धन्या निवसति हृदि येषां श्रीहरेर्भक्तिरेका ।
हरिरपि निजलोकं सर्वथातो विहाय प्रविशति हृदि तेषां भक्तिशुभ्रोपनन्दः ॥४२॥

॥ इति श्रीमद्भागवतमाहात्म्ये भक्तिकण्ठनिघर्तनं नाम द्वितीयोऽध्यायः ॥३॥

Hence, O Lover of Devotees, please have mercy on saintly persons and do not go. Though thou hast not corporeal body and consistest of only spirit, thou hast incarnated thyself as one possessed of the constituents of nature. 84.

How will thy devotees survive on the face of the Earth, when they are separated from thee? Since worship of the Supreme spirit, which is not affected by the constituents of nature is fraught with hardship, please lend some thought to this problem. 35.

On hearing these words of Uddhava, Krishna who was then in Prabhas, pondered on the matter as to what he should do for assisting His devotees. 36.

Then, he transferred what majesty he had to the Bhagavata. He disappeared from His corporeal body and entered the ocean in the form of the Shreemad Bhagavata. 37.

The latter is, therefore, the visible image of Vishnu, consisting of words. It destroys sins by resorting to it, by hearing its recital, by reading it and by its darshan—seeing it. 38.

Soota said : Thereafter, a miracle took place. Shaunaka ! listen to it being described by me. Taking her two youthful sons, Bhakti, the very image of love for Vishnu, suddenly appeared there; repeatedly muttering Vishnu's names : O Shree Krishna, Govinda, Hari, O Murari (Destroyer of the demon Mura), O My Lord ! 39.

Bhakti said : Though I was ruined by the age of Kali, I have been nourished by Your Worship with the portion of the epic of the Bhagavata, Sons of Brahma ! please tell me where I should stay now." 40.

(The Sanatkumars told her these words) : "Since thou makest Vishnu's devotees assume forms similar to His, art the abode of only love for Vishnu and destroyest the malady of worldly existence, thou shouldst ceaselessly reside in the minds of devotees of Vishnu with great firmness. 41.

Even those who are moneyless, are blessed in the whole world, if devotion to Vishnu exclusively dwells in favour in their hearts. Vishnu, too, who is tied with the thread of devotional world, completely leaves His own abode and enters their hearts. 42.

Thus in the Shreemad Bhagvata Mahatmya ends the Third Chapter entitled "Relieving the agonies of Devotion."

अथ चतुर्थोऽध्यायः

स्त उवाच

अथ वैष्णवचित्तेषु दृष्टा भक्तिमलौकिकीम् ।
निजलोकं परित्यज्य भगवान् भक्तवत्सलः ॥१॥
परमानन्दचिन्मूर्तिर्मधुरो सुरलीधरः ।
आधिवेश स्वभक्तानां हृदयान्यमलानि च ॥२॥
वैकुण्ठवासिनो ये च वैष्णवा उदवालयः ।
तत्कथाश्रवणार्थं ते गृहरूपेण संस्थिताः ॥३॥
तत्समासंस्थितानां च देहगेहात्मविस्मृतिः ।
दृष्ट्वा च तन्मयावस्थां नारदो वाक्यमब्रवीत् ॥४॥

नारद उवाच

के के विशुद्ध्यन्ति वदन्तु महां सप्ताहयज्ञेन कथामयेन ।
कृपालुभिलोकहितं विचार्य प्रकाशितः कोऽपि नवीनमार्गः ॥५॥

कुमारा ऊचुः

सत्येन दीनाः पितृमातृदूषकास्तृष्णाकुलाश्चाश्रमधर्मवर्जिताः ।
ये दाम्भिका मत्सरिणोऽपि हिंसकाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥६॥
कायेन वाचा मनसापि पातकं नित्यं प्रकुर्वन्ति शठा दृष्टेन ये ।
परस्वपुष्टा मलिना दुराशयाः सप्ताहयज्ञेन कलौ पुनन्ति ते ॥७॥

अत्र ते कीर्तयिष्याम इतिहासं पुरातनम् ।
यस्य श्रवणमात्रेण पापहानिः प्रजायते ॥८॥

सुहृभद्रातटे पूर्वमभूत् पत्तनमुत्तमम् ।
आत्मदेवः पुरे तस्मिन् सर्ववेदविशारदः ॥९॥

भिक्षुको वित्तवांछोके तत्प्रिया पुण्डुयी स्मृता ।
स्ववाक्यस्थापिका नित्यं सुन्दरी मुकुन्दोद्भवा ॥१०॥

लोकयातांरता क्रूरा प्रायशो बहुजल्पिका ।
शूरा च गृहकृत्येषु कृपणा बलहप्रिया ॥११॥

CHAPTER IV

Soota said : On observing rare super-mundane-devotional favour in the hearts of His devotees, His divinity who loves his devotees and who is the very image of extreme joy and spirit entered the pious hearts of his devotees, holding His flute. 1-2.

Uddhava and other devotees of Vishnu, who were then residing in Vaikuntha attended the session together in disguise in order to hear the recitation of the epic. 3.

Those who had attended the session were oblivious of even their bodies, homes and souls. On observing that they were wholly absorbed in devotional fervour, Narada said (to the Sanatkumaras) as under : 4

Narada said : Your graces may please tell me which type of persons are purified by the week-long devotional act of hearing the epic, since you have chalked out some novel way in consideration of the interests of the general public. 5.

The Kumaras said : Even those who are devoid of truthfulness, who have offended against their parents, who are full of avidity, who are not observing the duties prescribed for the respective stages of their lives, who are hypocrites, who are envious, and who are lustful are purified by the devotional act of attending the week-long session in the age of Kali. 6.

Those rogues, who persist in continuously committing sins by mind word or deed, who maintain themselves on the property of others, who are vile and who are evil-minded are purified in the age of Kali (by hearing the week-long recital of the epic). 7.

In this respect, I will narrate to you an old story, only on hearing which sins are destroyed. 8.

There was a prominent city on the bank of the Tungabhadra in former times. One, Atmadeva, who was well-versed in all the Vedas, was residing in that city. 9.

Though he was wealthy, he used to beg alms. His wife Dhundhulee was known to be dear to him. She was beautiful and hailed from a good family, but she used to insist upon getting done what she said. 10.

She took interest in public rumours, was cruel and much garrulous. She concentrated her mind in her house-hold tasks and was miserly and quarrelsome. 11.

एवं निवसतोः प्रेम्णा दम्पत्यो रममाणयोः ।
 न पुत्रो नापि वा पुत्री ततश्चिन्तातुरो भृशम् ॥१२॥
 एकदा स द्विजो दुःखाद् गृहं त्यक्त्वा वनं गतः ।
 पीत्वा जलं निषण्णस्तु प्रजादुःखेन कर्षितः ॥१३॥
 मुहूर्तादपि तत्रैव संन्यासी कथिदागतः ।
 नत्वा च पादयोस्तस्य निःश्वसनं संस्थितः पुरः ॥१४॥

यतिरुवाच

कथं रोदिषि विप्र त्वं का ते चिन्ता बलीयसी ।
 वद त्वं सत्वरं मह्यं स्वस्य दुःखस्य कारणम् ॥१५॥

ब्राह्मण उवाच

किं ब्रवीमि ऋषे दुःखं पूर्वपापेन संचितम् ।
 प्रजादुःखेन शून्योऽहं प्राणांस्त्यक्तुमिहागतः ॥१६॥
 पाल्यते या मया धेनुः सा बन्ध्या सर्वथा भवेत् ।
 यो मया रोपितो वृक्षः सोऽपि बन्ध्यत्वमाश्रयेत् ॥१७॥
 निर्भाग्यस्यानपत्यस्य किमतो जीवितेन मे ।
 तदा तस्य यतेश्चित्ते करुणाभृद्वरीयसी ॥१८॥

यतिरुवाच

मुञ्चाद्भानं प्रजारूपं बलिष्ठा कर्मणो गतिः ।
 विवेकं तु समासाद्य त्यज संसारवासनाम् ॥१९॥
 भृशु विप्र मया तेऽद्य प्रार्ब्धं तु विलोकितम् ।
 सप्तजन्मावधि तव पुत्रो नैव च नैव च ।
 रे मुञ्चाद्य कुटुम्बाक्षां संन्यासे सर्वथा मृगम् ॥२०॥

ब्राह्मण उवाच

विवेकेन भवेत् किं मे पुत्रं देहि बलादपि ।
 तस्याग्रहं समान्दोष्य फलमेकं स दत्तवान् ।
 इदं भक्ष्य पत्न्या त्वं ततः पुत्रो भविष्यति ॥२१॥

All the same, the couple was living in love and enjoying itself. Since, it had neither a son nor a daughter consequently, Atmadeva was much overcome with anxiety. 12.

Once that Brahmin left his home through grief and went to a forest. He drank water and sat down as he felt miserable due to want of progeny, 13.

Within a short time, a certain recluse come to the very place. The Brahmin bowed to him and stood before him sighing. 14.

The Recluse said : O Brahmin ! why art thou weeping ? What great anxiety hast thou ? Please tell me immediately the cause of thy distress. 15.

The Brahmin said : "O Sage ! which misery may I describe to you, since it is the result of the accumulation of my past sins. I have become dispirited due to the distress of want of progeny and have come here to commit suicide. 16.

The cow which I keep remains absolutely barren. The tree which I plant also becomes barren. 17.

What is, therefore, the use of this life to me, since I am so unlucky and childless ?" Thereupon, the mind of the ascetic was filled with great compassion. 18.

The Recluse said : Cast away this ignorance about progeny. The course of destiny is inexplicable. Have recourse to discretion and abandon the ambition for mundane happiness. 19.

Brahmin ! hear about thy fate, as observed by me. Thou shalt have no son—none at all—for seven births. Do not nurse any hope of any progeny. There is, however, complete happiness in the life of a recluse. 20.

The Brahmin said : What use have I of the distinction between the mundane world and supreme bliss ? Please give me a son notwithstanding the writ of destiny. After reflecting on the Brahmin's obstinacy the recluse gave him a fruit (and told him) : "Ask thy wife to eat it. She shall thereupon have a son." 21.

सत्यं शौचं दया दानमेकभक्तं तु भोजनम् ।
 वर्षाविधि स्त्रिया कार्यं तेन पुत्रोऽतिनिर्मलः ॥२२॥
 एवमुक्त्वा ययौ योगी विप्रस्तु गृहमागतः ।
 पत्न्याः पाणो फलं दत्त्वा स्वयं यातस्तु कुत्रचित् ॥२३॥
 तरुणी कुटिला तस्य सख्यग्रे च खोद ह ।
 प्रसूतौ दारुणं दुःखं मुकुमारी कथं सहे ॥२४॥
 सत्यशौचादिनियमो दुराराध्यः स दृश्यते ।
 धन्या वा विधवा नारी सुखिनी चेति मे मतिः ॥२५॥
 एवं कुतर्कयोगेन तत्फलं नैव भक्षितम् ।
 पत्या पृष्टं फलं भुक्तं भुक्तं चेति तयेरितम् ॥२६॥
 एकदा भगिनी तस्यास्तद्गृहे स्वेच्छयाऽऽगता ।
 साव्रवीन्मम गर्भोऽस्ति तं दास्यामि प्रसूतितः ॥२७॥
 वित्तं त्वं मत्पतेर्यच्छ स ते दास्यति बालकम् ।
 तं बालं पोषयिष्यामि नित्यमागत्य ते गृहे ॥२८॥
 फलमर्पय धेनौ त्वं परीक्षार्थं तु साम्प्रतम् ।
 तत्तदाचरितं सर्वं तथैव स्त्रीस्वभावतः ॥२९॥
 अथ कालेन सा नारी प्रसूता बालकं तदा ।
 आनीय जनको बालं रहस्ये धुन्धुलीं ददौ ।
 लोकस्य सुखमुत्पन्नमात्मदेवप्रजोदयात् ॥३०॥
 पुत्रस्य धुन्धुकारीति नाम मात्रा प्रतिष्ठितम् ।
 त्रिमासे निर्गते चाथ सा धेनुः सुपुत्रेऽर्भकम् ॥३१॥
 दृष्ट्वा प्रसन्नो विप्रस्तु संस्कारान् स्वयमादधे ।
 गोकर्णं तं मृतं दृष्ट्वा गोकर्णं नाम चाकरोत् ॥३२॥
 कियत्कालेन तौ जातौ तरुणौ तनयायुभौ ।
 गोकर्णः पण्डितो ज्ञानी धुन्धुकारी महाखलः ॥३३॥

"She should observe truthfulness, purity and mercy and perform charity. She should eat only once in a day. Thy wife should observe this vow for one year. As a result of it, she shall have an extremely virtuous son," 22.

After telling him this, the recluse went away and the Brahmin returned home. He placed the fruit in the hand of his wife and himself went somewhere. 23.

His insincere wife, however, bewailed before her friend, saying: "There is terrible pain in giving birth to a child. Being very delicate, how can I endure it? 24.

It is said that the vow of observing truthfulness, purity etc. is difficult to observe. My view is that a barren woman or a widow is happy." 25.

As a result of such perverse reasoning, she did not eat the fruit. When her husband asked her whether she had eaten the fruit, she replied that she had it. 26.

Once her sister came to her house of her own accord. She told her: "I am pregnant. I will give my child to thee as soon as it is born. 27.

Give money to my husband and he shall give the child to thee. I will come to thy house daily and will suckle the child. 28.

Give the fruit to thy cow now with a view to testing its efficacy." The woman did all this due to her natural feminine tendency. 29.

Now, when, in course of time, that woman gave birth to a child its father took it to Dhundhulee and gave it to her secretly. When people learnt that Atmadeva had a child, they felt happy. 30.

The foster-mother ceremoniously gave the name 'Dhundhukari' to her son. After three months had elapsed, that cow also gave birth to a child. 31.

On seeing it, the Brahmin became delighted and personally performed purificatory rites for it. Observing that the child had ears of a cow, he gave it the name of Gokarna. 32.

In a short time, both the sons become youngsters. While Gokarna became learned and obtained spiritual knowledge, Dhundhukari became a great rogue. 33.

स्नानशौचक्रियाहीनो दुर्भक्षी क्रोधवर्धितः ।
 दुष्परिग्रहकर्ता च शवहस्तेन भोजनम् ॥३४॥
 चौरः सर्वजनद्वेषी परवेद्रमप्रदीपकः ।
 हिंसकः शस्त्रधारी च दीनान्धानां प्रपीडकः ॥३५॥
 तेन वेदयाकुसङ्गेन पित्र्यं वित्तं तु नाशितम् ।
 एकदा पितरौ ताड्य पात्राणि स्वयमाहरत् ॥३६॥
 तत्पिता कृपणः प्रोच्चैर्धनहीनो खरोद ह ।
 वन्ध्यत्वं तु समीचीनं कुपुत्रो दुःखदायकः ॥३७॥
 तदानीं तु समागत्य गोकर्णो ज्ञानसंयुतः ।
 बोधयामास जनकं वैराग्यं परिदर्शयन् ॥३८॥
 असारः खलु संसारो दुःखरूपी विमोहकः ।
 मृतः कस्य धनं कस्य स्नेहवाञ्छलतेऽनिशम् ॥३९॥
 न चेन्द्रस्य मुखं किञ्चिन्न मुखं चक्रवर्तिनः ।
 मुखमस्ति विरक्तस्य मुनेरेकान्तजीविनः ।
 मुञ्चाज्ज्ञानं प्रजारूपं सर्वं त्यक्त्वा वनं व्रज ॥४०॥
 तटाक्यं समाकर्ण्य गन्तुकामः पिताब्रवीत् ।
 किं कर्तव्यं वने तात तत्त्वं वद सवितरम् ॥४१॥

गोकर्ण उवाच

देहेऽस्थिमांसरुधिरादिममिदं त्यज त्वं जायामुतादिषु सदा ममतां विमुञ्च ।
 पश्यानिशं जगदिदं क्षणभङ्गनिष्ठं वैराग्यरागरसिको भव भक्तिनिष्ठः ॥४२॥
 धर्मं मनस्व सततं त्यज लोकधर्मान् सेवस्व साधुपुरुषाञ्जहि कामतृष्णाम् ।
 अन्यस्य दोषगुणचिन्तनमाशु मुक्त्वा सेवाकारसमहो नितरां पिव त्वम् ॥४३॥
 एवं मुतोक्तिवशतोऽपि गृहं विहाय यातो वनं स्थिरमतिर्गतपट्टिर्षः ।
 युक्तो हरेरनुदिनं परिचर्ययातौ श्रीकृष्णमाप नियतं दशमस्य पाठात् ॥४४॥

॥ इति श्रीभागवतमाहात्म्ये कुमारनारदसंवादो नाम चतुर्थोऽध्यायः ॥४॥

He neither bathed nor performed purificatory rites. He ate prohibited food and became irritable. He accepted prohibited charity and ate food placed in the hands of corpses. 34.

He was a thief, bore malice towards all and burnt houses of others. He caused injuries to others, thrashed arms and tortured the poor and the blind." 35.

As a result of his vile association with a prostitute, his paternal wealth perished. Once he beat up his parents and himself carried away vessels. 36.

His miserable father, who had thus lost his wealth, wept aloud and said, "It is good to be without a child, since a vicious son causes misery." 37.

At that time, Gokarna, who was endowed with spiritual knowledge, came there, preached disassociation from worldly life and gave advice to his father. 38.

He said, "The worldly life is worthless, full of misery and delusive. To whom does a son really belong? To whom does wealth really belong? A man who entertains love for others is consumed day and night (with fire of misery). 39.

Even Indra (King of gods) has no happiness at all, nor has a sovereign. Only an ascetic, who has no worldly attachments and who lives in solitude, is happy. Do away with your wrong notion about achieving happiness by having a son. Renounce all you have and take to forest." 40.

Hearing his words, the father, who desired to go to the forest said, "My child! please tell me in detail what I should do when I go to the forest." 41.

Gokarna said : "Abandon your regard for the body, which but consists of bones, flesh and blood. Do away with the feeling of *meum* in respect of your wife, son and others. Day and night think over the fact that this world is transient. Take delight in the joy of detachment from worldly life and be firm in devotion to God. 42.

Devote yourself incessantly to religiosity and abandon worldly activities. Serve saintly men and abandon thinking about the faults and virtues of others and drink deep into the delight of serving and hearing accounts of Vishnu." 43.

Depending on the advice of his son, Atmadeva, who was then sixty years old, left home, went to a forest, steadied his mind, took recourse to Vishnu, served Him daily and merged in Krishna by regular recital of the tenth canto of Shreemad Bhagavata. 44.

Thus in the Shreemad Bhagavata Mahatmya ends the Fourth Chapter entitled "Salvation of the Brahmin."

अथ पञ्चमोऽध्यायः

सुत उवाच

पितर्युपरते तेन जननी ताडिता भृशम् ।
कृ विचं तिष्ठति बृहि हनिष्ये लक्ष्म्या न चेत् ॥१॥
इति तद्वाक्यसंज्ञासाज्जनन्या पुत्रदुःखतः ।
कूपे पातः कृतो रात्रौ तेन सा निधनं गता ॥२॥
गोकर्णस्तीर्थयात्रार्थं निर्गतो योगसंस्थितः ।
धुन्धुकारी गृहेऽतिष्ठत् पञ्चपण्यवधूतः ॥३॥
एकदा कुलटास्तास्तु भूषणान्यभिलिप्तवः ।
पाशं कण्ठे निधायास्य तन्मृत्युमुपचक्रगुः ॥४॥
तप्ताद्गारसमूहांश्च तन्मुखे हि विचिक्षिपुः ।
अग्निज्वालातिदुःखेन व्याकुलो निधनं गतः ॥५॥
स्त्रीणां नैव तु विश्वासं दुष्टानां कारयेद् बुधः ।
विश्वासे यः स्थितो मूढः सः दुःखैः परिभूयते ॥६॥
संहृत्य विचं ता याताः कुलटा बहुभर्तृकाः ।
धुन्धुकारी बभूवाथ महान् प्रेतः कुकर्मतः ॥७॥
वात्यारूपधरो नित्यं धावन् दशदिशोऽन्तरम् ।
शीतातपपरिक्रिष्टो निराहारः पिपासितः ॥८॥
क्रियत्कालेन गोकर्णो मृतं लोकादनुध्यत ।
अनाथं तं विदित्वैव गयाश्राद्धमधीकृत ॥९॥
एवं भ्रमन् स गोकर्णः स्वपुरं समुपेयिवान् ।
रात्रौ गृहाद्वर्णे मृतो धुन्धुकारी स्वचान्धवम् ॥१०॥
निशीषे दर्शयामास महारौद्रतरं वपुः ।
अशक्तो वचनोच्चारे संज्ञामात्रं चकार ह ॥११॥
ततोऽञ्जलीं जलं कृत्वा गोकर्णस्तमुदरयन् ।
तत्सेकहतपापोऽर्मा प्रवस्तुमुपचक्रमे ॥१२॥

प्रेत उवाच

अहं भ्राता त्वदीयोऽस्मि धुन्धुकारीति नामतः ।
स्वकीयेनैव दोषेण ब्रह्मत्वं नाशितं मया ॥१३॥

CHAPTER V

Soota said : When his father died, Dhundhukari severely beat his mother and said : "Where is money ? Tell me where it is; otherwise, I will strike thee with my kick." 1.

Alarmed at these words and pained at the behaviour of her son, his mother fell into a well during the night and committed suicide. 2.

Gokarna, who was steady in contemplation of the Supreme Spirit, went on a pilgrimage to holy places. Dhundhukari, however, stayed in his house, with five harlots. 3.

Once those unchaste women, who desired to appropriate to themselves his jewellery, endeavoured to murder him by strangling him with a noose. 4.

Then, they threw burning charcoal on to his face. Feeling a good deal of pain and distressed by the flames of the fire, he died. 5.

A wise man should not, therefore, repose confidence in wicked women. A fool, who places confidence in them is overcome with miseries. 6.

These prostitutes who had several paramours, took away the wealth and fled. And Dhundhukari became a powerful ghost due to his evil actions. 7.

Assuming the form of a hurricane and afflicted with rigours of cold, heat, hunger and thirst, he rambled about in all the ten quarters. 8.

After some time, Gokarna learnt from people that Dhundhukari was dead. Realizing that the latter was forlorn, he performed his obsequials at Gaya. 9.

Travelling thus, Gokarna came to his native place. When he was sleeping in the courtyard of his house, the ghost Dhundhukari showed his extremely terrific form to his brother at midnight. Since he was incapable of speaking, he made only gestures. 10-11.

Thereupon, Gokarna took (enchanted) water in the hollow of his hand, sprinkled it on the ghost and made him capable of speaking. Since the sins of the latter (ghost) were destroyed by the sprinkling of the water, he started talking. 12.

The Ghost said : I am thy brother, named Dhundhukari. I had brought about destruction of my Brahminhood by my own sins. 13.

कर्मणो नारित संख्या मे महाज्ञाने विवर्तिनः ।

अतः प्रेतत्वमापन्नो भ्रातर्मायायु मोचय ॥१४॥

गोक्षर्ण उवाच

त्वदर्थं तु गयापिण्डो मया दत्तो विधानतः ।

गयाश्राद्धान्न मुक्तिश्चेदुपायो नापरस्त्विह ॥१५॥

प्रेत उवाच

गयाश्राद्धशतेनापि मुक्तिर्मे न भविष्यति ।

उपायमपरं कंचित्त्वं विचारय साम्प्रतम् ॥१६॥

सून उवाच

गोक्षर्णः स्तम्भनं चक्रे सूर्यवेगस्य वै तदा ।

तुभ्यं नमो जगत्साक्षिन् बृहि मे मुक्तिहेतुकम् ।

तच्छ्रुत्वा दूरतः सूर्यः स्फुटमित्यभ्यभाषत ॥१७॥

श्रीमद्भागवतान्मुक्तिः सप्ताहं वाचनं कुरु ।

गोक्षर्णो निश्चयं कृत्वा वाचनार्थं प्रवर्तितः ॥१८॥

समाजस्तु महाज्ञातो देवविस्मयकारकः ।

यदैवासनमास्थाय गोक्षर्णोऽकथयत्कथाम् ॥१९॥

स प्रेतोऽपि तदाऽऽयातः स्थानं पश्यन्निस्ततः ।

सप्तग्रन्थियुतं तत्रापश्यत्कीचकमुच्छ्रितम् ॥२०॥

तन्मूलच्छिद्रमाविश्य श्रवणार्थं स्थितो हसौ ।

वातरूपी स्थितिं कर्तुमशक्तो वंशमाविशत् ॥२१॥

वैष्णवं ब्राह्मणं मुख्यं श्रोतारं परिकल्प्य सः ।

प्रथमस्कन्धतः स्पष्टमाख्यानं धेनुजोऽकरोत् ॥२२॥

एवं सप्तदिनैश्चैव सप्तग्रन्थविभेदनम् ।

कृत्वा स द्वादशस्कन्धश्रवणात्प्रेततां जहौ ॥२३॥

दिव्यरूपधरो सद्यो गोक्षर्णमिति चाब्रवीत् ।

त्वयाहं मोचितो बन्धो कृपया प्रेतकृम्यान् ॥२४॥

धन्या भागवती वार्ता प्रेतपीडाविनाशिनी ।

सप्ताहोऽपि तथा धन्यः कृष्णलोचकपत्रप्रदः ॥२५॥

जटस्य शृङ्खलंशस्य यत्र ग्रन्थविभेदनम् ।

चित्रं किमु नदा चित्रग्रन्थिभेदः कथाश्रवणम् ॥२६॥

Since I was labouring under great spiritual ignorance, I have committed numberless sins. I have been, therefore, reduced to the plight of a ghost. O Brother ! please relieve me of this plight. 14.

Gokarna said : I offered a lump of cooked rice at Gaya as an obsequial ceremony for benefit of thy soul. If, however, thou didst not have salvation by the obsequial ceremony at Gaya, there is no other remedy in this world. 15.

The Ghost said : I shall not have salvation by even a hundred obsequial ceremonies at Gaya. Please, therefore, think of some other remedy now. 16.

Soota said : Gokarna then stopped the revolution of the sun and prayed, saying, "Observer of the world ! I bow to thee. Please tell me the means by which this ghost could attain salvation." On hearing the prayer the Sun said clearly from afar. 17.

"He shall attain salvation by hearing the Shreemad Bhagavata. Recite it, therefore, so as to complete it in a week." Thereupon, Gokarna, came to a decision and resolved to recite it accordingly. 18.

When Gokarna took his seat and recited the epic, a great assembly, which caused astonishment even to gods, collected there. -19.

The ghost also then came there and while it was looking here and there for a suitable room, he saw there a tall bamboo having seven knots. 20.

It entered a hole in its root and sat there for hearing the epic. Since it had the form of a hurricane, it was incapable of sitting elsewhere. 21.

It entered, therefore, the bamboo. Gokarna appointed a devotee of Vishnu as the chief hearer and recited the epic with clarity, starting from its first canto. 22.

The seven knots of the bamboo burst (one by one) in seven days. As the result of hearing all the twelve cantos of the epic, the ghost got rid of its ghosthood. 23.

It immediately assumed the form of a celestial being and told Gokarna, "My brother, I have been liberated by thy favour from the ignominious ghosthood. 24.

Blessed is the epic of the Bhagavata, since it is capable of destroying the agony of ghosthood. Blessed is also its week-long recital, since it is capable of conferring the gift of dwelling in the domain of Krishna 25.

When it caused the splitting of the knots of the inanimate bamboo, is there any wonder if the knot of attachment of the mind to worldly life is shattered by hearing the epic? 26.

भिद्यते हृदयग्रन्थिच्छिद्यन्ते सर्वसंशयाः ।
 क्षीयन्ते चास्य कर्माणि सप्ताहश्रवणे कृते ॥२७॥
 एवं ब्रुवति वै तस्मिन् विमानमागमत्तदा ।
 सर्वेषां पश्यतां भेजे विमानं धुन्धुलीस्रुतः ॥२८॥

गोकर्ण उवाच

अत्रैव बहवः सन्ति श्रोतारो मम निर्मलाः ।
 फलभेदः कुतो जातः प्रब्रुवन्तु हरिप्रियाः ॥२९॥

हरिदासा ऊचुः

सप्तरात्रमुपोष्यैव प्रेतेन श्रवणं कृतम् ।
 मननादि तथा तेन स्थिरचित्ते कृतं भृशम् ॥३०॥
 अदृढं च हतं ज्ञानं प्रमादेन हतं श्रुतम् ।
 संदिग्धो हि हतो मन्त्रो व्यग्रचित्तो हतो जपः ॥३१॥
 विश्वासो गुरुवाक्येषु स्वस्मिन्दीनत्वभावना ।
 मनोदोषजयश्चैव कथायां निश्चला मतिः ॥३२॥
 एवमादि कृतं चेत्स्यात्तदा वै श्रवणे फलम् ।
 एषमुक्त्वा ययुः सर्वे वैकुण्ठं हरिकीर्तनाः ॥३३॥
 श्रवणे मासि गोकर्णः कथामूचे तथा पुनः ।
 कथासमाप्तौ यज्जातं श्रूयतां तच्च नारद ॥३४॥
 विमानैः सह भक्तैश्च हरिराविर्बभूव ह ।
 गोकर्णं तु समालिङ्ग्याकरोत्स्वसदृशं हरिः ॥३५॥
 यत्र सूर्यस्य सोमस्य सिद्धानां न गतिः कदा ।
 तं लोकं हि गतास्ते तु श्रीमद्भागवतश्रवात् ॥३६॥
 इतिहासमिमं पुण्यं शाण्डिल्योऽपि मुनीश्वरः ।
 पठते चित्रहृदस्थो ब्रह्मानन्दपरिप्लुतः ॥३७॥

आख्यानमेतदश्वरमं पवित्रं श्रुतं सकृद्वै विदहेदघोषम् ।

धादे प्रयुक्तं पितृवृत्तिमावहेन्नित्यं सुपाठादपुनर्भवं च ॥३८॥

॥ इति श्रीमद्भागवतमाहात्म्ये गोकर्णमोक्षवर्णनं नाम पञ्चमोऽध्यायः ॥ ५ ॥

By one week-long hearing of the epic, the knot of attachment of the heart to worldly life is shattered, all doubts of a man in spiritual matters are resolved and the effects of his actions are worn out." 27.

When the ghost was thus speaking, an airchariot arrived and the son of Dhundhulee ascended within the sight of all. 28.

Gokarna said (to the Servants of Vishnu who came by the air-chariot) : O Favourites of Vishnu ! there are here many sinless men who have heard me. Why have you not simultaneously brought air-chariots for all of them ? Please tell me why there has been this difference in the result ? 29.

The Servants of Vishnu said: The ghost had observed a fast for seven nights, when it heard the epic. It has similarly reflected much on it with a steady mind. 30.

When knowledge is not firmly fixed in the mind, it perishes. What is heard perishes by negligence. A sacred formula becomes worthless if it is unintelligible. Muttering of a prayer with a distracted mind becomes inefficacious. 31.

One would get the reward of hearing the epic if one has faith in the sermons of one's preceptor, meekness for oneself, triumph over faults of the mind, a steady mind in hearing the epic etc. After saying thus, all the messengers of Vishnu went to Vaikuntha. 32-33.

Gokarna again recited the epic in accordance with their instructions in the month of Shravana. Narada ! please hear what happened on the conclusion of the recital. 34.

Vishnu himself appeared there, accompanied by his devotees, with airchariots. Vishnu closely embraced Gokarna and made him resemble Himself. 35.

All those who had heard the recital went to the region, which cannot be penetrated even by the Sun, the Moon and accomplished souls, as the result of hearing the recital of the Shreemad Bhagavata. 36.

Even the great sage Shandilya, who resides in Mount Chitrakoota and who has delved deep into the joy of spiritual experience, recites this meritorious story. 37.

If this account, which is very sacred, were heard even once, it would burn a multitude of sins. If it were recited on the occasion of performing a religious ceremony for beatification of manes, it would give contentment to the latter and if it were recited daily, it prevents repeated births. 38.

Thus in the Shreemad Bhagavata Mahatmya ends the Fifth Chapter entitled "The Description of the Salvation of Gokarna."

अथ पण्डोऽध्यायः

कुमारा ऊचुः

अथ ते सम्प्रवक्ष्यामः सप्ताहश्रवणे विधिम् ।
संहोयैर्वसुभिश्चैव प्रायः साध्यो विधिः स्मृतः ॥ १ ॥
दैवज्ञं तु समाहूय मुहुर्तं पृच्छन् यत्नतः ।
विवाहे यादृशं वित्तं तादृशं परिकल्पयेत् ॥ २ ॥
नभस्य आश्विनोर्जां च मार्गशीर्षः शुचिर्नभाः ।
एते मासाः कथारम्भे श्रोतॄणां मोक्षसूचकाः ॥ ३ ॥
देशे देशे तथा सेयं वार्ता प्रेष्या प्रयत्नतः ।
भविष्यति कथा चात्र आगन्तव्यं कुटुम्बिभिः ॥ ४ ॥
सतां समाजो भविता सप्तरात्रं सुदुर्लभः ।
अपूर्वसरूपैव कथा चात्र भविष्यति ॥ ५ ॥
नायकागः कदाचिच्चेद्दिनमात्रं तथापि तु ।
सर्वथाऽऽगमनं कार्यं क्षणोऽत्रैव सुदुर्लभः ॥ ६ ॥
तीर्थे वापि वने वापि गृहे वा श्रवणं मतम् ।
विशाला वसुधा यत्र कर्तव्यं तत्कथास्थलम् ॥ ७ ॥
कर्तव्यो मण्डपः प्रोच्चैः कदलीखण्डमण्डितः ।
चतुर्दिक्षु धजारोपो बहुसम्पद्भिराजितः ॥ ८ ॥
वक्तुश्चापि तदा दिव्यमासनं परिकल्पयेत् ।
उददमुग्रो भवेद्वक्ता श्रोता च ब्राह्ममुखस्तदा ॥ ९ ॥
ब्राह्ममुखश्चेद्भवेद्वक्ता श्रोता चोदङ्मुखस्तदा ।
अथवा पूर्वदिग्ज्ञेया पूज्यपूजकमध्यतः ॥ १० ॥
विरक्तो वैष्णवो विप्रो वेदशास्त्रविशृङ्खितः ।
दृष्टान्तकुशलो धीरो वक्ता कार्योऽतिनिःस्पृहः ॥ ११ ॥
यस्तुः पाश्र्वं सदायार्थमन्यः स्थाप्यस्तथाविधः ।
कथाविघ्नविषानाय गणनायं प्रपूजयेत् ॥ १२ ॥

CHAPTER VI

The Kumaras said : We will now tell you the procedure to be followed in hearing the week-long recital of the epic. It is, as a rule, prescribed that the procedure can be gone through with wealth and with the aid of help-mates. 1.

Inviting an astrologer, and having asked him diligently to ascertain auspicious time for the recital, one should get ready as much wealth as would be required for a wedding ceremony. 2.

Bhadrapada, Ashwina, Kartika, Margasheersha, Vaishakha and Shravana—these months are indicative of salvation of the hearers, if they are chosen for undertaking the recital of the epic.

Intelligence about the recital of the epic should be sent to each region with perseverance bearing the message : "Recital of the epic shall be held here. Householders should, therefore, come to attend it. 4.

There shall be a rare assembly of saintly persons for seven nights and there shall be the recital of the Bhagavata, having unprecedented charm. 5.

In case you have not enough time, you should, by all means, come even for a single day, since even a moment here is extremely rare." 6.

Hearing of the recital either in a pilgrim-centre or in a cluster of trees or in one's house is prescribed. The place of the recital should be fixed where there is a spacious ground. 7

A tall pavilion should be erected and it should be decorated with stems of plantain trees. Banners should be hoisted in all its directions and a lot of riches should be displayed in it. 8.

A beautiful seat should be contrived for the exponent of the epic. If, he faces the North, the chief hearer should face the East. 9.

If, however, he faces the East, the chief hearer should face the North. In the alternative, the space between the exponent of the epic, who deserves to be revered and the chief hearer, who reveres the former, should be recognized as the Eastern direction. 10.

A learned Brahmin who is immune from worldly attachments, who is capable of removing contradictions between the Vedas and other scriptures, is expert in giving illustrations, self-possessed and completely devoid of avarice, should be chosen to recite the epic. 11.

Another Brahmin, who has the same qualifications as the reciter of the epic should be posted near the latter for assisting him. At the commencement of the session, Ganapati should be worshipped in order to destroy obstacles in the recital of the epic. 12.

पितृन् संतर्प्य शुद्धचर्यं प्रायश्चित्तं समाचरेत् ।
मण्डलं च प्रकर्तव्यं तत्र स्थाप्यो हरिस्तथा ॥१३॥

कृष्णमुद्दिश्य मन्त्रेण चरेत्पूजाविधिं क्रमात् ।
प्रदक्षिणनमस्कारान् पूजान्ते स्तुतिमाचरेत् ॥१४॥

संसारसागरे मग्नं दीनं मां करुणानिधे ।
कर्ममोहगृहीताङ्गं मामुद्धर भवार्णवात् ॥१५॥

श्रीमद्भागवतस्यापि ततः पूजा श्रयत्नतः ।
कर्तव्या विधिना प्रीत्या धूपदीपसमन्विता ॥१६॥

श्रीमद्भागवताख्योऽयं प्रत्यक्षः कृष्ण एव हि ।
स्वीकृतोऽसि मया नाथ मुक्त्यर्थं भवसागरे ॥१७॥

मनोरथो मदीयोऽयं सफलः सर्वथा त्वया ।
निर्विघ्नेनैव कर्तव्यो दासोऽहं तव केशव ॥१८॥

एवं दीनवचः प्रोच्य वक्तारं चाथ पूजयेत् ।
संभूष्य वस्त्रभूषाभिः पूजान्ते तं च संस्तवेत् ॥१९॥

शुक्लरूपं प्रबोधज्ञं सर्वशास्त्रविशारदं ।
एतत्कथाप्रकाशेन मदज्ञानं विनाशय ॥२०॥

वरणं पञ्चविप्राणां कथाभङ्गनिवृत्तये ।
कर्तव्यं तैर्हरेर्जाप्यं षाड्गोक्षरविधया ॥२१॥

लोकवित्तधनारारुचिन्तां व्युदम्य च ।
कथाचित्तः शुद्धमतिः स लगेत्फल्गुसमम् ॥२२॥

आसुर्योदयमागम्य नार्थत्रिप्रहरान्तरम् ।
वागनीया कथा सम्प्रधीर्गण्टं गृहीमता ॥२३॥

कथाविरामः कर्तव्यो मध्याह्ने घटिकाद्वयम् ।
तत्कथामनु कार्यं वै कीर्तनं वर्षवस्तदा ॥२४॥

Oblations of water should be offered to manes and the religious rite of atonement for sins should be performed. The prescribed mystical diagram should be drawn with talcum powder for invoking Vishnu. 13.

An idol of Vishnu should be installed in its middle and worship of Krishna should be performed with Vedic hymns. At the conclusion of the ceremony of worship, the worshipper should circumambulate the deity, bow to Him and pray to Him (saying) : 14.

"Reservoir of Mercy! Kindly succour me from the ocean of the worldly existence, since I have become miserable, as my limbs have been paralysed by my infatuation for worldly activities." 15.

Thereafter the Shreemad Bhagavata should be energetically worshipped in accordance with prescribed rites, consisting of incense, a lump of clarified butter etc. and prayer offered to it. 16.

(Saying :) "This epic of the Shreemad Bhagavata is the visible image of Krishna Himself. My Master! I have resorted to Thee for being succoured from the ocean of the worldly existence. 17.

O Keshava, this desire of mine for hearing the recital should please be made successful by Thee, without any obstacle impeding it, thy servant as I am." 18.

After thus praying to Vishnu with words of humility, the reciter of the epic should be worshipped and he should be honoured with clothes and ornaments. After concluding his worship, he should be prayed. 19.

(Saying :) "You represent Shukadeva. You are endowed with spiritual knowledge and are well-versed in all the scriptures. Please destroy my spiritual ignorance with the light of this epic." 20.

In order to avert dislocation in the recital of the epic, five Brahmins should be chosen. They should mutter the sacred formula consisting of twelve letters (viz., Om! Namo Bhagavate Vasudevaya, meaning: I bow to His Divinity Vasudeva). 21.

A man, who casts away anxiety about the world, his property, wealth, house and children, concentrates his mind on the recital of the epic and has a pure mind, obtains the best fruit of hearing the epic. 22.

Commencing at sunrise, the intelligent preceptor should read the epic for three praharas and a half (i.e. about ten hours and a half a day) with a grave commanding. 23.

A recess in the recital should be observed for about forty eight minutes at mid-day. After the recital for the day, devotees of Vishnu should sing songs in praise of Krishna. 24.

मलमूत्रजयार्थं हि लब्धाहारः सुखविहः ।
हविष्यान्नेन कर्तव्यो ह्येकवारं कथार्थिना ॥२५॥

उपोष्य सप्तरात्रं वै शक्तिश्चेच्छृणुयात्तदा ।
फलाहारेण वा भाव्यमेकभक्तेन वा पुनः ।
सुखसाध्यं भवेद्यत्तु कर्तव्यं श्रवणाय तत् ॥२६॥

भोजनं तु वरं मन्ये कथाश्रवणकारकम् ।
नोपवासो वरः श्रोतः कथाविघ्नकरो यदि ॥२७॥

सप्तहव्रतिनां पुंसां नियमाञ्छृणु नारद ।
वि शुदीक्षाविहीनानां नाधिकारः कथाश्रवे ॥२८॥

ब्रह्मचर्यमधःसुप्तिः पत्रावल्यां च भोजनम् ।
कथासमाप्नो भुक्तिं च कुर्यान्नित्यं कथाव्रती ॥२९॥

द्विदलं मधु तैलं च गरिष्ठान्नं तथैव च ।
भावदुष्टं पर्युषितं जह्यान्नित्यं कथाव्रती ॥३०॥

कामं क्रोधं मदं मानं मत्सरं लोभमेव च ।
दम्भं मोहं तथा द्वेषं दूरयेच्च कथाव्रती ॥३१॥

वेदवैष्णवविप्राणां गुरुभोव्रतिनां तथा ।
क्षीराजमहतां निन्दां वर्जयेद्यः कथाव्रती ॥३२॥

सत्यं शौचं दयां मोनमार्जवं विनयं तथा ।
उदारमानसं तद्वदेवं कुर्यात्कथाव्रती ॥३३॥

दग्निश्च क्षयो रोगी निर्भाग्यः पापकर्मवान् ।
अनपत्यो मोक्षकामः शृणुयाच्च कथामिमाम् ॥३४॥

एवं कृत्वा व्रतविधिमुद्यापनमथाचरेत् ।
अर्चनेषु भक्त्यु प्रायो नोद्यापनाग्रहः ॥३५॥

एवं नगादयस्तेऽस्मिन् समाप्ते श्रोतुमिच्छन् ।
पुष्पकस्य च वस्तुथ पूजा कार्यातिभक्तितः ॥३६॥

A man, who desires to hear the recital of the epic, should take frugal food (consisting of fruits, roots and products of milk) as would give ease to the body, once a day, in order to control answering the call of nature and urination. 25.

In the alternative, he should observe fast for seven nights, if he is able to do so and hear the recital of the epic or should take only fruits or should eat once in a day, whichever food can be taken without causing discomfort should be taken during the days of the recital of the epic. 26.

If fasting impedes the hearing of the recital, one should not observe it. In such a case, I consider taking of usual food preferable, if it enables a man to hear the recital attentively. 27.

Narada, listen to the rules to be observed by men, who take a vow to hear the week-long recital of the Bhagavata. Those who have not been consecrated as devotees of Vishnu are not privileged to hear the recital. 28.

A man who takes the vow of hearing the recital of the epic should observe celibacy, sleep on the ground and take food from a plate made of leaves, after the day's recital is concluded. 29.

He should avoid pulses, honey, oil, heavy food, food which is repugnant to taste, and stale food. 30.

He should abandon lust, anger, arrogance, haughtiness, jealousy, avarice, hypocrisy, infatuation and hatred. 31.

He should cease reviling the Vedas, devotees of Vishnu, Brahmans, men who are devoutly serving preceptors, cows, females, kings and great men. 32.

He should observe truth, purity, restraint of speech, modesty, uprightness and have compassionate feeling and a generous mind. 33.

The poor, the consumptive, the diseased, the luckless, the sinner, one who has no issue and one who is desirous of attaining salvation should (particularly) hear the epic. 34.

After having thus gone through the vowed recital of the epic, the chief hearer should perform the ceremony of its conclusion. This ceremony is generally not insisted on in the case of the devotees, who have no means. 35.

When this ritual week-long session is concluded, the hearers should perform with great devotional fervour worship of the Book and of the Reciter. 36.

विरक्तश्चेद्भवेच्छ्रोता गीता वाच्या परेऽहनि ।
 गृहस्थश्चेत्तदा होमः कर्तव्यः कर्मगान्तये ॥३७॥
 प्रतिश्लोकं तु जुहुयाद्विधिना दशमस्य च ।
 पायसं मधु सर्पिश्च तिलान्नादिकसंयुतम् ॥३८॥
 अथवा हवनं कुर्याद्गायत्र्या सुसमाहितः ।
 तन्मयत्वात्पुराणस्य परमस्य च तत्त्वतः ॥३९॥
 द्वादश ब्राह्मणान् पश्चाद्भोजयेन्मधुपायसैः ।
 दद्यात्सुवर्णं धेनुं च व्रतपूर्णत्वहेतवे ॥४०॥
 शक्तीं पलत्रयमितं स्वर्णसिंहं विधाय च ।
 तत्रास्य पुस्तकं स्थाप्यं लिखितं ललिताक्षरम् ॥४१॥
 आचार्याय मुधीर्दत्त्वा मुक्तः स्याद्भवबन्धनैः ।
 एवं कृते विधाने च सर्वपापनिवारणे ।
 फलदं स्यात् पुराणं तु श्रीमद् भागवतं शुभम् ॥४२॥

सूत उवाच

इत्युक्त्वा ते महात्मानः प्रोचुर्भागवतीं कथाम् ।
 तदन्ते ज्ञानवैराग्यभक्तीनां पुष्टता परा ॥४३॥

नारद उवाच

धन्योऽस्म्यनुगृहीतोऽस्मि भवद्भिः करुणापरैः ।
 अद्य मे भगवाँल्लब्धः सर्वपापहरो हरिः ॥४४॥

सूत उवाच

एवं ब्रुवति वै तत्र नारदे धैर्यवोत्तमे ।
 परिश्रमन् समायातः शुक्रो योगेश्वरस्तदा ॥४५॥
 दृष्ट्वा सदस्याः परमोरुतेजसं सद्यः समुत्थाय ददुर्महासनम् ।
 प्रीत्या मुग्धिपिन्तमपूजयत्सुखं स्थितोऽवदत्संश्रुतामलां गिरम् ॥४६॥

श्रीशुक उवाच

स्वर्गे सत्ये च कैलासे वैकुण्ठे नास्त्ययं ग्सः ।
 अतः पिबन्तु सद्भाग्या मा मा मुञ्चत कर्हिचित् ॥४७॥

सूत उवाच

एवं ब्रुवाणे सति चाद्रगायणो मध्ये सभायां दृग्गिरिगामीत् ।
 प्रह्लादपत्न्युदवफान्गुनादिभिर्भूतः सुरर्षिपिन्तमपूजयच्च तान् ॥४८॥

If the chief hearer were free from worldly attachment, he should read the Bhagavadgeeta (The Sermon of the Lord) on the next day. If he were a householder, he should offer oblations of a mixture of rice, cooked in milk, honey, clarified butter, sesamum, food-grains etc. into sacred fire as a propitiatory rite, offering one oblation for each verse of the tenth canto of the epic. 37-38.

In the alternative, he should offer the oblations into fire, reciting the sacred "Gayatri" verse for each oblation with complete composure, since this verse virtually represents the great epic. 39.

Thereafter, he should feed twelve Brahmins with sweet milk-pudding and donate to each of them a cow and a gold coin for the purpose of fulfilment of the vowed hearing of the recital of the epic. 40.

A generous-minded chief hearer may get manufactured a statue of a lion of twelve tolas (about 5 oz.) of gold, place on it a copy of the epic written in elegant hand, donate it to the preceptor and get liberated from the bond of worldly life. On going through this ceremony which is capable of warding off all sins, the hearing of the eminent epic would be fruitful. 41-42.

Soota said : After telling (Narada) this, the Kumaras, the high-souled ones, recited the epic of the Bhagavata. At the conclusion of the recital Jnana, Vairagya and Bhakti became very stout. 43.

Narada said : I am lucky, since I have been favoured by you; as you are compassionate, I have today attained Vishnu who is capable of destroying all sins. 44.

Soota said : When Narada, the eminent devotee of Vishnu, was speaking thus the master of abstract meditation (Shukadeva) arrived there in the course of his travels. 45.

On seeing him, who was extremely lustrous, members of the audience got up and offered to him a prominent seat. The divine sage Narada affectionately worshipped him. When he was comfortably seated, he said, "Hear the pious speech". 46.

Shree Shukadeva said : Lucky men, this savour of the Bhagavata is not to be had (even) in heaven, Vaikuntha or in the region of Brahma. You should, therefore, enjoy its recital. Never abandon it. 47.

Soota said : When Shukadeva, the son of the sage Badarayana, was thus speaking, Vishnu appeared in the midst of the assembly. He was accompanied by Prahlada, Bali, Uddhava, Arjuna and others. The divine sage Narada worshipped them along with Him. 48.

ननर्त मध्ये त्रिकमेव तत्र भक्त्यादिकानां नटवत्सुतेजसाम् ।
 अलौकिकं कीर्तनमेतदीक्ष्य हरिः प्रसन्नोऽपि वचोऽब्रवीत्तत् ॥४९॥
 मत्तो वरं भाववृत्ताद् वृणुष्वं प्रीतः कथाकीर्तनतोऽस्मि साम्प्रतम् ।
 श्रुत्वेति तद्वाक्यमतिप्रसन्नाः प्रेमाद्र्दचित्ता हरिमूचिरे ते ॥५०॥
 नगादगाथासु च सर्वभक्तैरेभिस्त्वया भान्यमिति प्रयत्नाद् ।
 मनोरथोऽयं परिपूरणीयस्तथेति चोक्त्यान्तरधीयताञ्जुतः ॥५१॥
 एतां यो नियततया शृणोति भक्त्या यश्चैनां कथयति शृद्धवैष्णवाग्रे ।
 तौ सम्यग्विधिकरणात्फलं लभेते याथाध्यान्न हि भुवने किमप्यसाध्यम् ॥५२॥
 ॥ इति श्रीभागवतमाहात्म्ये श्रवणविधिकथनं नाम पष्ठोऽध्यायः ॥६॥

समाप्तमिदं श्रीमद्भागवतमाहात्म्यम्

हरिः ॐ तत्सत्

There in the midst of the most lustrous ones Devotion and others, the Trio (Jnana, Vairagya and Devotion) like a dancer began to dance. Observing that their eulogy was extraordinary, Vishnu was pleased and said: 49.

"Choose a boon from Me, since I am delighted with your sincere devotion and am pleased at present with the recital of the epic and your eulogy." On hearing these words, they were much delighted, their minds were melted with love and they told Vishnu (as follows) : 50.

"May you remain present with your all these devotees without fail during week-long recitals of the Bhagavata. May this ambition of ours be fulfilled." Having assented with words, "So be it" Vishnu disappeared. 51.

Soota said : Whoever constantly hears this epic with devotional fervour and whoever recites it before pious devotees of Vishnu, both of them obtain the fruit thereof by doing the same respectively in accordance with the prescribed procedure. In truth, what is there on this earth that cannot be accomplished by doing so ? 52.

Thus in the Shreemad Bhagavata Mahatmya ends the Sixth Chapter entitled "The Description of the Ceremony of Hearing."



SHRI GOVARDHAN NATHJI

ॐ धीपरमात्माने नमः

श्रीसंक्षिप्तभागवतम्

प्रथमः स्कन्धः

अथ प्रथमोऽध्यायः

जन्माद्यस्य यतोऽन्वयादितरत्रायैष्वभिन्नः स्वराह
तेने ब्रह्म हृदा य आदिकवये मुच्यन्ति यत्सूरयः ।
तेजोवारिमृदां यया विनिमयो यत्र त्रिसर्गोऽमृता
घास्ता स्वेन सदा निरस्तकुण्डले सायं परं धीमहि ॥१॥

धर्मः प्रोज्झनकैतवोऽत्र परमो निर्मत्सराणां सतां
वेद्यं वास्तवमत्र वस्तु शिवं तापत्रयोन्मूलनम् ।
धीमद्भगवते महामुनिकृते किं वा परैरीश्वरः
सद्यो हृद्यवरुध्यतेऽत्र कृतिभिः शुद्धपिभिस्तत्क्षणात् ॥२॥

CHAPTER I

Oh Lord, we bow to Thee, Thou who art the creator, the protector and the destroyer of this universe. Thou art the cause of the ether and the elements, as, clod is the cause of the pot. Thou art omniscient and art the fountainhead of all wisdom. Thou hast enlightened the world with the Vedas through the primordial poet Brahma, wherein the mighty crudites and the wise have been bewildered; and just as clay and water when reflected in light creates an illusion like that of a mirage this world also which to all intents and purposes though false and fictitious like the illusive mirage, assumes a semblance of reality in Thee, and Thou, who art beyond the three stages and the time always dispelleth such illusion and deceit by Thy own splendour. On Thee, oh Truth sublime, we meditate. 1

This Shrimad Bhagawat is composed by Maharshi Vyas., It expounds the dharma for the good, who are free from malice. It portrays in its correct perspective the object that leads to welfare, and dispels the trio of affliction, 2

निगमकल्पतरोगलितं फलं शुक्मुखादनृतद्रवसंयुतम् ।

पियत भागवतं रसमालयं मुहुरहो रसिका भुधि भावुकाः ॥३॥

नैमिषेऽनिमिषक्षेत्रे ऋषयः शौनकादयः । सत्रं स्वर्गाय लोकाय सहस्रसममासत ॥४॥

त पक्वा तु मुनयः प्रातर्हुतहुताग्नयः । सत्कृतं सूतमासीनं पप्रच्छुरिदमादरात् ॥५॥

ऋषय ऊचुः

त्वया खलु पुराणानि सेतिहासानि चानघ । आख्यातान्यप्यघोतानि धर्मशालाणि यान्युत ॥६॥

तत्र तत्राञ्जसाऽऽयुष्मन् भवता यद्विनिश्चितम् । पुंसामेकान्ततः श्रेयस्ततः शंसितुमर्हसि ॥

ब्रूहि नः श्रद्धानानां येनात्मा सम्प्रसीदति ॥७॥

सूत जानासि भद्रं ते भगवान् सात्वतां पतिः । देवभ्यां वसुदेवस्य जातो यस्य चिकीर्षया ॥८॥

तन्नः शुश्रूषमाणानामर्हस्यङ्गानुवर्णितुम् । यस्यावतारो भूतानां क्षेमाय च भयाय च ॥९॥

तस्य कर्माण्युदाराणि परिगोतानि सूरिभिः । ब्रूहि नः श्रद्धानानां लीलया दधतः कलाः ॥१०॥

अथाप्याहि हरेर्धौमन्वतारकथाः शुभाः । लीला चिदधतः स्वैरमीश्वरस्यात्ममायया ॥११॥

Those that hear this Bhagwat with faith and devotion have their hearts soon arrested in the divine. Oh ye devouts, this Shrimad Bhagawat is the luscious fruit of 'Kalpa Vriksha', the Vedas. It flows as nectar from the mouth of the holy Shri Shukadev. Taste, oh virtuous, this elixir and relish its sweetness all your life. 3

In the days of yore in Vishnukshetra Naimisharanya Shaunak and other maharshis, to attain the heaven and the worlds beyond, began a 'Yajna' that was to run for a thousand years. 4

During its course, one day, after the morning oblations were over, the maharshis welcomed Soota Ugrashravas and respectfully asked him. 5

The sages said : Sire ! you have studied the history, the epics and the scriptures and have also explained and interpreted their teachings. please tell us the faithful, the supreme good that you have found or determined for the well being of mankind, which will please us. Oh Soota may good betide you ! you know the purpose for which the divine incarnated as Shree Krishna at Vasudev's through Devaki. His manifestations, as you know, are all for the good and beatitude of mankind. Oh dear, desirous as we are to hear, please tell us all about the deeds of the divine play and his glories sung by the wise. The divine though esoteric and abstruse incarnates at will in the human form and performs deeds superhuman and celestial. 6-11

कृतवान् फिल वीयांणि सह रामेण केशवः । अतिमत्यानि भगवान् गृहः कपटमानुषः ॥१२॥
ब्रुहि योगेश्वरे कृष्णे ब्रह्मण्ये धर्मवर्नेणि । स्वां काष्ठाभधुतोपेते धर्मः कं शरणं गतः ॥१३॥
॥ इति धीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने प्रथमोऽध्यायः ॥

अथ द्वितीयोऽध्यायः

व्यास उवाच
इति सम्प्रप्तसंहृष्टो विप्राणां रोमहर्षणिः । प्रतिपूज्य वचस्तेषां प्रथपुमुपचक्रमे ॥१॥
सूत उवाच

यं प्रयजन्तमनुपेतमपेतकृत्य द्वैपायनो विरहकातर आहृष्टाय ।
पुन्रति तन्मयतया तरयोऽग्निनेदुस्तं सर्वभूतहृदयं मुनिमानतोऽस्मि ॥२॥
यः स्वानुभावमखिलश्रुतिसारमेकमध्यात्मदीपमतितित्तिपतं तमोऽन्धम् ।
संसारिणां करुणयाऽऽह पुराणगुह्यं तं व्याससूतमुपयामि गुहं मुनीनाम् ॥३॥
नारायणं नमस्कृत्य नरं चैव नरोत्तमम् । देवीं सरस्वतीं व्यासं ततो जपमुदीरयेत् ॥४॥

Please tell us all about those deeds and exploits that Lord Krishna performed along with his brother Balaram and also tell us where Dharma sought resort after the return of Yogeshwar Shree Krishna to his celestial abode. 12-13

Thus ends in the Abridged Bhagawat the First Chapter of Book One titled the "Naimishiya Upakhyaana."

CHAPTER II

Vyasaji said : Soota Ugrashrawa, son of Romaharsha, pleased at the question of these Saints, said. 1

Soota spoke : I bow to that Shukadev who roams about the earth as an anchorite, and who is present in the heart of every being through his Yogic power. His father Shree Vyas, the accomplished, and lover of solitude, who is ever on the rise (spiritually) when distressed by the separation of his son followed him and repeatedly cried aloud "Oh my son, oh my son." Shree Shukadev did not reply but because of his immanence in the objects all around, he replied through the trees instead. 2

I resort to that Shukadev, son of Vyas, who is the (Guru) the preceptor of the sages and the best amongst the munis, who through sheer kindness read and explained this incomparable Bhagawat, the epitome of all Shrutis, to transgress this ocean of ignorance, the world, for the welfare of mankind. 3

I bow to Bhagawan Nara and Narayan, Bhagawati Saraswati, and Vyas and begin this auspicious composition. 4

मुनयः साधु पृष्टोऽहं भवद्भिलोकमङ्गलम् । यत्कृतः कृष्णसंप्रश्नो येनात्मा सुप्रसीदति ॥५॥
 स वै पुंसां परो धर्मो यतो भक्तिरघोक्षजे । गृहीतुम्यप्रतिहता ययाऽऽत्मा सम्प्रसीदति ॥६॥
 वासुदेवैः भगवति भक्तियोगः प्रयोजितः । ज्ञतयत्याशु वैराग्यं ज्ञानं च यवगृहीतुकम् ॥७॥
 धर्मः स्वनुष्ठितः पुंसां विष्वक्सेनकथासु यः । नोत्पादयेद्यदि रतिं श्रम एव हि केवलम् ॥८॥
 वदन्ति तत्तत्स्वविदस्तत्त्वं यज्ज्ञानमद्वयम् । ब्रह्मेति परमात्मेति भगवानिति शब्दये ॥९॥
 तच्छ्रद्धधाना मुनयो ज्ञानवैराग्ययुक्ता । पश्यन्त्यात्मनि चात्मानं भक्त्या श्रुतगृहीतया ॥१०॥
 क्षतः पुम्सिद्धिजश्रेष्ठा वर्णाश्रमविभागशः । स्वनुष्ठितस्य धर्मस्य संसिद्धिर्हरितोऽपणम् ॥११॥
 तस्मादेकेन मनसा भगवान् सात्वतां पतिः । श्रोतव्यः कीर्तितव्यश्च ध्येयः पूज्यश्च नित्यदा ॥१२॥
 श्रुश्रोतः श्रद्धानस्य वासुदेवकथारुचिः । स्यान्महत्सेवया चिप्राः पुण्यतीर्थनिपेक्षणात् ॥१३॥
 शृण्वतां स्वकथां कृष्णः पुण्यश्रवणकीर्तनः । हृद्यन्तःस्थो ह्यभद्राणि विधुनोति सुहृत्सताम् ॥१४॥
 नृप्रप्रायेष्वभद्रेषु नित्यं भागवतसेवया । भगवत्युत्तमश्लोके भक्तिर्भवति नैष्ठिकी ॥१५॥
 तदा रजस्तमोभावाः कामलोभादयश्च ये । चेत् पतैरनाविद्धं स्थितं सत्त्वे प्रसीदति ॥१६॥

Oh Munis, you have put me a very auspicious and interesting question, which is about Shree Krishna. His very mention fills the heart with joy. Devotion to the Divine without any object or interruption pleases the Self, the Atman. This is the highest dharma for mankind. Such selfless devotion to Lord Vasudev generates knowledge and abnegation. If dharma imbibed in life through the Bhagawât Katha does not inspire devotion, all that labour of religious conduct is futile. The wise, call such superb quientessance as, Brahma, Parmatman and Bhagawan, 5-9

The sages who have unshakeable faith in the Lord see Him, through their devotion generated by knowledge and renunciation in their own selves. 10

Thus the fruit of practising religion as determined by the Varnashrama, is, that, the Lord is pleased and propitiated. Oh Rishis, it is therefore imperative that one should always sing his praises, hear his anecdotes, worship him and visit places of pilgrimage; it is then, that the Lord manifests himself within, and as a friend, removes all the dross of demerit from the saints. 11-14

In this way by the constant company of the devout, the evils disappear and there dawns that devotion for the Divine. 15

Evils like kama and lobha (passion and greed), the outcome of rajas and tamas are destroyed, and mind, thus liberated, gets poised in the Atman and attains happiness. Bereft of all attachment,

पदे प्रसन्नमनसो भगवद्भक्तियोगतः । भगवत्तत्त्वविज्ञानं मुक्तसङ्गस्य जायते ॥१॥
 भिद्यते हृदयमन्थिदिलिचन्ते सर्वसंशयाः । क्षीयन्ते चास्य कर्माणि दृष्ट पद्मात्मनीश्वरे ॥२॥
 अतो वै कथयो नित्यं भक्तिं परमया मुदा । वासुदेवे भगवति कुर्वन्त्यात्मप्रसादनीम् ॥३॥
 स पदेदं सत्तत्त्वज्ञे भगवानात्ममायया । सदसद्रूपया चासौ गुणमव्यागुणो विभुः ॥४॥
 तथा विलसितेन्द्रेषु गुणेषु गुणवानि न । अन्तःप्रविष्ट आभाति विज्ञानेन विजृम्भितः ॥५॥
 भावयत्येष सत्त्वेन लोकान् वै लोकभावनः । लीलवताराचुरतो देवतिर्यङ्मनसापि ॥६॥
 ॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने द्वितीयोऽध्यायः ॥

अथ तृतीयोऽध्यायः

सूत उवाच

नगृहे पौख्यं रूपं भगवान् महदादिभिः । सभूतं पौडशकलमादौ लोकसिसृक्षया ॥१॥
 यस्यावयवसंस्वानेः कश्चितो लोकविस्तरः । तद्वे भगवतो रूपं विशुद्धं सत्त्वमूर्जितम् ॥२॥

his doubts dispelled, and his ignorance destroyed, the devout experiences the presence of the Divine in him. That is why the wise lovingly devote themselves to Lord Vasudev to attain that peace and ecstasy of the self. 16-19

The Lord who is above all attributes and qualities created this universe in the beginning by his (Trigunatmika Maya) the illusion trio, in a form, with a blending of truth and untruth 20

The Lord though resplendant with his own Maya, having entered the quality trio appears, as if, it is He that enjoys the gunas whereas, as a matter of fact, He is beyond them 21

This creator of the Universe, the Lord, incarnates in divinities, human beings and birds, and protects the world with sattva guna 22

Thus ends in the Abridged Bhagawat the Second Chapter of Book One titled "Naimishiya Upakhyan"

CHAPTER III

Soota spoke The Lord in the beginning with a desire to create the universe assumed the form of Purusha with the Mahat (the cosmic mass, the evolute from Prakriti), the Ego and the five subtle evolutes, the sound, touch, vision, taste and smell and sixteen categories, eleven senses and the five main elements 1

It is this immaculate and brilliant form of the Lord in which are imagined and visualised all the components of the universe as the various limbs of this Purush 2

पश्यन्त्यदो रूपमदभ्रचक्षुषा सहस्रपादोरुभुजाननाद्भुतम् ।

सहस्रमूर्धश्रवणाक्षिनासिकं सहस्रनोत्यम्बरकुण्डलोल्लसत् ॥३॥

पुननानावताराणां निधानं बीजमव्ययम् । यस्यांशंशेन सृज्यन्ते देवतिर्यङ्मुरादयः ॥४॥

स एव प्रथमं देवः कौमारं सर्गमास्थितः । चचार दुश्चरं ब्रह्मा ब्रह्मचर्यमखण्डितम् ॥५॥

द्वितीयं तु भवायास्य रसातलगातां महीम् । उद्धरिष्यन्नुपादत्त यज्ञेशः सौकरं वपुः ॥६॥

तृतीयमृषिसर्गं च देवर्षित्वमुपेत्य सः । तन्त्रं सात्वतमाचष्ट नैष्कर्म्यं कर्मणां यतः ॥७॥

तुर्ये धर्मकलासर्गे नरनारायणावृषी । भूत्याऽऽमोपशमोपेतमकरोद् दुश्चरं तपः ॥८॥

पञ्चमः कपिलो नाम सिद्धेशः कालविप्लुतम् । प्रोवाचासुरये सांख्यं तत्त्वग्रामविनिर्णयम् ॥९॥

षष्ठे धनेरपत्यत्वं वृत्तः प्रातोऽनसूयया । आर्षीक्षिकीमलकांयं प्रह्लादादिभ्य ऊचिवान् ॥१०॥

ततः सप्तम आकृत्यां रुच्यैज्ञोऽभ्यजायत । स वामाद्यैः सुरगणैरपात्स्वायम्भुवान्तरम् ॥११॥

It is only the Yogis that behold by their sight celestial, the majesty and magnificence of this Virat, the cosmic Purusha with thousand of hands and feet, mouths, heads, ears, eyes and noses, resplendent with multifarious ornaments and dresses. 3

It is from him that the celestials, the human beings and other animals emanate. This is the same Virat which is also the cause of the descent of the divine in different forms on this universe. 4

This Lord in the beginning through Brahma took the quadruple form and became Sanak, Sanandan, Sanatan and Sanatkumar, and practised the austere vow of Brahmacharya (rigid continence). 5

In the second incarnation the Lord, the Yajna Swarup assumed the form of a Boar to raise the earth that had sunk deep into the depths of the ocean reaching the Rasatal, one of the nether worlds. 6

In the third incarnation, he came as Narad, the Devarshi in the family of Rishis and composed a code Satvat Tantra (a doctrine of devotion without any expectations or desires). 7

In the fourth Avatar he came in the dynasty of Dharma as Rishi, Nar and Narayan and practised austere penance, with a tranquil mind. 8

In the fifth manifestation, he came as Kapil, the Lord of all Siddhis and revealed to Asuri, a Brahmin, the Sankhya philosophy which propounded the determining essentials of the quintessence. 9

Dattatraya was the sixth incarnation of the Lord as a son to Atri and Ansooya as prayed by them, and preached Atma vidya (the science of the Eternal) to Prahlad and Alark. 10

In the seventh form he was borne as Yajna to Akuti, wife of Ruchi Prajapati. He lived a long life and ruled the whole Swayambhuva Manvantar with his sons Yama and the other group of celestials. 11

अष्टमे मेरुदेव्यां तु नामैर्जात उरुकमः । दर्शयन् वार्ष्णे धीराणां सर्वाश्रमनस्कृतम् ॥१२॥
 अपिभिर्पांचितो भेजे नयमं पादिवं घणुः । दुग्धेमामोषधीर्विप्रास्तेनायं स उग्रसमः ॥१३॥
 रूपं स जगृहे मात्स्यं चाद्भुपोवधिसंघले । नाव्यारोप्य महीमय्यामपादैवस्वतं मनुम् ॥१४॥
 सुरासुराणामुवधिं मथ्नुतां मन्दराचलम् । दधे कमठरूपेण पृष्ठं पकादशे पिभुः ॥१५॥
 धान्धन्तरं द्वादशमं त्रयोदशममेव च । अपाययत्सुरानन्यान्मोहिन्या मोहयन् स्त्रिया ॥१६॥
 चतुर्विंशं नारसिंहं विश्वदैत्येन्द्रमूर्जितम् । द्वारं करजैर्वक्षस्येरकां फट्कयथा ॥१७॥
 पञ्चदशं वामनकं कृत्वागादध्वरं वळेः । पद्मयं याचमानः प्रत्यादित्सुस्त्रिचिष्टपम् ॥१८॥
 अवतारे षोडशमे पश्यन् ब्रह्मद्वन्द्वो नृपान् । त्रिसप्तकृत्वः कुपितो निःक्षत्रामकरोन्महीम् ॥१९॥

He incarnated for the eighth time as Rishabhadeva at king Nabhi's through his wife Merudevi, and showed the way of the highest stage (The Paramahansas) of the wise. 12

Being invoked and prayed by the Rishis, he was borne as King Pruthu, in his ninth incarnation; where he with his skill produced bumper crops and vegetation and brought out from the earth precious metals and materials through excavation and exploration hitherto not known and made his subjects happy and prosperous. This act of his made him very popular. In the Chakshus Manvantar; at the time of great deluge the Lord in his tenth incarnation became a big fish and rescued Vaivaswata Manu by putting him on a boat. 13-14

In his eleventh manifestation the Lord became a tortoise and supported the Mount Mandar on his back when the gods and the demons churned the ocean. 15

His twelfth incarnation was that of Dhanvantari, the physician of gods and the thirteenth was that of Mohini, the beautiful enchantress who, infatuated the demons, dodged them, and distributed nectar to the gods only. 16

In the fourteenth avatar the Lord as Narasinh (Man Lion) killed Hiranyakashyapu by tearing open his abdomen with his claws as easily as the mat-maker will split open a bamboo reed. 17

In his fifteenth incarnation he assumed the form of Vaman (a dwarf) and came to the sacrifice of Bali, the king of demons, and begged of him three strides of land in alms, which Bali gave, and the Lord then in the form of Virat took three gigantic strides and covered the three worlds and restored the heaven to the gods. 18

As Parashuram in the sixteenth avatar, the Lord seeing the Kshatriya kings oppressing the brahmins, annihilated them and swept them off the globe, twenty one times. 19

ततः सप्तदशे जातः सत्यवत्यां पराशरात् । चक्रे वेदतरोः शास्त्रा दृष्ट्वा पुंसोऽल्पमेधसः ॥२०॥
 नरदेवत्वमापन्नः सुरकार्यचिकीर्षया । समुद्रनिग्रहांदीनि चक्रे वीर्याण्यतः परम् ॥२१॥
 पकोनविंशे विंशतिमे वृष्णिषु प्राप्य जन्मनी । रामकृष्णविति भुवो भगवानहर्द्धरम् ॥२२॥
 ततः कलौ संप्रवृत्ते सम्मोहाय सुरद्विपाम् । बुद्धो नाम्नाजनमुद्रः कीकटेपु भविष्यति ॥२३॥
 अथासौ युगसन्ध्यायां दस्युप्रायेषु राजसु । जनिता विष्णुयशसो नाम्ना कल्किर्जगत्पतिः ॥२४॥
 क्रपयो मनवो देवा मनुषुत्रा मद्भोजसः । कलाः सर्वे हरेरेव संप्रजापयस्तथा ॥२५॥
 पते चांशकलाः पुंसः कृष्णस्तु भगवान् स्वयम् । इन्द्रारिव्याकुलं लोकं सृडयन्ति युगे युगे ॥२६॥
 स वा इदं विश्वममोघलीलः सृजत्यवत्यस्ति न सज्जतेऽस्मिन् ।
 भूतेषु चान्तर्हित आत्मतन्त्रः पाद्वर्गिकं जिघ्रति पद्मगुणेशः ॥२७॥

In the seventeenth he was born at rishi Parashar by his wife Satyavati, as Vyas. Shree Vyas found that people had grown dull in intellect and understanding, so, for them to understand and learn the Vedas, he divided the text into branches and sub-branches. 20

In the manifestation that followed known as the eighteenth, the Lord was born as king Ramachandra for the good of the celestials and performed god-like deeds such as bridging the gulf, controlling the waters of the seas etc. 21

In the nineteenth and the twentieth descent the Lord appeared as Rama and Krishna in the dynasty of Vrishnis, to lighten the burden of the earth that was groaning under the weight of the wicked. 22

With the onset of Kaliyuga the Lord to delude the demons and destroy them will incarnate for the twenty first time as Buddha, the son of Anjana, in the province of Gaya, and in the end of Kaliyuga when disintegration will have set in all around and when even kings and princes, the protectors of the people, will sink low in morals and behave like thieves and robbers, the Lord then, will manifest as Bhagawan Kalki, at a Brahmin named Vishnuyashas in the 22nd and the last of the incarnations in the order of descent. 23-24

Thus the Rishis, the Manus and his sons and the Prajapatis are the Kalavataras (incarnations of graded categories) and there are others which are the Anshavataras (the descents wherein the Lord is partially manifest). But, in this incarnation of Bhagawan Shree Krishna the Divine is manifested fully in all his glory. It is the descent of the divine in all its completeness. In all these avatars the Lord liberates the world from the tyranny and oppression of the wicked. This Lord who creates, preserves and destroys the universe, though, he dwells in the heart of every being and regulates the six senses nevertheless, he remains completely detached and unaffected by it. 25-27

इदं भागवते नाम पुराणं ब्रह्मसंमितम् । उत्तमश्लोकचरितं चकार भगवानुच्यते ॥२८॥
 निःश्रेयसाय लोकस्य धन्ये स्वस्त्ययनं महत् । तदिदं ब्राह्मणमास सुतमात्मवतां वरम् ॥२९॥
 सर्ववेदेतिहासानां सारं सारं समुद्धृतम् । स तु संथावयामास महारणं परीक्षितम् ॥३०॥
 मां पोषयिष्ये गङ्गायां परीतं परमपिभिः । कृष्णे स्वधामोपगते धर्मज्ञानादिभिः सह ॥३१॥
 भद्रं चाध्यगमं तत्र निविष्टस्तदनुग्रहात् । सोऽहं घ्नः प्रावयिष्यामि यथाधीतं यथामति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

शौनक उवाच

सुत सुत महाभाग वदे नो वदतां वर । कथां भागवतीं पुण्यां यदाह भगवाच्छुक्रः ॥१॥
 कस्मिन् युगे प्रवृत्त्यै स्थाने वा केन हेतुना । कुतः सञ्जोदितः कृष्णः कृतवान् संहितां मुनिः ॥२॥
 तस्य पुत्रो महायोगी समदङ्गतिर्दिकल्पकः । एकान्तमतिरुन्निद्रो गूढो मूढ इत्येते ॥३॥

This Shreemad Bhagawat which is equal in merit to the Vedas and which describes the play of the Lord and his incarnations, from age to age was composed by Maharshi Vyas for the welfare of humanity. He first taught it to his son Shukadev, the best amongst the learned. Shree Shukadev in his turn explained this Bhagawat the substance of history and the Vedas on the banks of river Ganges to king Parikshit who heard it all the while with rapt attention without touching food or water. Several rishis and maharshis were present there, and I was also there to hear. By His grace I followed what he said so, now I will describe to you all that I have heard and learnt from him. 28-32

Thus ends in the Abridged Bhagawat the Third Chapter of Book One titled "The Naimishiya Upakhyana."

CHAPTER IV

Sage Shaunak then requested Sootaji, the best among the speakers, to narrate to them the holy Bhagawat that he had heard from Muni Shukadev. 1

He further requested him to tell them as to where and when and at whose inspiration Shree Ved Vyas composed this great work and what was the object or purpose behind it. 2

His son Shukadev was a great Yogi and a Brahmajnani, ever alert and wise and being solely devoted to the Lord he preferred to remain incognito. 3

कथं वा पाण्डवेयस्य राजपेमुनिना सह । संवादः समभूत् तात यत्रैषा सात्वती धृतिः ॥४॥
 स गोदोहनमात्रं हि गृहेषु गृहमेधिनाम् । अवैक्षते महाभागस्तीर्थोक्तुर्वस्तदाधमम् ॥५॥
 अभिमन्युसुतं सूत प्राहुर्भागवतोत्तमम् । तस्य जन्म महाध्वयं कर्माणि च गृणीहि नः ॥६॥
 स सत्राद् कस्य वा दैतोः पाण्डूनां मानवर्धनः । प्रायोपविष्टो गङ्गायामनादृत्याधिराद्भियम् ॥७॥

सूत उवाच

हापरे समनुप्राप्ते तृतीये युगपर्यये । जातः पराशरायोगी वासव्यां कलया हरेः ॥८॥
 परवत्सः स ऋषिः कालेनाव्यकरंहसा । युगधर्मव्यतिकरं प्राप्तं भुवि युगे युगे ॥९॥
 दुर्भाग्ध्वं जनान् धीक्ष्य मुनिर्दिव्येन चक्षुषा । सर्ववर्णाधमाणां यद्ध्यौ हितममोघदह् ॥१०॥
 चातुर्होत्रं कर्म शुद्धं प्रजानां वीक्ष्य वैदिकम् । व्यदधाद् यज्ञसन्तत्यै वेदमेकं चतुर्विधम् ॥११॥

When he left his father in the quest of the Divine, Maharshi Vyas ran after him to dissuade him from going. On the way that time on the road side, some damsels were sporting in the waters of the lake. These damsels did not even notice Shukadev who was stark naked, nor did they feel abashed as young maidens would, when they see a nude young man passing by, but, when they saw Maharshi Vyas well clothed running after his son, they became conscious and covered themselves with their clothings. Vyasji wanted to know the reason of this strange conduct of these damsels, of distinguishing, between the father and the son. The damsels told him that the maharshi was sex-conscious whereas his son, the talented and devout bhramajnani had no such consciousness or appeal. The dwellings of the householders where such yogi tarries even for that much time that takes for milking a cow are rendered holy by his presence. Please tell us where and how the discourse between Rajarshi Parikshit and such muni took place. Parikshit, son of Abhimanyu, is also considered a great devout. Please tell us all about his birth and his deeds of valour, and why that great emperor who enhanced the glory of the Pandavas renounced his regal splendour and took to fasting. 4-7

Shree Soota said : In the relentless march of time in the third Dwapar yuga the great Vyas was born to Satyawati wife of Maharshi Parashar. 8

The Rishi, the knower of past, present and future, saw with his divine sight mankind becoming miserable and the dharma of yore declining and desecrating; so, for the benefit of the four Varnas and four Ashramas he decided to divide the Vedas into four parts—the Rik,

ऋग्यजु सामाथर्वाख्या वेदाश्चत्वार उद्धृताः । इतिहासपुराणं च पञ्चमो वेद उच्यते ॥१२॥
तत्रर्वेदधरः पैलः सामगो जैमिनिः कविः । वैशम्पायन एवैको निष्पातो यजुषामुत ॥१३॥
अथर्वाङ्गिरसामासीत् सुमन्तुर्वाङ्गो मुनिः । इतिहासपुराणानां पिता मे रोमहर्षणः ॥१४॥
त एत ऋषयो वेदं स्वं स्वं व्यस्यन्ननेकधा । शिष्यैः प्रशिक्ष्यैस्तच्छिष्यैर्वेदास्ते शास्त्रिनोऽभवन् ॥१५॥
श्रीशूद्रद्विजबन्धूनां त्रयी न धुतिगोचरा । कर्मश्रेयसि मूढानां श्रेय एवं भवेदिह ॥

इति भारतमाख्याते कृपया मुनिना कृतम् ॥१६॥

एवं प्रवृत्तस्य सदा भूतानां श्रेयसि द्विजाः । सर्वात्मकेनापि यदा नातुष्यद्बुद्धयं ततः ॥१७॥
तस्यैवं खिलमात्मानं मन्यमानस्य सिद्यतः । कृष्णस्य नारदोऽभ्यागादाश्रमं प्रागुदाहृतम् ॥१८॥
तमभिवाद्य सहसा प्रत्युत्थायागतं मुनिः । पूजयामास विधिवन्नारदं सुरपूजितम् ॥१९॥

इति संक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने चतुर्थोऽध्यायः ॥४॥



the Yajur, the Sam and the Atharwaved for the spread of Yajna as he firmly believed that it was the practice of the Vedic Karma that was sanctifying to mankind. History and Mythology came to be known as the fifth Ved. 9-12

In this he taught Rigved to Paila and Samaved to Jaimini, Vaishampayan alone became proficient in Yajurved, Sumantu, son of Darum, became quite clever in Atharwaved and Angiras in the Mantras. 13-14

These Rishis then distributed their Vedas amongst their disciples; and thus came into being the various divisions and branches of the Vedas. 15

Study of these Vedas was denied to women, the shoodras and the low. The Maharshi out of compassion for them composed the great epic Mahabharat for their good and welfare. 16

In spite of doing all this, Vyas, the wellwisher of all beings, remained dissatisfied and dejected at his imperfections. 17

Thus it was in his hour of despair that devarshi Narad came to his ashram. 18

On seeing him the Maharshi rose, bowed to him and received him with due honours. 19

Thus ends in the Abridged Bhagawat the Fourth Chapter of Book One titled "Naimishiya Upakhyana."



अथ, पञ्चमोऽध्यायः

सूत उवाच

अथ तं सुखमासीत् उपासीत् वृद्धच्छूवाः । देवर्षिः प्राह विप्रर्षि वीणापाणिः स्मयन्निव ॥१॥

नारद उवाच

जिज्ञासितं सुसंपन्नमपि ते महद्दुःखम् । कृतवान् भारतं यस्त्वं सर्वार्थपरिवर्द्धितम् ॥२॥
जिज्ञासितमधीतं च यत्तदग्रहं सनातनम् । अथापि शोचस्यात्मानमकृतार्थं इव प्रभो ॥३॥

व्यास उवाच

अस्त्येव मे सर्वमिदं त्वयोक्तं तथापि, नात्मा परितुष्यते मे ।
तन्मूलमव्यक्तमगाधयोधं पृच्छामहे त्वाऽऽत्मभवात्मभूतम् ॥४॥
त्वं पर्यटन्नर्क इव त्रिलोकीमन्तश्चरो, वायुरिवात्मसाक्षी ।
परावरे ब्रह्मणि धर्मतो ब्रतैः स्नातस्य मे न्यूनमलं विचक्ष्व ॥५॥

श्रीनारद उवाच

भवतानुदितमायं यशो भगवतोऽमलम् । येनैवासी न तुष्येत मन्ये तद्दर्शनं जितम् ॥६॥

CHAPTER V

Soota said : The renowned sage Narad with his inseperable Vina thus duly welcomed, when comfortably seated, smiled at Vyasji and addressed him as under. 1

Naradji said : You have known all that was worth knowing, you have also practised it in your life. You have composed the great epic the Mahabharat, you have also well meditated on the eternal Brahma, and with all this you look sad and morose and lament as if you are imperfect. What is the reason? 2-3

Shree Vyas replied : It is true, I have done all that you have said. Nevertheless my soul is not happy. I therefore, ask you the son of, Brahma of boundless wisdom the cause of my dissatisfaction. You travel in the three worlds like the sun. You are the seer of every heart like the air. You remain absorbed in Brahma, the supreme divine through dharma and austerity. Please tell me where am I, found wanting. 4-5

Shree Narad Said : You are grieved because you have not described the immaculate glory of the Lord. That knowledge which does not propitiate the Lord is imperfect even if it may have the literary charm and grace

न यद्वचश्चिक्वपदं हरेर्यशो जगत्पवित्रं प्रगृणीत कहिंचित् ।
 तद्वायसं तीर्थमुशन्ति मानसा न यत्र हंसा निरमन्त्युशिषक्षयाः ॥७॥
 तद्वाग्विसर्गो जनताघविप्लवो यस्मिन् प्रतिश्लोकमवद्वत्त्यपि ।
 नामान्पनन्तस्य यशोऽद्वितानि यच्छृण्वन्ति गापन्ति गृणन्ति साधवः ॥८॥
 नैष्कर्म्यमप्यच्युतभाववर्जितं न शोभते ज्ञानमलं निरञ्जनम् ।
 कुतः पुनः शश्वदभद्रमीश्वरे न चार्पितं कर्म यदप्यकारणम् ॥९॥
 जुगुप्सितं धर्मरुतेऽनुशासतः स्वभावरक्तस्य महान् व्यतिक्रमः ।
 यद्वाक्यतो धर्म इतीतरः स्थितो न मन्यते तस्य निवारणं जनः ॥१०॥
 इदं हि विश्वं भगवानिवेतरो यतो जगत्स्थाननिरोधसम्भवाः ।
 तद्धि स्वयं वेद भवांस्तथापि वै प्रादेशमात्रं भवतः प्रदर्शितम् ॥११॥
 इदं हि पुंसस्तपसः श्रुतस्य वा स्विष्टस्य सूक्तस्य च बुद्धिदत्तयोः ।
 अविच्युतोऽर्थः कविभिर्निरूपितो यदुत्तमश्लोकगुणसुवर्णनम् ॥१२॥

it is all like a desolate land fit for the crows, so believe the wise, because the meritorious do not tarry there. Any composition that dwells on the glory of the Divine is holy and sanctifying, no matter if it does not have the terminology or pleasing rhythm, nevertheless the good always delight in reading, reciting and hearing such composition as it removes all the sins of humanity. 6-8

> Deeds done without any expectation or reward are even not handsome or beautifying if they are devoid of emotional thrill for the Lord because as such they are inauspicious, more so, if such actions are not dedicated to the Lord. 9

In trying to sublimate dharma you have extolled deeds of infamy, and slander. This is a great mistake in as much as it is likely to be misconstrued as the only dharma and nobody will ever endeavour to understand it correctly and avoid its indulgence so essential for the good of mankind. 10

It will only be the skillful or the wise that will enjoy this pleasure of the infinite by withdrawing himself from the worldly environments and entanglements. Pray, therefore, describe the deeds of the Lord for the good of the ignorant and the sensualists engrossed in actions for their selfish ends. This universe is the Divine incarnate; nonetheless the Divine is beyond the universe. He is both immanent and transcendent and it is He who creates, sustains and destroys the universe. You know all this nevertheless, I once again tell you by way of suggestion, that to describe the virtues of the Lord and to sing his praises, is the fruit eternal of all penance, erudition and sacrifices, so say the wise. 11-12

अहं पुरातीतभवेऽभवं मुने दास्यास्तु कस्याश्चन वेदवादिनाम् ।
 तिरूपितो बालक एव योगिनां शुश्रूषणे प्रावृषि निर्विचक्षिताम् ॥१३॥
 ते मय्यपेतास्त्रिलोकापलेऽर्भके दान्तेऽधृतक्रीडनकेऽनुवर्तिनि ।
 चक्रुः कृपां यद्यपि तुल्यदर्शनाः शुश्रूषमाणे मुनयोऽल्पभाषिणि ॥१४॥
 तत्रान्वहं कृष्णकथाः प्रगायतामनुग्रहेणाशृणवं मनोहराः ।
 ताः श्रद्धया मेऽनुषदं विष्टुष्वतः प्रियश्रवस्यद्गममानवद्बुचिः ॥१५॥
 इत्थं शरत्प्रावृषिकावृत्तं हरेर्विष्टुष्वतो मेऽनुसवं यशोऽमलम् ।
 संकीर्त्यमानं मुनिभिर्महात्मभिर्भक्तिः प्रवृत्ताऽऽत्मरजस्तमोऽपहा ॥१६॥

तस्यैवं मेऽनुरक्तस्य प्रथितस्य हतैनसः । श्रद्धाधानस्य बालस्य दान्तस्यानुचरस्य च ॥१७॥
 ज्ञानं गुह्यतमं यत्तत्साक्षाद्भगवतोदितम् । अन्ववोचन् गमिष्यन्तः कृपया दीनवत्सलाः ॥१८॥
 येनैवाहं भगवतो वास्तुदेवस्य वेधसः । मायानुभावमविदं येन गच्छन्ति तत्पदम् ॥१९॥

स्वमप्यदश्रुतविश्रुतं विभोः समाप्यते येन विदां बुभुत्सितम् ।

आख्याहि दुःखैर्मुदुरदितात्मनां संक्लेशनिर्वाणमुशन्ति नान्यथा ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे व्यासतारदसंवादे पञ्चमोऽध्यायः ॥१॥

Oh Muniraj, in my former birth, I was the son of some maid servant who was in the service of the Brahmanas well-versed in the Vedas. I was employed to serve these yogis who observed the chaturmas in the monsoon. 13

Though I was a child I had not the agility of the age. By way of selfcontrol I had given up playing with the toys and followed the wishes of the sages whom I served. They were kind to me and told me pleasing tales of the Lord to which I listened with devotion. This destroyed both rajās and tamās from me. Thus when these yogis, compassionate to the poor, were about to leave they revealed to me the devout, the humble, and the sinless, that abstruse knowledge by which the munis attain that stage supreme. I, therefore, request you oh learned Vyas, pray describe to us the glory of the Lord which would appease the urge of the intellectuals. There is no other remedy for the peace of the mortals suffering the miseries of the world over and over again from birth to birth. 14-20

Thus ends in the Abridged Bhagawat the Fifth Chapter of Book One titled "Vyasa-Narada Samvad."

अथ पष्ठोऽध्यायः

व्यास उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिस्तव । वर्तमानो वयस्याद्ये ततः किमकरोद्भवान् ॥१॥
प्राक्कल्पविषयमेतां स्मृतिं ते सुरसत्तम । न ह्येष ध्यवधात् काल एव सर्वनिराकृतिः ॥२॥

नारद उवाच

भिक्षुभिर्विप्रवसिते विज्ञानादेष्टुमिर्मम । वर्तमानो वयस्याद्ये तत एतदकारणम् ॥३॥
एकात्मजा मे जननी योपिन्मूढा च किङ्करी । मयात्मज्ञेऽनन्यगतौ चक्रे स्नेहानुबन्धनम् ॥४॥
अहं च तद्ब्रह्मकुले ऊपिवांस्तद्वेक्षया । विदेशकालाव्युत्पन्नो बालकः पञ्चद्वयनः ॥५॥
एकदा निर्गतां गोदाद्बुद्धन्तीं निशि गां पथि । सर्पोऽवशत् पदा स्पृष्टः कृपणां कालचोदितः ॥६॥
तदा तद्ब्रह्मोशस्य भक्तानां शमभीष्टतः । अनुग्रहं मन्यमानः प्रातिष्ठं दिशमुत्तराम् ॥७॥
एक एवातियातोऽहमद्राक्षं विपिनं महत् । स्नात्वा पीत्वा हृदे नद्या उपस्पृष्टो गतश्रमः ॥८॥
तस्मिन्निर्मनुजेऽरण्ये पिप्पलोपस्थ आस्थितः । आत्मनाऽऽत्मानमात्मस्थं पद्याश्रुतमचिन्तयम् ॥९॥
ध्यायतध्वरणाभोजं भावनिर्जितचेतसा । ओत्कण्ठयाद्युक्लाक्षस्य हृद्यासीन्मे शनैर्हरिः ॥१०॥
प्रेमातिभरनिभिन्नपुलकाङ्गोऽतिनिर्वृतः । आनन्दसंश्लवे लीनो नापश्यमुभयं मुने ॥११॥

CHAPTER VI

Shree Vyas then inquired of Devarshi Narad as to what he did when the rishis that gave him the knowledge in his childhood had gone away. He also desired to know why time, the master devastator did not destroy the memory of his previous birth. 1-2

Shree Narad Said: After the munis had left I did as follows :

My mother was an ignorant woman and that too a maid servant. I being her only child and her sole source of support she loved me very much. I was living with the rishis the brahamajnans (the knowers of Brahma) eagerly awaiting to be free from her care and affection. 3-5

Once when she went out at night to milk the cow she trampled upon a snake which, bit her and she died. Acknowledging this act, as the grace of God, the benefactor of the devout, I left the place and went to the north. 6-7

There I saw a big forest, where, in the river flowing by I took my bath and felt refreshed. 8

This was all wilderness devoid of any human life. I sat under a pipal tree and as heard from the munis I began to meditate on the Lord and was soon merged in Him. 9

I was emotionally elevated and with tears trickling down my eyes I experienced that ecstasy and exuberance of His benign presence within me, and, I forgot myself and forgot the world. 10-11

पवं यतन्तं विजने मामाहागोचरो गिराम् । गम्भीररुक्मण्या वाचा शुचः प्रशमयन्निव ॥१२॥
हस्तास्मिञ्जन्मनि भवान्न मां द्रष्टुमिहाहति । अचिपक्वकपायाणां दुर्दर्शोऽहं कुयोगिनाम् ॥

द्वित्वावद्यमिमं लोकं गन्ता मज्जनतामसि ॥१३॥

मतिर्मयि निवर्द्धेयं न विपद्यत कर्हिचित् । प्रजासर्गनिरोधेऽपि स्मृतिश्च मदनुग्रहात् ॥१४॥

प्लावदुक्तवोपरराम तन्महद्भूतं नमोलिङ्गमलिङ्गमीश्वरम् ।

अहं च तस्मै महतां महीयसे शीष्णां वनामं विदधेऽनुकम्पितः ॥१५॥

नामान्यनन्तस्य हतवयः पठन् गुह्यानि भद्राणि कृतानि च स्मरन् ।

गां पर्यटन्तुष्टमया गतस्पृहः कालं प्रतीक्षन् विमदो विमत्सरः ॥१६॥

पवं कृष्णमतेर्ब्रह्मन्सक्तस्यामलात्मनः । कालः प्रादुरभूत् काले तद्वित्सौदामनी यथा ॥१७॥

प्रयुज्यमाने मयि तां शुद्धां भागवतीं तनुम् । आरब्धकर्मनिर्वाणो न्यपतत् पाञ्चभौतिकः ॥१८॥

कल्पान्त इदमादाय शयानेऽम्भस्युदग्गतः । शिशयिपोरनुप्राणं चिचिरेऽन्तरहं विभोः ॥१९॥

While thus striving in solitude the invisible Lord to remove my sufferings spoke to me in a voice sweet and sonorous. 12

It is very regretful that you will not see me in person in this life; My darshan is difficult to those, who though yogis, are immature, and whose dross of vasana (deep and rigid impressions of past actions) is not destroyed; but, you will become my attendant after you leave this censurable existence; and by my grace even in creation and destruction of beings, your memory and your sense of understanding will not perish. 13-14

Thus when the Lord invisible like the ether stopped speaking I, the object of his mercy, bowed down to this greatest of the great, in homage and reverence. 15

I, then, gave up all my modesty and bashfulness and began to chant the bliss, giving names of the Lord and roamed about the earth divested of all my ego, arrogance and desires, biding my time. 16

Thus detached from all worldly objects and rendered holy and immaculate, I was soon engrossed in Shree Krishna and at the right moment death came to me like lightening and my communion with the Lord being complete, and my destiny fulfilled, I gave up this tabernacle. 17-18

At the close of the age after the deluge when Narayan desired to rest he reposed on the waters of the ocean withdrawing and absorbing the entire creation in his own self. I was also drawn, in that all absorbing entity, through the nostrils of Brahma. 19

सहस्रयुगपर्यन्त उत्थायेद् सिसृक्षतः । मरीचिमिथा क्रययः प्राणभ्योऽहं च जज्ञिरे ॥२०॥
 अन्तर्यद्विधा लोकांस्त्रीन् पर्येभ्यस्कन्दितव्रतः । अनुग्रहान्महाविष्णोरविघातगतिः क्वचित् ॥२१॥
 देवदत्तामिमां वीणां स्वरब्रह्मविभूषिताम् । मूर्च्छयित्वा हरिकथां गायमानश्चराम्यहम् ॥२२॥

सूत उवाच

पवं संभाष्य भगवान्नारदो वासवीसुतम् । आमन्त्र्य वीणां रणयन् ययौ यादच्छिको मुनिः ॥२३॥
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे व्यासनारदसंवादे षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

शौनक उवाच

निर्गते नारदे सूत भगवान् वादरायणः । श्रुतवांस्तद्भिमेतं ततः किमकरोद्विभुः ॥१॥

सूत उवाच

ब्रह्मनद्यां सरस्वत्यामाधमः पश्चिमे तटे । शम्याप्रास इति प्रोक्त कृपीणां सत्रवर्धनः ॥२॥
 तस्मिन् स्व आश्रमे व्यासो वदरीपण्डमण्डिते । आसीनोऽप उपस्पृश्य प्रणिध्यौ मनः स्वयम् ॥३॥
 भक्तियोगेन मनसि सम्यक् प्रणिहितेऽमले । अपश्यत् पुरुषं पूर्वं मायां च तदयाध्रयाम् ॥४॥

A thousand ages after, when Brahma once again desired to create I was also created with Marichi and other rishis from his lap. 20

By the grace of the Lord my motion is never hampered. I am ever on the move and observing rigid continence, I travel the three worlds playing upon the lyre given by the Lord singing the glories of his divine play. 21-22

Shree Soota then said that Devarshi Narad, having thus narrated his story to Shree Ved Vyas, son of Satyavati, left the place playing upon his vina.

Thus ends the Chapter Sixth of Book one.

CHAPTER-VII

Shaunak said: Oh Soota having heard Narad what did Bhagawan Vyas do after he left. 1

Soota said: There is an ashram, a hermitage, called Shamyapras on the western bank of the holy river Saraswati. This ashram mainly advocates and supports sacrifices and other allied ceremonies. It is beautified with berry trees all around. Once Vyas after his morning ablutions sat in meditation and in his mind that had become pure and poised by concentration and devotion, he first saw the Lord and then His Maya. 2-4.

अनर्थोपशमं साक्षाद् भक्तियोगमधोक्षजे । लोकस्याजानतो विद्वांश्चक्रे सात्वतसंहिताम् ॥५॥
 यस्यां वै श्रूयमाणायां कृष्णे परमपूरुषे । भक्तिरुत्पद्यते पुंसः शोकमोहमयापहा ॥६॥
 संहितां भागवतीं कृत्वातुक्रम्य चात्मजम् । शुकमध्यापमास निवृत्तिनिरतं मुनिः ॥७॥

शौनक उवाच

स वै निवृत्तिनिरतः सर्वत्रोपेक्षको मुनिः । कस्य वा बृहतीमेतामात्मारामः समभ्यसत् ॥८॥

सूत उवाच

आत्मारामाश्च मुनयो निर्ग्रन्था अप्युत्क्रमे । कुर्वन्त्यहैतुकीं भक्तिमित्थमभूतगुणो हरिः ॥९॥
 हरेर्गुणाक्षिप्तमतिर्भगवान् यादरायणिः । अध्यगान्महदाख्यानं नित्यं विष्णुजनप्रियः ॥१०॥
 परीक्षितोऽथ राजर्षेर्जन्मकर्मविलापनम् । संस्थां च पाण्डुपुत्राणां वक्ष्ये कृष्णकथोदयम् ॥११॥

यदा मृधे कौरवसृज्ययानां वीरेष्वथो धीरसति गतेषु ।

वृकोदराविद्धगदामिशर्मभग्नोरुदण्डे

धृतराष्ट्रपुत्रे ॥१२॥

भर्तुः प्रियं द्रौणिरिति स पश्यन् कृष्णासुतानां स्वपतां शिरसि ।

उपाहरद्विप्रियमेव तस्य जुगुप्सितं कर्म विगर्हयन्ति ॥१३॥

He found that people do not know that it was only the devotion to the divine alone that was instrumental in destroying all the evils of humanity; so, for those that were ignorant, bereft of devotion and deference to the divine, he composed Shreemad Bhagawat, which dispels all grief, fear and delusion, and if, heard with faith and reverence inspires devotion in the Lord Supreme. 5-6

He first taught this Bhagawat Samhita to his son Shukdev who lived in seclusion away from the entanglements of active life. 7.

Shree Shaunak then asked Soota, as to what led Shree Shukadev to study the Bhagwat Samhita when he was already living in seclusion bereft of all desires and merged in the Self, the Atman: 8.

Shree Soota replied : Though the saints delight in the Atman and though they are free from all ego, they worship and meditate on the Lord without any motive or interest, likewise shree Shukadev being attracted by the glory of the Lord studied this great Epic, without any motive. 9-10

Now I will tell you about the birth of Rajarshi Parikshit, his deeds and his end, the cause of the Krishna-Katha and the exodus of the Pandavas. When in the great war between the Kauravas, and Pandavas numerous valiant warriors were killed and when the thighs of Duryodhan were battered with the heavy blows of Bhima's mace and when Ashwasthma perpetrated the slanderous act distasteful even to Duryodhan of cutting the throats of the children of Draupadi who were fast asleep imagining that this act of his will please Duryodhan. At that time, when Arjun

माता शिशूनां निधनं सुतानां निशम्य घोरं परितप्यमाना ।
 तदारुदद्वाष्पकलाकुलाक्षी तां सान्त्वयन्नाह किरीटमाली ॥१४॥
 तदा शुचस्ते प्रसृजामि भद्रे यद्ब्रह्मचन्धोः शिर आततायिनः ।
 गाण्डीवमुनर्तैर्विशिखैरुपाहरे त्वाऽऽक्रम्य यस्नास्यसि दग्धपुत्रा ॥१५॥
 इति प्रियां बल्युविचित्रजल्यैः स सान्त्वयित्वाच्युतमित्रसूतः ।
 अन्वाद्रवहंशित उग्रधन्वा कपिध्वजो गुरुपुत्रं रथेन ॥१६॥

यदाशरणमात्मानमैश्वर्यं आन्तर्वाजिनम् । अलं ब्रह्मशिरो मेन आत्मवाणं द्विजात्मजः ॥१७॥
 अथोपस्पृश्य सलिलं संदधे तत्समाहितः । अजानन्नुपसंहारं प्राणकृच्छ्र उपस्थिते ॥१८॥
 ततः प्रादुर्भूतं तेजः प्रचण्डं सर्वतोदिशम् । प्राणापदमग्निमेक्ष्य चिण्णं जिष्णुस्वान ह ॥१९॥

अर्जुन उवाच

किमिदं स्विक्तुनो वेति देवदेव न वेष्यदहम् । सर्वतोमुखमायाति तेजः परमदारुणम् ॥२०॥

श्रीभगवानुवाच

वेत्थेदं द्रोणपुत्रस्य ब्राह्मणं प्रदर्शितम् । जह्यस्तेज उन्नद्धमस्त्रो ह्यस्त्रतेजसा ॥२१॥

was consoling his wife who was distressed, and lugubriously lamenting the murder of her sons said to her, "Oh blessed darling, I will chop off the head of this felon a low and debased brahmin with the sharp arrows of my Gandiva and bring it before you for you to sit on it, and bathe and remove your grief." Thus pacifying and consoling his wife with sweet words Arjun whose friend and guide was Lord Krishna, donned his armour, took his bow, mounted his chariot and followed Ashwa tthama, the son of his guru. 11-16

When Ashwathama's horses were tired and when he found that he was quite helpless, he thought, Brahmastra was the only weapon that can save him though, he did not know how to recall it, once it was released. Thus hanging between life and death he had no other recourse but to hurl this formidable missile, which he did, and there emanated from it a dazzling blaze of light which spread in all directions. Arjun saw this great danger to life and in this hour of peril addressed the Lord. 17-19

Arjun said : Oh God of Gods, pray tell me as I do not know this dazzling glow so frightful and devastating, and where does it come from. 20

It is the Brahmastra of Ashwasthama, said Shree Bhagawan; you can only ward off his target and render it redundant by hurling the same missile brahmastra which you know very well. 21

सुत उवाच-

श्रुत्वा भगवता प्रोक्तं फाल्गुनः परवीरहा । स्पृष्ट्वापस्तं परिक्रम्य ब्राह्मं ब्राह्मण्य सन्दधे ॥२२॥
 प्रजोपप्लवमालक्ष्य लोकव्यतिकरं च तम् । मतं च वासुदेवस्य सज्जद्वारार्जुनो द्वयम् ॥२३॥
 तत आसाद्य तरसा दारुणं गौतमीसुतम् । वयन्धामर्षताम्राक्षः पशुं रशनया यथा ॥२४॥
 शिविराय निनीपन्तं दाम्ना वद्ध्वा रिपुं बलात् । ब्राह्मार्जुनं प्रकुपितो भगवान्भुजेक्षणः ॥२५॥
 मत्तं प्रमत्तमुन्मत्तं सुप्तं बालं स्त्रियं जडम् । प्रपन्नं विरथं भीतं न रिपुं हन्ति धर्मवित् ॥२६॥
 स्वप्राणान् यः परप्राणैः प्रपुष्पात्यघृणः खलः । तद्धृदस्तस्य हि धियो यद्दोषाद् यात्यधः पुमान् ॥
 तदसौ बन्धतां पाप आतताप्यात्मबन्धुहा । भर्तुश्च विप्रियं घोर कृतवान् कुलपांसनः ॥२८॥
 पवं परीक्षता धर्मं पार्थः कृष्णेन चोदितः । नैच्छद्दन्तुं गुरुसुतं यद्यप्यात्महनं महान् ॥२९॥
 अथोपेत्य स्वशिविरं गोविन्दप्रियसारथिः । न्यवेदयत् तं प्रियायै शोचन्त्या आत्मजान् हतान् ॥

Soota said : Hearing these words of the Lord, Arjun ceremoniously aimed his Brahmastra against that weapon of Ashwasthama rushing towards him with great velocity. 22

Both the missiles collided high in the air and there rained a conflagration, threatening the destruction of the populace. 23

On Seeing this danger the Lord directed Arjun to withdraw both the missiles which he did, and full of wrath that he was at Ashwasthama the son of Gautami, he caught hold of him and tied him with ropes to the wheels of his chariot as he would tie an animal and drove back to his camp. On the way the Lord said to Arjun that a person who is righteous does not kill a drunkard, a mad man or one who is in sleep. He does no harm to children, women, fools or even an enemy who is terror tricken or one who has surrendered and also one who is without a chariot but, when the other fellow becomes wicked and merciless and fattens himself at the cost of other lives then he should by all means be killed, as such killing would be praiseworthy. He who acts otherwise and does not kill such a villian invites his fall. 24-27

Therefore kill this felon, a murderer of children, a stain to his family and who has even displeased his master. 28

Thus testing Arjun's religious morals Shree Krishna exhorted him to kill Ashwasthama for the murder of his children but, Arjun did not do so as Ashwasthama was the son of his guru. 29

Arjun whose darling and charioteer is Bhagawan, then, brought Ashwasthama to his camp and took him to his bereaved wife moaning the death of her sons. 30

तथाऽऽहतं पशुवत्पाशवद्धमबाद्धमुखं कर्मजुगुप्सितेन ।

निरीक्ष्य कृष्णपङ्कतं गुरोः सुतं वामस्वभावा कृपया ननाम च ॥३१॥

उवाच चासहन्त्यस्य वन्दनानयनं सती । मुच्यतां मुच्यतामेष ब्राह्मणो नितरां गुरुः ॥३२॥

स एष भगवान् द्रोणः प्रजारूपेण वर्तते । तस्यात्मनोऽर्धं पत्न्यास्ते नान्वगादीरसूः कृपी ॥३३॥

तद्धर्मश्च महाभाग भवद्भिर्गौरवं कुलम् । वृजिनं नार्हति प्राप्तुं पूज्यं वन्द्यमभीक्ष्णशः ॥३४॥

मा रोदीदस्य जननी गौतमी पतिदेयता । यथाहं मृतवत्साऽऽर्त्ता रोदिम्यशुमुखी मुहुः ॥३५॥

सूत उवाच

धर्म्यं न्याय्यं सफरुणं निर्व्यलीकं समं महन् । राजा धर्मसुतो राश्याः प्रत्यनन्दव्रचो द्विजाः ॥३६॥

श्रीकृष्ण उवाच

ब्रह्मयन्धुर्न हन्तव्य आततायी वधार्हणः । मयैवोभयमाग्नातं परिषाह्यनुशासनम् ॥३७॥

कुरु प्रतिश्रुतं सत्यं यत्तत्सान्वयता प्रियाम् । प्रियं च भीमसेनस्य पाञ्चाल्या महामेव च ॥३८॥

सूत उवाच

अर्जुनः सहसाऽऽक्षाय हरेर्हार्दमथासिना । मणिं जहार मूर्धन्यं द्विजस्य सहमूर्धजम् ॥३९॥

On seeing Ashwasthama the ungrateful son of their guru, down cast faced, tied with ropes like a beast, the kind and compassionate Draupadi not being able to bear this sight requested Arjun to release him forthwith. A brahman should always be respected She said This is Dronacharya born as Ashwasthama, and his wife Kripa, the mother of Ashwasthama, is also living who did not become a sati after her husband died as, she had her son Ashwasthama living. Oh Dharmajna (the knower of religion), oh the blessed ! the family of a guru is always to be respected and revered To make it unhappy is highly improper His mother Gautami, to whom her husband was a god, would be unhappy and distressed as I am at the death of my sons, should her son be killed. Let that not happen to her 34-35

Soota said Oh ye rishis, on hearing these words of queen Draupadi, which were so kind, just and full of feelings, Yudhishira and others congratulated her 36

Shree Krishana then said - Oh ! Parth as I have told you, a brahman how so ever debased should not be killed, but if he is a felon by all means kill him. Now it is for you to decide and act. Fulfill your promise you gave to Draupadi while consoling her, and do what you think will please Bhimasena, Draupadi and myself 37-38

Soota said Thus Arjun having heard the Lord and known his mind, drew his sword and pulled out the gem from the head of Ashwasthama along with his hairs, released him and drove him out of

विमुच्य रथनावद्धं बालहत्याद्वतप्रभम् । तेजसा मणिना ह्रीनं शिविरान्निरयापयत् ॥४०॥
 वपनं द्रविणादानं स्थानान्निर्वापणं तथा । एष हि ब्रह्मबन्धूनां वधो नान्योऽस्ति वैदिकः ॥४१॥
 पुत्रशोकातुराः सर्वे पाण्डवाः सह कृष्ण्या । स्वानां मृतानां यत्कृत्यं चकुर्निर्हरणादिकम् ॥४२॥
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे द्रौणविप्रहो नाम सप्तमोऽध्यायः ॥७॥

अथाष्टमोऽध्यायः

सूत उवाच

अथ ते संपरेतानां स्वानामुदकमिच्छताम् । दातुं सकृष्णा गङ्गायां पुरस्कृत्य ययुः स्त्रियः ॥१॥
 ते निनीयोदकं सर्वे विलप्य च भृशं पुनः । आप्लुता हरिपादाब्जरजःपूतसरिज्जले ॥२॥
 सान्त्वयामास मुनिभिर्हृतबन्धूञ्छुचापितान् । भूतेषु कालस्य गतिं दर्शयन्प्रतिक्रियाम् ॥३॥
 गन्तुं कृतमतिर्ब्रह्मन् द्वायकां रथमास्थितः । उपलेभेऽभिधावन्तीमुत्तरां भयविद्वलाम् ॥४॥

उत्तरोवाच

अभिद्रवति मामोश शरस्तप्तयसो विभो । कामं दहतु मां नाथ मा मे गर्भो निपात्यताम् ॥५॥

the camp humbled and crest fallen. For a brahmin to shave his head, to deprive him of his wealth and to displace him, tentamounts to killing him. He need not be physically beheaded. The bereaved Pandavas then, along with Draupadi performed the obsequies of their dead sons,

Thus ends the Chapter Seventh of book one.

CHAPTER VIII

Shree Soota continued : The Pandavas then, with their womenfolk and Shree Krishan went to the banks of the Ganges to propitiate the manes and prayed for the welfare of the dead. 1

They deplored the dead over and over again and bathed in the waters of the Ganges that was rendered holy by the touch of the feet of the Lord. 2

There, the Lord consoled and pacified the Pandavas who were much grieved at the murder of their dear ones and explained to them that nothing can prevent the relentless march of time and it was futile to bemoan it. 3

Then, the Lord after installing the Pandavas on the throne, decided to go to Dwaraka. When he mounted his chariot and was about to leave, Uttara, wife of Abhimanyu mad with fright rushed in front of his chariot and said, "Oh Lord! the spitfire, the missile of Ashwasthama rushes towards me forcefully with great speed. Let it burn me but pray do something that will spare the child in my womb," 4-5

सूत उवाच

उपधार्य घघस्तस्या भगवान् भक्तयत्सलः । अपाण्ड्यमिदं कर्तुं द्रोणेःस्त्रमुच्यत ॥६॥
 व्यसन् वीक्ष्य तत्तेयामनन्दविषयात्मनाम् । सुदर्शनेन स्वात्वेण स्यातां रक्षां व्यवह्रिभुः ॥७॥
 मन्तःस्थः सर्वभूतानामात्मा योगेश्वरो हरिः । स्वमाययाऽऽवृणोद् गर्भं वैराट्पथाः कुक्षतन्त्रवे ॥८॥
 ब्रह्मतेजोविनिर्मुक्तैरात्मजैः सह कृष्णया । प्रयाणामिमुखं कृष्णमिदमाह पृथा सती ॥९॥

कुन्त्युवाच

कृष्णाय बालदेवाय देवकीनन्दनाय च । नन्दगोपकुमाराय गोविन्दाय नमो नमः ॥१०॥
 नमः पङ्कजनाभाय नमः पङ्कजमालिने । नमः पङ्कजनेत्राय नमस्ते पङ्कजाङ्घ्रये ॥११॥

विरान्महागनेः पुत्रपाददर्शनादसत्सभायां घनवासकृच्छ्रतः ।

सृष्टेः सृष्टेऽनेकमहापथास्ततो द्रोण्यस्ततश्चास्मि हरेऽभिरक्षिताः ॥१२॥

विपद्ः सन्तु नः शश्वत्तत्र तत्र जगद्गुरो । भवतो दर्शनं यत्स्यादपुनर्भवदर्शनम् ॥१३॥
 जन्मैश्वर्यधुतश्रीभिरेधमानमदः पुमान् । नैवाहृत्यभिघातुं वै त्वामकिञ्चनगोचरम् ॥१४॥

Soota said: Paramatman the darling of the devouts, hearing these words of Uttara knew that Ashwasthama, son of Drona, has darted his brahmastra to exterminate the Pandavas; so, to protect the dynasty of the kurus the omnipresent Lord Shree Hari hurled his Sudarshan Chakra to protect his devotees from this devastating danger. 6-7

Shree Hari, who lives in the hearts of all being shrouded the embryo in the womb of Uttara, the daughter of Virat with his yogic prowess. 8

Thus relieved of the danger of brahmastra Kuntajec, with her sons and Draupadi, extolled Shree Krishna who was about to depart for Dwaraka. 9

Kunti said: we bow to thee Govind, son of Devaki, dear child of gopa Nanda, to thee, oh, one, with lotus like eyes feet and the navel, adorned with garland of lotuses, we pay our homage. Oh Lord you have protected us from poison, fire, and demons, and from the assemblage of the wicked, and hardships of the forest and from the arms and weapons of great warriors in wars, the last one being the brahmastra of Ashwasthama. 10-12

Lord of the Universe, let all adversities and misfortunes befall us, so that, we can always think about you and remember you who is the liberator and benefactor of mankind. One who is born in a noble family, and who has majesty, learning and wealth, the root cause of all ego does not think of you, who are easily approachable to the devotees devoid of all desires, 13-14

नमोऽकिञ्चनचित्ताय निवृत्तगुणवृत्तये । आत्मारामाय शान्ताय कैवल्यपतये नमः ॥१५॥
 मन्ये त्वां कालमीशानमनादिनिधनं विभुम् । समं चरन्तं सर्वत्र भूतानां यन्मिथः कलिः ॥१६॥
 अथ विद्वेश विश्वात्मन् विश्वमूर्ते स्वकेषु मे । स्नेहपाशमिमं छिन्धि दृढं पाण्डुषु घृष्णिषु ॥१७॥
 त्वयि मेऽनन्यविषया मतिर्मधुपतेऽसकृत् । रतिमुद्रहतादङ्गा गङ्गेवोधमुदन्वति ॥१८॥

सूत उवाच

तां चादमित्युपासन्त्य प्रविश्य गजसाङ्ख्यम् । स्त्रियश्च स्वपुरं यास्यन् प्रेम्णा राज्ञा निवारितः ॥
 आह राजा धर्मसुतश्चिन्तयन् सुहृदां वधम् । न मे स्यान्निरयान्मोक्षो ह्यपि वयांयुतायुतैः ॥२०॥
 यथा पक्वेन पद्माग्भः सुरया वा सुराकृतम् । भूतहत्यां तथैवैकां न यद्वैर्माप्नुर्महति ॥२१॥
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे कुन्तीस्तुतिर्दुषिष्ठिरासुतायो नामाष्टमोऽध्यायः ॥८॥

To one who has nothing to call his own, you are his sole treasure. You are tranquil and sedate, delighting in your own form, my salutations to thee oh ye Lord of absolution. 15

Time is the cause of all mutual conflicts, the ruler of all beings and objects, which has neither beginning nor end and is all pervading. You are that (Kal) the Time personified. Oh God, thou art the Lord of the universe its idol. Pray remove the stubborn attachment that I bear towards all those whom I call my own, both the Yadavas and the Pandavas, and may all the flow of my feelings emotional and intellectual constantly rush towards you unabatedly, as the flow of the Ganges rushes towards the ocean. 16-18

Soota said : Shree Krishna then blessed Kuntaji and returned to Hastinapur. When he was about to depart for Dwaraka with his women-folk Yudhishtir anxious and perturbed at the annihilation of his kinsmen moved with feelings stopped him and said : Sire, I will not be able to extricate myself from this hell even after a thousand years because of my sins. Sins or crimes, perpetrated with purpose cannot be cleansed by any number of sacrifices as muddy water cannot be got rid of its mud, nor wine can be got rid of its evil by wine. 19-21

Thus ends in the the Chapter Eighth of Book One.

अथ नवमोऽध्यायः

सूत उवाच

इति भीतः प्रजाद्रोहात् सर्वधर्मविविक्तया । ततो विनश्यन् प्रागाद् यत्र देवव्रतोऽपतत् ॥१॥
 तत्र ते भ्रातरः सर्वे सदृशैः स्वर्णभूषितैः । धन्वगच्छन् रथैर्विप्रा व्यासधौम्यादयस्तथा ॥२॥
 भगवानपि विप्रपै रथेन सधनंजयः । स तैर्व्यरोचन्त नृपः कुबेर इव गुहाकैः ॥३॥
 दृष्ट्वा निपतितं भूमौ दिवद्व्युतमिवामरम् । प्रणेतुः पाण्डवा भीमं सानुगाः सह चक्रिणा ॥४॥
 तत्र प्रह्वर्ययः सर्वे देवर्षयश्च सत्तम । राजर्षयश्च तत्रासन् द्रष्टुं भरतपुङ्गवम् ॥५॥
 तान् समेतान् महाभागानुपलभ्य वसूत्तमः । पूजयामास धर्मज्ञो देशकालविभाषितम् ॥६॥
 कृष्णं च तत्प्रभाषन्न आसीनं जगदीश्वरम् । हृदिस्थं पूजयामास माययोपात्तविग्रहम् ॥७॥
 अहो कष्टमहोऽन्त्याष्यं यद्ययं धर्मनन्दनाः । जीवितुं नार्ह्यथ क्लिष्टं विप्रधर्माच्युताश्रयाः ॥८॥
 सर्वं कालकृतं मन्ये भवतां च यद्विषयम् । तपालो यदशे लोको वायोरिव घनाबलिः ॥९॥

CHAPTER IX

Shree Suta Continued : Then King Yudhishtira disconsolate at the sins of destruction of his kinsmen went to Devavrata, Bhishma (who was lying on the battlefield bidding his time to leave this world) for consolation and advice. His brothers followed him along with Shree Vyas, Dhaumya and other sages in the golden chariots drawn by beautiful horses. Lord Krishna went with Arjuna in his chariot. Bhishma lying on the bed of arrows sorrounded by relations and other admirers, who had come there to see him looked like a god that had fallen on this earth from heaven. Shree Krishna and the Pandavas paid their homage to him. 1-4

There at the moment, had also come for his darshan, the best among the brahmins, the gods and the royal sages; to them all that had gathered around Bhishma, the best amongst the Vasus, who knew both time and place appropriately, and was also well versed in religion, addressed them with the words of welcome. He also welcomed the Lord of the universe Shree Krishna, (who adorns the hearts of all beings) whose prowess he knew very well, and who was there, in the human form by his own Maya, and said. 5-7

Oh Pandavas, you are sons of dharma, as you follow the Brahmins, dharma, and Lord Krishna, so all of you are righteous and god fearing. You should have no trouble whatsoever. It is wrong that you should be unhappy; whatever unpleasant that has happened to you is caused by time. This whole universe is bound by time as are the clouds by the wind. 8-9

यत्र धर्मं सुतो राजा गदापाणिर्वृकोदरः । कृष्णोऽस्त्री गाण्डिवं चापं सुहृत्कृष्णस्ततो विपत् ॥१०॥
 न ह्यस्य कर्हिचिद्राजन् पुमान् वेद विधित्सितम् । यद्विजिज्ञासया युक्ता मुहान्ति कवयोऽपि हि ॥
 तस्मादिदं दैवतन्त्रं व्यवस्य भरतर्षभ । तस्यानुविहितोऽनाथा नाथ पाहि प्रजाः प्रभो ॥११॥
 एष वै भगवान् साक्षादाद्यो नारायणः पुमान् । मोहयन्मायया लोकं गूढश्चरति घृष्णिषु ॥१२॥
 यं मन्यसे मातुलेयं प्रियं मित्रं सुहृत्तमम् । अकरोः सचिवं दूतं सौहृदादथ सारथिम् ॥१३॥
 तथाप्येकान्तभवत्तेषु पश्य भूषानुकम्पितम् । यन्मेऽसंस्त्यजतः साक्षात्कृष्णो दर्शनमागतः ॥१४॥

स देवदेवो भगवान् प्रतीक्षतां कलेवरं यावदिदं दिनोभ्यहम् ।

प्रसन्नहासारुणलोचनोद्वसन्मुखाम्बुजो ध्यानपथश्चतुर्भुजः ॥१५॥

सूत उवाच

युधिष्ठिरस्तदाकर्ण्य शयानं शरपञ्चरे । अपृच्छद् विविधान् धर्मानुप्रीणां चानुशृण्वताम् ॥१७॥
 धर्मार्थकाममोक्षांश्च सङ्क्षोपायान् यथा मुने । नानाव्यानेतिहासेषु वर्णयामास तत्त्वचित् ॥१८॥

Why should there be any adversity where there is Yudhishtira son of dharma, Bhimsen the arch mace wielder and Arjuna the great archer with his Gandiva and Shree Krishna the Lord of Lords as friend and guide. 10

Oh King, nobody can know what is ordained for him. Even the best of the talented are confused. Therefore believing all this as ordained by providence, accept them as they are and protect your subjects. 11-12

Oh Pandavas, Shree Krishna whom you believe as your maternal uncle's son, your dear friend and benefactor and whom you have made your counsellor, messenger of peace and charioteer out of affection is the Supreme being, the Adi Narayana, who remains incognito, and moves amongst the Yadavas delighting us all. Nevertheless how kind and compassionate he is for such an isolated devotee like me that he has come to me to bless me with his presence when I am about to die. I pray to him the four armed Lord of Lords not to leave this place but tarry, and give me Darshan of his sweet charming lotus eyed countenance, till I leave this tabernacle. 13-16

Soota said : On hearing this Yudhishtira requested Bhishma lying on the bed of arrows, to explain to him different aspects of religion in the presence of the rishis that had assembled there. 17

Bhishma great philosopher and thinker that he was described to him with illustrations and anecdotes the true form of dharma, artha, kama and moksha and the ways and means to achieve them. 18

धर्मं प्रवदतस्तस्य स कालः प्रत्युपस्थितः । यो योगिनश्छन्दमृत्योर्वाञ्छितस्त्वृत्तरायणः ॥१९॥

तदोपसंहृत्य गिरः सहस्रक्षणीविमुक्तसङ्गं मन आदिपूरुषे ।

निवृत्तसर्वेन्द्रियवृत्तिविभ्रमस्तुष्टाय जन्य विमुक्तजनार्दनम् ॥२०॥

श्रीभीष्म उवाच

त्रिभुवनकमनं तमालवर्णं रविकरगौरवरास्वरं दधाने ।

धूपुरलङ्कुलावृताननाब्जं विजयसरो रतिरस्तु मेऽनवधा ॥२१॥

सपदि तखिवचो निशम्य मध्ये निजपरयोर्वलयो रयं निवेक्ष्य ।

स्थितवति परसैनिकायुरक्ष्ण इतवति पार्थसखे रतिर्ममास्तु ॥२२॥

व्यग्रहितपृतनानुखं निरीक्ष्य स्वजनवधाद् विमुखस्य दोषबुद्धया ।

कुमतिमहद्दात्मविधया यश्चरणरतिः परमस्य तस्य मेऽस्तु ॥२३॥

स्वनिगममपहाय मत्प्रतिज्ञामुतमधिकर्तुमवस्तुतो रयस्यः ।

धृतरथचरणोऽभ्ययाच्चलद्गुह्रिगिरिव हन्तुमिमं गतोत्तरीयः ॥२४॥

Thus in religious discourses the time passed on and Uttarayana set in when that great leader of multitude Bhishma, stopped speaking linked his mind, which had become free from all desires, in the Lord and prayed to him while living his body as under 19-20

Bhisma said: Oh the most beautiful in the three worlds, luminous like the rays of the Sun with a complexion radiant like copper, the wearer of the yellow silk rament, whose charming face strewn with tresses of hair further beautifies the countenance and who has assumed this human form, in Thee, Oh Lord of Lords Shree Krishna may my mind ever remain devoted with affection, in that friend of Parth, who on a mere mention from Arjuna to plant his chariot between the two hostile armies did it and who by his mere sight deprives the enemy soldiers of their lives 21-22

May all my love always remain on the feet of that supreme being who, when, Arjuna was overwhelmed with grief, under a mistaken notion, thought that if he fought in the battle, he would be the cause of destruction of his kinsmen and his elders, like Bhishma and Drona, whom he saw arrayed in the front rank of the enemy's army, revealed to him in his hour of despair the nature of the soul and dispelled his delusion May my mind ever remain in that Lord, who to fulfill my vow, set aside his promise, not to hold any weapon during the war, jumped out of his chariot and with the wheel of that chariot in his hand rushed towards me like a lion charging an elephant His assault was so severe and wrathful that the earth underneath was shaken and in that agitation, the Lord did not even notice that his scarf was blown off 23-24

विजयरथकुटुम्ब आत्ततोत्रे धृतहयरदिमनि तच्छ्रवेक्षणीये ।
 भगवति रतिरस्तु मे सुसूषोर्धमिह निरीक्ष्य हता गताः सरूपम् ॥२५॥
 तस्मिन्महमजं शरीरभाजं हृदि हृदि धिष्टितमात्मकल्पितानाम् ।
 प्रतिदृशमिव नैकधार्कमेकं समधिगतोऽस्मि विधूतमेदमोहः ॥२६॥

सुत उवाच

कृष्ण एवं भगवति मनोवाग्दृष्टिवृत्तिभिः । आत्मन्यात्मानमावेश्य सोऽन्तःश्वास उपारमत् ॥२७॥
 तत्र दुन्दुभ्यो नेदुर्द्वैतमानववादिताः । शशंसुः साधवो राज्ञां खात्पेतुः पुष्पवृष्टयः ॥२८॥
 तस्य निर्हरणादीनि सम्परेतस्य भार्गव । युधिष्ठिरः कारयित्वा मुहूर्तं दुःखितोऽभवत् ॥२९॥
 तुष्टवुर्मुनयो हृष्टाः कृष्णं तद्गुह्यनामभिः ततस्ते कृष्णहृदयाः स्वाश्रमान् प्रययुः पुनः ॥३०॥
 पित्रा चानुमतो राजा बालुदेवानुमोदितः । चकार राज्यं धर्मेण पितृपैतामहं विभुः ॥३१॥

इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिराज्यप्रलम्भो नाम नवमोऽध्यायः ॥९॥

Now that I am dying let my heart be in Him, whose mere sight (darshan) with the whip and the reins of the fine steed of his friend Arjuna's chariot in his hands was so grand and magnificent that even the dying warriors on the battlefield attained absolution by it. 25

Just as the sun though only one appears many when reflected in mirror, gem and water, likewise the Lord though one, without a second living alike in all beings created by him, appears in different forms. Blessed indeed I am, now that I have known him, (without distinction and illusion) in all his grandeur. 26.

Soota continued : Bhishma then marshalled all his senses, sight, mind and speech and concentrating them all in the Lord Krishna posited his soul in the soul universal the Parmatman; with held his life breath, dissolved it into his body, and passed away in all tranquillity. Men and gods sounded the music, flowers fell in showers from the skies. The saints admired such death, 27-28

Oh Shaunak, King Yudhishtira then performed his obsequies, and was deeply grieved for sometime. 29

The munis that had assembled there sang the hymns of the Lord with his names, and appellations esoteric and unknown. Thus having become Krishna minded they returned to their respective ashrams. 30

King Yudhishtira then with the consent of Dhritarashtra and Lord Krishna ascended the throne and rule his ancestral kingdom on the tenets of religion. 31

Thus ends The chapter ninth of book one.



अथ दशमोऽध्यायः

सूत उवाच

यंशं कुरोर्वैशद्यग्निनिर्हृते संरोहयित्वा भवभाषणो हरिः ।
निवेशयित्वा निजरज्य ईश्वरो युधिष्ठिर प्रीतमना बभूव ह ॥१॥
निशम्य भीष्मोक्तमथाच्युतोक्तं प्रवृत्तविज्ञानविधूतविभ्रमः ।
शशास गामिन्द्र इवाजिताश्रयः परिधुपान्तामनुजानुवर्तितः ॥२॥

नद्यः समुद्राः गिरयः सवनस्पतिरीरुधः । फलन्त्योपधयः सर्वाः कामन्त्युत तस्य वै ॥३॥
नाधयो व्याधयः फ्लेशा वैषम्यतात्महेतवः । अजातशत्रावभवञ्जन्तूनां राशिः कश्चित् ॥४॥
उपित्वा हास्तिनपुरे मासान् कतिपयान् हरिः । सुहृदां च मिश्रोकायं स्वसुश्च प्रियकांभया ॥५॥
आमन्त्र्य चाभ्यनुज्ञातः परिष्वज्याभिवाद्य तम् । आरुरोह रथं कैश्चित्परिष्वक्तोऽभिवाक्षितः ॥६॥
तस्मिन्त्यस्तधियः पार्थाः सहेन् विरहं कथम् । दर्शनस्पर्शसल्लापशयनासनमोजनैः ॥७॥
मृदङ्गशङ्खमेपथ्यं धीणापणवगोमुखाः । धुन्धुर्यानकवण्डाद्या नेदुर्दुन्दुभयस्तथा ॥८॥
प्रासादशिखरारूढाः कुरुतायौ निदृक्षया । बभूवुः कुसुमैः कृष्णं प्रेमव्रीडास्मितेक्षणतः ॥९॥

CHAPTER X

Suta proceeded The Lord by saving Parikshit and installing Yudhishtira on the throne felt very happy as he thus revived the dynasty of Kurus which was charred by the conflagration of fratricidal quarrel and strife Dharmraj was now free from all doubts and delusion after hearing Shree Krishna's and Bhishma's words of wisdom and advice. He ruled the earth of the seven seas with faith in the divine as Indra ruled the Heaven. His brothers followed him in every way 1-2

The seas, the rivers, the mountains, the creepers, the vegetables the trees and the fields all, seasonally yielded bumper crops and abundant fruits Nature also thus fully co operated with Dharmaraj. There was also no trouble whatsoever of any kind, spiritual, temporal, or providential among the subjects 3-5

The Lord thereafter, stayed behind in Hastinapur for a few months more to console his sister and his other relatives, and when he was ready to go to Dwaraka, he went to meet Yudhishtira bowed to him out of respect for him embraced Arjuna with affection and accepting salutations of Sahadev and Nakul and waving to all the rest bidding good-bye he mounted his chariot 6

For the Pandvas, who were deeply attached to the Lord in all their activities day in and day out, it was impossible to suffer such a separation from him When he was about to leave, all the musical instruments such as drums, bugles, conches, bells and vina were play

अन्योन्यमासीत्संजय उत्तमश्लोकचेतसाम् । कौरवेन्द्रपुरस्त्रीणां सर्वश्रुतिमनोहरः ॥१०॥

स वै किलायं पुरुषः पुरातनो य एक आसीदविशेष आत्मनि ।

अग्रे गुणेभ्यो जगदात्मनीश्वरे निर्मालितात्मनिशि सुप्तशक्तिषु ॥११॥

स एव भूयो निजवीर्यचोदितां स्वजीवमायां प्रकृतिं सिद्धशतीम् ।

अनामरूपात्मनि रूपनामनी विधित्समानोऽनुससार शास्त्रकृत् ॥१२॥

स वा अयं यत्पदमत्र सूरयो जितेन्द्रिया निजितमातरिश्वनः ।

पश्यन्ति भक्तयुत्कलितामलात्मना नन्वेव सत्त्वं परिमार्ष्टुमर्हति ॥१३॥

यदा ह्यधर्मेण तमोऽधियो नृपा जीवन्ति तत्रैव हि सत्त्वतः किल ।

धत्ते भगं सत्यमृतं दयां यशो भवाय रूपाणि दधतुगो युगे ॥१४॥

एवंविधा गदन्तीनां स गिरः पुरयोपिताम् । निरीक्षणेनाभिनन्दन् सस्मितेन ययौ हरिः ॥१५॥

अज्ञातशत्रुः पृतनां गोपीधाय मधुद्विपः । परेभ्यः शङ्कितः स्नेहात्प्रायुङ्क्त चतुरङ्गिणीम् ॥१६॥

in concert, the bashful women of the family that were on the terraces of the palace to see the Lord, with smiles on their faces showered flowers on the Lord and talked amongst themselves about Shree Krishna as below. 7-10

Oh friend, this is that Prime being, the soul universal, in whom rests the souls of all beings, in their immaculate magnificence, along with the qualities of satwa, rajas and tamas, which existed in the beginning and which will be in the end of this creation. 11

This is that very Shree Krishna who enjoined his illusory powers, inspired by his free will to create this universe and give it a name and a form which it had never before. 12

This is that very Lord Shree Krishna, whose paramapad that stage supreme is experienced and realised by the high souled Yogis whose minds have been rendered pure and whose intellect rendered immaculate by their great devotion. 13

When the Kings with predominance of tamas in them become unrighteous and lead life of infamy, the Lord, to protect the earth from them descends on this earth with his divine qualities, of majesty, truth and mercy and manifests himself in the human form. 14

When women of the town were conversing thus, the Lord smiling affectionately and hailing everybody took their leave and left Hastinapur for Dwaraka. 15

The benign king Yudhishtira (one who has no enemy) sent his army to guard Shree Krishna on the way from the enemies. 16

अथ दूरागताञ्च शौरिः कौरवान् विरहातुरान् । संनिधित्य ददं स्निग्धान् प्रायात्स्वनगरं प्रियैः ॥१॥
मरुधन्वमतिक्रम्य सौवीराभीरयोः परान् । सायं मेजे दिशं पश्चाद्विष्टो गां गतस्तदा ॥२॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयेपाख्याने धीकृष्णद्वारकागमनं नाम दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

सूत उवाच

आनतां स उपमन्य स्तृषाञ्जनपदान् स्वकान् दध्मौ द्रवरं तेषां विषादं शमयन्निव ॥१॥
तमुपश्रुत्य निनदं जगन्मयावहम् । प्रत्युद्युः प्रजाः सर्वा भवृदर्शनलालसाः ॥२॥
प्रीत्युत्फुल्लमुखाः प्रोबुर्हर्षगद्गद्या गिरा । पितरं सर्वसुहृदमवितारमिवार्भकाः ॥३॥
भवाय नस्त्यं भव विश्वमायन त्वमेव माताय सुदृत्यतिः पिता ।
त्वं सद्गुरुर्नः परमं च देवतं यस्यानुवृत्त्या कृतिनो बभूविम ॥४॥
यह्यम्बुजाक्षपससार भो भवान् कुरुन्मधून् वाथ सुहृद्द्विदक्षया ।
तत्राब्रूकोटिप्रतिमः क्षणो भवेद् रविं विनाक्षोरिव नस्तवाच्युत ॥५॥

The Pandavas who went with Lord, to some distance to bid him good bye were sent back by him and he went his way with his kinsmen, and crossing Meru, abhir and other countries he entered Dwaraka, on the west coast of Bharat at the close of the day. 17-18

Thus ends the chapter eleventh of book one.

CHAPTER XI

Shree Soota continued : Shree Krishna returned to his country of Anart his prosperous domain and blew his conch, Panchjanya, which appeased the hearts of his subject. 1

On hearing the blast of that conch which dispels all grief and fear, the people of the city anxious to see their Lord rushed out to welcome him. 2

The populace delighted at seeing the Lord were so much overjoyed and moved with emotion that they prayed for him their protector and friend as children would pray for their father. 3

Oh Lord of the Universe, thou art the mother, father, friend, husband, and our Guru by whose service we are blessed. 4

Oh one with the lotus eyes, since the time you leave us to see your relations in Hastinapur or Mathura till the time you return every moment of separation becomes of infinite duration as it would become to the eyes without the Sun. 4-5

इति चोदीरिता वाचः प्रजानां भक्तवत्सलः । शृण्वानोबुग्रहं दृष्ट्वा वितन्वन् प्रविशत्पुरीम् ॥६॥
 वारणेन्द्रं पुरस्कृत्य ब्राह्मणैः सत्तुमङ्गलैः । प्रत्युज्जग्मू रथैर्हृष्टाः प्रणयागतसाध्वसाः ॥७॥
 भगवांस्तत्र बन्धूनां पौराणामनुवर्तिनाम् । यथाविध्युगलङ्घ्य सर्वेषां मानमादधे ॥८॥
 स्वयं च गुह्यभिर्विप्रेः सदारैः स्थविरैरपि । आशीर्भिर्युज्यमानोऽन्यैर्विन्दिभिश्चाविशत्पुरम् ॥९॥
 श्रियो निवासो यस्योरः पानपात्रं मुखं दशम् । बाह्वो लोकपालानां सारङ्गाणां पदाम्बुजम् ॥
 प्रविष्टस्तु गृहं पित्रोः परिष्वक्तः स्वमातृभिः । ब्रवन्दे शिरसा सप्त देवकीप्रमुखा मुदा ॥११॥
 अथाविशत्स्वभवनं सर्वकाममतुत्तमम् । प्राप्तादा यत्र पत्नीनां सहस्राणि च षोडश ॥१२॥

पत्न्यः पतिं प्रोष्य गृहाणुपागतं विलोभ्य संजातमनोमहोत्सवाः ।

उत्तस्युरात्सहस्राऽऽसनाशयात् साकं प्रतैर्घोडितलोचनाननाः ॥१३॥

एवं नृपाणां क्षितिभारजन्मनामक्षोहिणीभिः परिवृत्ततेजसाम् ।

विधाय वैरं श्वसनो यथानलं मिथो दधेनोपरतो निरायुधः ॥१४॥

The darling of the devotees thus hearing these words full of feeling from his subjects entered the capital. 6

Pradumna and others with a decorated elephant, and accompanied by brahmins singing auspicious hymns came to receive the Lord out of their great affection. 7

The Lord Shree Krishna also met with due respect all those that had come to welcome him. 8

The elders, the Brahmins, with their wives and the older folks of the city blessed him. The servants and the attendants sang hymns of his praises when he entered the town. 9

Shree Krishna whose breast is the abode of Laxmi and whose charming face is an object of delight for all beings to drink deep in to that nectar of rare beauty and in whose arms live the protectors of the earth and whose feet are the haven of his devotees when he entered the house, his mothers embraced him. He, then bowed to each one of them and lay prostrate before all the seven of them. 10-11

Then he went to the palaces of his sixteen thousand queens which were full of splendour. 12

They were all excited with joy on seeing their Lord returned after a long time. They all rose from their seats and with their faces flushed with modesty they stood before their Lord. 13

Just as a strong wind causes bamboos in a forest to collide with each other and ignites fire and is extinguished only after the forest is destroyed, similarly Lord Shree Krishna himself remained unarmed and

प्रतदीशनमीशस्य प्रकृतिस्थोऽपि तद्गुणैः । न युज्यते सदाऽऽत्मस्थैर्यथा बुद्धिस्तदाश्रया ॥१५॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने श्रीकृष्णद्वारकप्रवेशो नामेकदशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

शौनक उवाच

अभ्युपनिषत्पट्टेन ब्रह्मशीर्ष्णोऽस्तेजसा । उत्तराया हतो गर्भ ईशेनाजीवितः पुनः ॥१॥
तस्य जन्म महाबुद्धेः कर्माणि च महात्मनः । तदिदं श्रोतुमिच्छामः स प्रेत्य गतवान् यथा ॥२॥

सूत उवाच

मार्तुर्भगतो वीरः स तदा भृगुनन्दन । ददर्श पुरुषं केचिद्ब्रह्मानोऽखतेजसा ॥३॥
अंगुष्ठमात्रममलं स्फुरत्पुष्टमोलिनम् । अपीच्यदर्शने श्यामं तद्विद्राससमच्युतम् ॥४॥
अस्त्रतेजः स्वगदया नीद्वारमिव गोपतिः । विधमन्तं संनिरुपे पर्यक्षत क इत्यसौ ॥५॥
विधूय तदमेयात्मा भगवान् धर्मगुणं विभुः । निपतो दशमास्यस्य तत्रैवान्तर्दधे हरिः ॥६॥
ततः सर्वगुणोदकं सायुकूलप्रहोदये । जज्ञे वंशधरः पाण्डोर्भूयः पाण्डुरिन्द्रियैजसा ॥७॥

contrived to make the kings who were a burden to the soil fight one another and rested only after they and their vast armies were completely destroyed. 14

The Lord eventhough shrouded by prakrati is never affected by it or bound by its qualities, therein lies his greatness. The same is true of intellect which remains unaffected by Maya when it resorts to the Lord. 15

Thus Ends Chapter alevank of Book I

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CHAPTER XII

Shaunak Said : What happened to that babe of Uttara that was well nigh killed by the brilliant Brahmastra of Ashavithama, and which was saved by the Lord. We wish to know all about the life and deeds of that talented child and what happened to him after his death. 1-2

Shree Soota said : When that child who was in the womb of the Mother was about to be burnt by the heat of the Brahmastra, it saw a brilliant tiny little man of the size of a thumb bluish in colour with a crown of gold clad in yellow silk raiment dispelling the blaze of the missile with his mace like the morning due which is dispelled by the light of the Sun. It then wondered as to who could that be? But the invincible Lord the protector of faith having destroyed the blaze and quelled the heat of the weapon, vanished before the very eyes of that child. Then at the auspicious moment under lucky stars this son of the Pandu family Parikshit was born with the halo around him as if king. Pandu himself was born again. 3-7

तस्य प्रीतमना राजा विप्रैर्धौम्यरूपादिभिः । जातकं कारयामास वाचयित्वा च मङ्गलम् ॥८॥
 तमूचब्राह्मणास्तुष्टा राजानं प्रथयान्वितम् । पप ह्यस्मिन् प्रजातन्तौ पुरुषां पौरवर्षभ ॥९॥
 देवेनाप्रतिघातेन शुक्ले संस्थामुपेयुषि । रातो वोऽनुग्रहायाय विष्णुना प्रभविष्णुना ॥१०॥
 तस्मान्नाम्ना विष्णुरात इति लोके बृहच्छ्रवाः । भविष्यति न संदेहो महाभागवतो महान् ॥११॥

ब्राह्मणा ऊचुः

सर्वसद्गुणमाहात्म्ये पप कृष्णमनुव्रतः । निग्रहीता कलेरेष भुवो धर्मस्य कारणात् ॥१२॥
 संक्षकादात्मनो नृत्यं द्विजपुत्रोपसजितात् । प्रपत्स्यत उपश्रुत्य मुक्तसङ्गः पदं हरेः ॥१३॥
 जिज्ञासितात्मयाथात्म्यो मुनेर्वांसस्तुतादसौ । हित्वेदं नृप गङ्गायां यास्यत्यद्वाकुतोभयम् ॥१४॥
 इति राज्ञ उपादिश्य विप्रा जातककोविदाः । लब्ध्वापचितयः सर्वे प्रतिजग्मुः स्वकां गृहान् ॥१५॥
 स पप लोके विख्यातः परीक्षिदिति यत्प्रभुः । गर्भे दृष्टमनुव्यायन् परीक्षित नरेण्विह ॥१६॥
 स राजपुत्रो बद्धे आशु शूक इवोडपः । आपूर्यमाणः पितृभिः काष्ठाभिरिव सोऽन्वहम् ॥१७॥

Emperor Yudhishtira who was happy at the birth of the child summoned Dhaumya, Kripacharya, and others who came and performed the "Jatkarma-sanskar" (birth rites performed by the Brahmins with blessings and benedictions to the new born), and blessed the child. All the Brahmins that were present there were highly satisfied with the welcome and honour done to them by the Emperor said to him, Rajan! when your dynasty of the Kurus was on the verge of extinction, as was ordained by the all powerful fate Bhagwan Vishnu out of compassion for you gave this son. He will, therefore, be known as 'Vishnurat.' He will be a glorious king and devotee of a very high order. There is no doubt about it. 8-11

He will follow religiously Shree Krishna, in his great virtues. He will humble Kali for the protection of this earth and dharma, and knowing his death by the bite of the cobra Takshak as imprecated by the rishi's son, he will give up all his wordly attachments and surrender himself to the Lord. He will know the true form of the Atman from Muni Shukadev, son of Maharshi Vyas, and give up his body on the banks of the Ganges and attain that stage supreme which is free from all fear and fright. 12-14

Thus prophesying all the brahmins and rishis, well versed in astrology, were duly honoured with gifts and presents by the King, went home. 15.

That royal child under the paternal care of Yudhishtira and other elders, began to grow up quickly as the moon waxes from day to day in the bright half, and became famous as Parikshit because of his minute observation of the tiny figure of the Divine seen in the womb of his Mother, 16-17

ततः सम्भृतसम्भारो धर्मपुत्रो युधिष्ठिरः । याजिमेधैस्त्रिभिर्मतो यक्षैः समयजक्षरिम् ॥१८॥
 आहूतो भगवान् राजा याजयित्वा द्वित्रैर्नृपम् । उवाच कतिचिन्मासान् सुहृदां प्रियकाम्यया ॥१९॥
 ततो राजाभ्यनुज्ञातः कृष्णया सह बन्धुभिः । ययौ द्वारवतीं ब्रह्मन् सार्जुनो यदुभिर्धृतः ॥२०॥
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयेषास्थाने परीक्षितः साधुत्वर्यो नाम द्वादशोऽध्यायः ॥१९॥

अथ त्रयोदशोऽध्यायः

सुत उवाच

विदुरस्तीर्थयात्रायां मैत्रेयादात्मनो गतिम् । ज्ञात्वाणाद्विस्तिनपुरं तयावाप्तविविक्तितः ॥१॥
 तं बन्धुमागतं दृष्ट्वा धर्मपुत्रः सदानुजः । राजा तमर्ह्यांचक्रे कृतासनपरिग्रहम् ॥२॥
 ते भुक्त्वन्तं विश्रान्तमासीनं सुखमासने । प्रश्रयावन्तो राजा प्राह तेषां च शृण्वताम् ॥३॥

युधिष्ठिर उवाच

अपि स्मरथ नो युष्मत्पञ्चञ्छायासमेधितान् । विपद्गणाद्रिषान्न्यादेर्मोचिता यत्समावृकाः ॥४॥
 कया वृत्त्या वर्तितं बक्षरद्भिः क्षितिमण्डलम् । तीर्थानि क्षेत्रमुत्थानि सेवितानीह भूतले ॥५॥

Emperior Yudhishtira then with the help of his brothers collected all the material for Yajna, invoked Lord Hari and propitiated Him by performing three Ashwamedh Yajnas. The king invited Shree Krishna to witness these Yajnas which were being performed by the learned Brahmins. Bhagawan Krishna, stayed there for few months for the good of his kinsmen, and after sometime, with the permission of King Yudhishtira, Draupadi and other relatives and friends returned to Dwarka with Arjun and Yadavas. 18-20

Thus Ends Chapter twelfth of Book I

CHAPTER XIII

Sooata said : Shree Vidur while on pilgrimage learned from Shri Maitreya knowledge about the Atman, and hearing about Lord Shree Krishna's going to his celestial abode soon repaired to Hastinapur. King Yudhishtira and his brothers welcomed him with due respects. When he was relaxing after dinner, the Emperor questioned Vidurjee in the presence of all. 1-3

Yudhishtira spoke : oh venerable one ! As the birds protect their young ones by their wings, so, you have protected us and saved us along with our mother from various adversities like poison, fire, etc. Please, tell us what was your attitude to life, in your travels, and

भवद्विधा भागवतास्तीर्थभूताः स्वयं विभो । तीर्थीकुर्वन्ति तीर्थानि स्वान्तःस्थेन गदाभूता ॥६॥
 अपि नः सुहृदस्तात वान्द्वाः कृष्णदेवताः । दृष्टाः श्रुता वा यदवः स्वपुर्यां सुखमासते ॥७॥
 इत्युक्तो धर्मराजेन सर्वं तत् समवर्णयत् । यथादुभूतं कमशो विना यदुकुलक्षयम् ॥८॥
 नन्वप्रियं दुर्विषहं नृणां स्वयमुपस्थितम् । नावेदयत्सकरुणो दुःखितान् द्रष्टुमक्षमः ॥९॥
 कंचित्कालमथावात्सीत्सत्कृतो देववत्सुखम् । अत्यक्रामदविज्ञातः कालः परमदुस्तरः ॥१०॥
 विदुरस्तदभिप्रेत्य धृतराष्ट्रमभाषत । राजन्निर्गम्यतां शीघ्रं पश्येदं भयमागतम् ॥११॥
 प्रतिक्रिया न यस्येह कुतश्चित्कर्हिचित्प्रभो । स एव भगवान् कालः सर्वेषां नः समागतः ॥१२॥
 येन चैवाभिपन्नोऽयं प्राणैः प्रियतमैरपि । जनः सद्यो वियुज्येत किमुतान्यैर्धनादिभिः ॥१३॥
 पितृभ्रातृसुहृत्पुत्रा दृतास्ते विगतं वयः । आत्मा च जरया ग्रस्तः परगेहमुपाससे ॥१४॥
 अहो महीयसी जन्तोर्जीविताद्या यया भवान् । भीमापवर्जितं पिण्डमादत्ते गृहपालवत् ॥१५॥

what principal places of pilgrimage you visited. Votaries of the Lord like your venerable self, are, in a sense themselves like these holy places. They know that the mace bearing Lord resides in their hearts and that is why they sanctify these places of pilgrimage by frequenting them. Oh ye revered one! please tell us whether you met or saw in Dwarka our Yadav friends and relatives who believe Shree Krishna as their Lord. Have you heard anything about them, are they all happy? 4-7

Thus questioned by Yudhishtira Vidur gradually described to them in order all the incidents he knew, and experiences he had, except the destruction of the Yadavas. This he purposely did with a view not to see them unhappy, at the sad news of the extirpation of the Yadavas because all unpleasant happenings inflicted by time become unbearable. 8-10

In this way Vidurjee passed some happy time amongst the Pandavas who treated him very hospitably and respectfully like a god. Considerable time thus elapsed and visualising the approaching end of his brother Dhritrashtra, Vidurjee told him, Rajan! it is now time for all of us to leave this frail world. Mark the approaching danger. It has come for all of us. We can neither avoid it nor escape it. When caught in the maze of time man is separated even from his own dear soul, then, what to talk of wealth and other material possessions. 11-13

Your elders, your brothers, your sons and your relatives all are killed. You are now fairly old and infirm, living on the mercy of others. How strong is the desire to live in a human being? Why should you eat that piece of bread so contemptuously thrown at you by Bhima, 14-15

गतस्वार्थमिमं देहं धिरक्तो मुक्तबन्धनः । अविज्ञातगतिर्जहात्स वं धीर उदाहृतः ॥१६॥
 यः स्वकात्परतो वेदं ज्ञातनिर्वेद आत्मवान् । हृदि कृत्वा हृदि रोदात्प्रव्रजेत्स नरोत्तमः ॥१७॥
 एवं राजा विदुरेणानुजेन प्रशाचक्षुर्वोधितो ह्यजमीढः ।
 छित्त्वा स्वेपु स्नेहपाशान् द्रुढिम्नो निश्चक्राम धातुसंदर्शिताध्वा ॥१८॥
 पतिं प्रयान्तं सुवलस्य पुत्री पतिव्रता चानुजगाम साध्वी ।
 हिमालयं न्यस्तदण्डप्रहर्षं मनस्विनामिव सत्सम्प्रहारः ॥१९॥
 अज्ञातशत्रुः कृतमैत्रो द्रुताग्निप्राप्त्या तिलगोभूमिरुष्मैः ।
 गृहं प्रविष्टो गुरुवन्दनाय न चापश्यत्पितरौ सौवर्ली च ॥२०॥
 तत्र सञ्जयमासीनं पप्रच्छोद्धिग्रमानसः । गावलाणे क नस्तातो वृद्धो ह्योनध नेत्रयोः ॥
 अन्वा च हतपुत्राऽऽर्ता पितृव्यः क गता सुहृत् ॥२१॥

सञ्जय उवाच

नाहं वेदं व्यवसितं पित्रोर्वैः कुलनन्दन । गान्धार्या वा महाबाहो मुपितोऽस्मि महात्मभिः ॥२२॥

He alone is wise in this world who soon realises the utter futility of this body rendered infirm and incapacitated by old age for any selfish motive, gets detached and freed from all bonds, gives up his body without anybody, knowing anything about it. He is the best among men who either by himself or through somebody else's precept, knows the truth; and fixing his mind on the Lord leaves his home for good. 16-17

Dhritrashtra the head of the Ajmih family though blind was now able to see truth through the knowledge imparted by his younger brother. He cut off all his family ties and left home as directed by Vidurjee. 18

Gandhari the benign daughter of Subala who was deeply devoted to her husband followed him to the Himalayas with joy, like that of a warrior who delights when wounded in the battle field. 19

Emperor Yudhishtira the ajatshatru after his puja and distribution of alms to the brahmins in the morning went to the palace to pay his respects to his elders. 20

He was greatly perturbed at not seeing Vidur, Dhritrashtra, and Gandhari there. He asked Sanjaya who was the only person seated there. Sanjaya said the Emperor where is my blind father, and where is my mother grieved by the loss of all her sons, and the affectionate uncle Vidur—where have they all gone? 21

Sanjaya said: Oh! giver of joy to the family, I donot know what they have thought about. They have dodged me. At that moment

अथाजगाम भगवान्नारदः सहस्रस्युतः । प्रत्युत्थायाभिवाद्याह सातुजोऽभ्यर्चयन्निव ॥२३॥
 युधिष्ठिर उवाच
 नाहं वेदं गतिं पित्रोर्भगवन् कं गतावितः । अस्या वा हतपुत्राऽऽतां कं गता च तपस्विनी ॥२४॥

नारद उवाच

मा कंचन शुचो राजन् यदीश्वरवशं जगत् । स संयुनक्ति भूतानि स पयं वियुनक्ति च ॥२५॥
 तस्माज्जह्यन्न वैकुण्ठ्यमज्ञानकृतमात्मनः । कथं त्वनाथाः कृपणा वतैरंस्ते च मां धिना ॥२६॥
 कालकर्मगुणाधीनो देहोऽयं पाञ्चभौतिकः । कथमन्यास्तु गोपायेत्सर्पग्रस्तो यथा परम् ॥२७॥
 धृतराष्ट्रः सह धात्रा गान्धार्या च स्वभार्यया । दक्षिणेन हिमवतः श्रपीणामाश्रमं गतः ॥२८॥
 जितासनो जितश्वसः प्रत्याहृतपडिन्द्रियः । हरिभावनया ध्यस्तैरजः सत्त्वतमोमलः ॥२९॥
 स वा अद्यतनाद् राजन् परतः पञ्चमेऽहनि । कलेवरं ह्रास्यति स्वं तद्य भस्मीभविष्यति ॥३०॥
 दह्यमानेऽग्निनिर्देहे पत्युः पत्नी सहोदये । वह्निः स्थितापतिं साध्वी तमग्निमु वेक्ष्यति ॥३१॥
 विदुरस्तु तदाश्रयं निशाम्य कुरुनन्दन । हर्षशोकयुतस्तस्माद् गन्ता तीर्थनिपेक्षकः ॥३२॥
 इत्युक्त्वावाच हत्स्वगं नारदः सहस्रस्युतः । युधिष्ठिरो वचस्तस्य हृदि कृत्वाजडाच्युतः ॥३३॥
 ॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे नैमिषीयोपाख्याने त्रयोदशोऽध्यायः ॥३३॥

Naradji arrived there with Gandharva Tumburu singing songs of the Lord on his Vina. Yudhishtira and his brothers welcomed them with due obeisance, and then he spoke to him. 22-23

Yudhishtira said: I do not know where my elders King Dhritarashtra, Vidur and queen Gandhari whose sons are dead have gone. 24

Narad said: Never mind where they have gone but do not lament their disappearance. This universe is bound by laws of Nature. The Union and separation of beings in this world is brought about by His will. 25

How will poor Dhritarashtra and others live without me? Banish such anxiety. It is rank ignorance. 26

This human body of five elements is bound by time, actions and qualities. How can he protect others when he is himself being devoured by that snake of death. 27

Dhritarashtra, with his brother and his wife Gandhari has gone to the Ashram of the ascetics in the Himalayas. 28

There he will control his breath and his senses and meditate on the Lord and when in communion with Him give up his frail body on the fifth day from now which will be consumed by sacrificial fire. 29-30

When Gandhari will find the body of her husband reduced to ashes by the sacrificial fire, she will also enter that fire and perish, and Vidur amazed at this phenomenon will again go on a pilgrimage. Yudhishtira thus consoled by Narad was relieved of his sorrow. Narad then left with Tumburu for the heaven. 31-33

Thus ends Chapter thirteenth of Book 1.

अथ चतुर्दशोऽध्यायः

सुत उवाच

सम्प्रस्थिते द्वारकायां जिष्णौ बन्धुविदक्षया । शतं च पुण्यश्लोकस्य कृष्णस्य च विचेष्टितम् ॥१॥
व्यतीताः कतिचिन्मासास्तदा नायात्ततोऽर्जुनः । ददर्श योररूपाणि निमित्तानि कुरुद्वहः ॥२॥
जिह्वप्रायं व्यवहृतं शाठ्यमिश्रं च सौहृदम् । पितृमातृसुहृद्भ्रातृदम्पतीनां च कल्कनम् ॥३॥
निमित्तान्यत्यरिष्टाणि काले त्वनुगते नृणाम् । लोभाद्यधमप्रकृतिं दृष्ट्वावाचानुजं नृपः ॥४॥

युधिष्ठिर उवाच

सम्प्रेयितो द्वारकायां जिष्णुर्वन्धुविदक्षया । गताः सप्ताधुना माता भीमसेन तवानुजः ॥
नायाति कस्य वा हेतोर्नादं वेदेदमञ्जसा ॥५॥
अपि देवर्षिणाऽऽदिष्टः स कालोऽयमुपस्थितः । यदाऽऽत्मनोऽङ्गमाकीडं भगवानुत्सिखसति ॥६॥
पद्मोष्पाताद्भरम्यात्र दिव्यान् भौमान् सदैहिकान् । दारुणान् शंसतोऽदृष्ट्वा भयं नो युज्जिनोद्बनम् ॥७॥
नद्यो नवाश्च क्षुमिताः सरांसि च मनांसि च । न ज्वलन्वग्निराज्येन कालोऽयं किं विधास्यति ॥८॥
दैवतानि वदन्तीव स्वयन्ति ब्रुचलन्ति च । इमे जनपदा ग्रामाः पुरोद्यानाकराधमाः ॥
अष्टध्रियो निरातन्दाः किमयं दर्शयन्ति नः ॥९॥

CHAPTER XIV

Shree Soota continued : Arjun had gone to Dwarka to inquire about Lord Shree Krishna and his other relatives and friends. He did not return for months, King Yudhishtira, during this period visualised inauspicious happenings all around such as deceipt prevalent in transactions, fraud in friendship, strife and quarrel amongst near and dear ones like father, mother, brothers, wives, husbands and friends. He saw man becoming unrighteous and unjust, on account of greed and saw many other evils forboding approach of bad times. Thus mentally perturbed he spoke to his younger brother Bhimsen. 1-4

Yudhishtira said : Seven months have elapsed since Arjun has gone to Dwarka. I cannot understand why has he not returned, as yet. Had that time, when the Lord will give up his body, as prophesied, by Narad, arrived ? 5-6

Oh best among men, the thunderous storm in the skies, the earthquakes, the physical maladies, all these prognosticate frightful danger that would make us crazy. 7

Rivers big and small are in spate, lakes and great reservoirs of water are overflowing, fire does not ignite, nor does it blaze though clarified butter (Ghee) is poured on them in oblation what great calamity will this time unveil, The idols of Gods in the temples, look like weeping and

इति चिन्तयतस्तस्य दृष्टारिप्टेन चेतसा । राक्षः प्रत्यागामद् ब्रह्मन् यदुपुयाः कपिध्वजः ॥१०॥
तं पादयोनिपतितमयथापूर्वमातुरम् । अधोवदनमध्विन्दून् सृजन्तं नयनाव्जयोः ॥११॥
विलोक्योद्विग्नहृदयो विच्छायमनुजं नृपः । पृच्छति स्म सुहृन्मध्ये संस्मरन्नारवेरितम् ॥१२॥

युधिष्ठिर उवाच

कश्चिदानर्तपुयां नः स्वजनाः सुखमास्ते । मधुमोजदशाहंसात्वतान्धकवृष्णयः ॥१३॥
मातुलः सानुजः कचित्कुशल्यानकदुन्दुभिः । आस्ते सस्तुपाः क्षेमं देवकीप्रमुखाः स्वयम् ॥१४॥
कश्चिदास्ते सुखं रामो भगवान् सात्वतां प्रभुः । तथैवानुचराः शौरैः श्रुतदेवोद्धवाद्यः ॥१५॥
भगवानपि गोविन्दो ब्रह्मण्यो भक्तवत्सलः । कश्चित्तुरे सुधर्मायां सुखमास्ते सुहृद्वृतः ॥१६॥
कश्चित्तेऽनामयं तात भ्रष्टेजा विभासि मे । मलयधमानोऽवज्ञातः किं वा तात चिरोपितः ॥१७॥
कश्चिन्नाभिद्वतोऽभायैः शब्दादिभिरमङ्गलैः । न दत्तमुक्तमर्थिभ्य आशया यत्प्रतिश्रुतम् ॥१८॥

perspiring The country, towns, cities, gardens and ashrams of ascetics all look dull and dreary, shorn of all joy and beauty. What does all this portend ? 8-9

Oh Brahman, when King Yudhishtira thus grieved was reflecting on these evil omen, Arjun came from Dwarka and bowed to the king. He did not look his former self. Seeing him unhappy, listless and dull, with down cast face and tears trickling down his eyes, the king felt dejected and remembering the words of Narad asked him. 10-12

Yudhishtira said Are all over relatives, the Madhavas, the Bhojas, the Dasharha, the Arha, the Satvatas, the Andhakas and Vrishnis quite happy there 13

Our maternal uncle Shree Vasudev and his brothers, Devaki and other maternal aunts and all their daughters-in-law-are they all well ? 14

Is Shree Ram quite happy ? Uddhava, Shrutdev and other servants of the Lord-are they all doing well ? 15

Is our great Lord Govind-the darling of the devotees-surrounded by his kingsmen in the assembly quite happy and gay ? 16

Oh Brother ! are you not well ? Why do you look so languid and morose ? Did anyone insult you there, or were you not respected there ? Why were you delayed so long ? 17

It is that you have not given to the mendicants having promised them to fulfil there desires ? 18

Have you forsaken any brahmin, a boy, a cow, an old man, a patient or a woman who had come to you for protection ? I know you will never do this as you always give shelter to the needy and the distressed. 19

As is conventional the old, the infirm, and the children should always be fed before we dine. Have you dined before they took their

कथित्वं ब्राह्मणं यालं गां वृद्धं रोगिणं स्त्रियम् । शरणोपसृतं सत्त्वं नात्याक्षीः शरणप्रदः ॥१९॥
अपि स्वित्पर्यभुङ्क्थास्त्वं सम्मोह्यान् वृद्धबालकान् । जुगुप्सितं कर्म किंचित्कृतवान्न यदक्षमम्
कथित्प्रेष्ठतमेनाथ हृदयेनात्मबन्धुना । शून्योऽस्मि रहितो नित्यं मन्यसे तेऽन्यथा न रुक् ॥२०॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे युधिष्ठिरविरचितो नाम चतुर्दशोऽध्यायः ॥१४॥



अथ पञ्चदशोऽध्यायः

सूत उवाच

पवं कृष्णसखः कृष्णो भ्रात्रा राज्ञा विकल्पितः । नानाशङ्कास्पदं रूपं कृष्णविह्लेपकश्चितः ॥१॥
सख्यं मैत्रीं सौहृदं च सारथादिषु संस्मरन् । नृपमग्नत्रमित्याह वात्पगद्गदा गिरा ॥२॥
अर्जुन उवाच

वञ्चितोऽहं मदारराज हरिणा बन्धुरूपिणा । येन मेऽपहतं तेजो देवविस्मापनं महत् ॥३॥
यस्य क्षणचियोगेन लोको ह्यप्रियदर्शनः । उस्थेन रहितो ह्येव मृतकः प्रोच्यते यथा ॥४॥
यत्संश्रयाद् द्रुपदगेहमुपागतानां राज्ञां स्वयंवरमुखे स्मरदुर्मदानाम् ।
तेजो हतं खलु मयाभिहतश्च मत्स्यः सञ्जीकृतेन धनुषाधिगता च कृष्णा ॥५॥

meals? Have you done anything derogatory or disgraceful? I am sure my brother Arjun would never do such a thing. Or, is it that you are separated for ever from Shree Krishna so dear to you? Without this there is no reason why you should look so sad and melancholy. 13-21.
Thus ends Chapter fourteenth of Book 1.



CHAPTER XV

Shree Soota said : Thus Arjun who was emaciated because of the pangs of separation of the Lord and for whom Yudhishtira had entertained superstition began to shed tears overwhelmed with feelings, for his great friendship and love for Shree Krishna, to whom out of his great affection he had asked him to be his charioteer in the battle field. Choked with emotions he said to his elder brother. 1-2.

Arjun Said : Maharaj! I have been duped by Shree Hari who was like my brother. The bloom and the lustre on my face that astonished even the gods has vanished and just as a lifeless body is disliked this world also is disliked by me because my Lord has left the world. It was with His help and support that I subdued the arrogance and pride of haughty kings who had come to the swayamvar jubilations at king Drupad's. It was at his instance that I took up my bow and shot the fish with my arrow and won Draupadi as prize. To harass us, when

यो नो जुगोप वनमैतं दुरन्तकृच्छ्राद् दुर्वससोऽरिविहिताद्युताग्रभुङ्क्षुः ।
 शाकान्नशिष्टमुपभुङ्क्षु यत्त्रिलोकीं तृप्ताममस्तं सलिले विनिमग्नसङ्गः ॥६॥
 यो भीष्मकर्णगुणशल्यचमूष्यदभ्रराजन्यवयैरथमण्डलमण्डितस्तु ।
 अग्रैवरो मम विभो रथयूथपातामोमायुर्मनांसि च दंशो सहं ओजो आर्च्छत् ॥७॥
 सौम्ये वृतः कुमतिनाऽऽत्मद् ईश्वरो मे यत्पादपद्मभवाय भजान्त भव्याः ।
 मां भ्रान्तवाद्भरयो रथिनो भुविष्ठं न प्राहुरन्यदनुभावनिरस्तचित्ताः ॥८॥
 नर्माण्युद्धाररुचिरस्मितशोभितानि हे पार्थ हेऽर्जुन सखे कुरुनन्दनेति ।
 संजल्पितानि नरदेव हृदिस्पृशानि स्मर्तुर्लुठन्ति हृदयं मम माधवस्य ॥९॥
 शय्यांसिनाटेनविक्लथंनभोजेनादिष्वैस्याद्वयस्य कृतवानिति विप्रलब्धः ।
 सख्युः सखेव पितृवत्तनयस्य सर्वं सेहे मंहान् महितया कुमतेरघं मे ॥१०॥
 सोऽहं नृपेन्द्र रहितः पुरुषोत्तमेन सख्या प्रियेण सुहृदा हृदयेन शून्यः ।
 अध्वन्युरुक्तमपरिग्रहमङ्गं रक्षन् गोपैरसन्निरवलेव विनिर्जितोऽस्मि ॥११॥
 तत्रै धनुस्तं श्ववः सं रथो हयास्ते सोऽहं रथी नृपतयो यत आनमन्ति ।
 सर्वं क्षणेन तदभूदसदीशरिक्तं भस्मन् हुतं कुहकराद्धमिषोप्तमूप्याम् ॥१२॥

Dūrvāsa and his band of ten thousand rishis were sent to us in the forest by our crafty enemies to dine at our place, we were all unnerved. It was He then who appeased the hunger of the entire multitude of rishis bathing in the river (getting ready for their feed) by tasting a leaf stuck in the washed basin used for cooking. That Lord, has left us. It was He who as a charioteer and a constant companion remained by my side, when I was confronted by great warriors like Bhishma, Drona and Shalya with their vast armies. It was the Lord then that deprived them of their lives, skill, strength and zeal, merely by looking at them. How mean of me to have asked him to be my charioteer though I knew that he was venerated and invoked by the great. Even the enemies, struck by his prowess, did not strike me when I fell down and my horses were fatigued. My heart is churned when I recollect his expressions of kindness. Oh parth ! Oh Arjun ! Oh friend ! Oh Son of Kurus ! so affectionally spoken by that sweet smiling face of the Lord. We always moved together, conversed, dined, and even slept together. In a sense our mind was one. If on any occasion perchance anything happened contrary to what he said then I used to slight him saying. "Oh what a speaker of truth thou art ?" But he was so great and generous that he forgave all my faults just as a friend would forgive the faults of his friend or a father would forgive the faults of his son. Maharaj ! my heart has

राजस्त्वयामिपृष्टानां सुहृदां नः सुहृद्वरे । विप्रशपचिमूढानां निघ्नतां मुष्टिभिर्मियः ॥१३॥
 वारुणीं मविरां पीत्वा मदोन्मथितचेतसाम् । अजानतामिवान्गोन्म्यं चतुःपञ्चावशेषिताः ॥१४॥
 देशकालार्थयुक्तानि वृत्तापोपशमानि च । हरन्ति स्मरतश्चित्तं गोविन्वाभिहितानि मे ॥१५॥

सूत उवाच

शीतं भगवता ज्ञानं यत्तत्संग्राममूर्धनि । कालकर्मतमोबद्धं पुनरप्यगमद् विभुः ॥१६॥
 विशोको ब्रह्मसम्पत्त्या संचिन्तितसंशयः । लीनप्रकृतिर्नैर्गुण्यादलिङ्गत्वादसम्भ्रमः ॥१७॥

पृथाप्यनुश्रुत्य धनंजयोदितं नाशं यदूनां भगवद्वर्ति च ताम् ।
 एकान्तभक्त्या भगवत्पयोक्षजे निवेशितात्मोपरराम संचतेः ॥१८॥

become a void. I am deprived of my dear friend so noble minded and catholic Bhagwan Purushottam. When I was returning, escorting the wives of the Lord, on the way I was attacked and robbed by some wicked gopas and was easily vanquished as if I were a woman, though, I had the same bow, the same arrows, the same horses and I was the same warrior riding my chariot, who was respected and saluted even by the great kings; But just as seed sown on barren soil, ghee poured on ashes instead of fire and money got from a magician—all this is useless so has everything become useless for me without Shree Krishna. 3-12

Maharaj ! Our friends and relatives living in Dwarka about whom you inquired, lost all their sense as imprecated by the brahmins, drank wine, came to blows and fought with one another, till they were all destroyed. Four or five of them only survived. It is only when I remember the words of Gita-significant of time and place-addressed to me by Govind, that my heart is pacified and my mental agony is removed. 13-15

Sootaji said : In this way the wisdom-of Gita preached by the Lord to Arjun on the battle field of Kurukshetra, though it was eclipsed for the time being by time, objects, and their environments was now completely restored to him once again. It was by this wealth of wisdom that he got over all his grief. The feeling of duality in pleasure and pain, conquest and defeat so deep and firm in him because of ignorance, totally disappeared. He became gunatit, beyond the three qualities of satva, rajas and tamas, and the deep sense of possession of his ego for the body both physical and subtle vanished. 16-17.

When Kunta-the mother of the Pandavas heard-from Arjun about the destruction of the Yadavas and Shree Krishna's leaving

यदा मुकुन्दो भगवानिमां महीं जहौ स्वतन्वा श्रवणीयस्तत्कथः ।

तदाहरेवाप्रतिबुद्धचेतसामधर्महेतुः कलिरन्ववर्तत ॥१९॥

युधिष्ठिरस्तत्परिसर्पणं बुधः पुरे च राष्ट्रे च गृहे तथाऽऽत्मनि ।

विभाव्य लोभानृतजिह्वाहंसनाद्यधर्मचक्रं गमताय पर्यधात् ॥२०॥

स्वराट् पौत्रं चितयिनमात्मनः सुप्तं गुणैः । तोयनीन्याः पतिं भूमेरभ्यपिञ्चद् गजाद्वये ॥२१॥

मथुरायां तथा वज्रं शूरसेनपतिं ततः । निर्ममो निरहंकारः संछिन्नाशेषवन्धनः ॥२२॥

उदीचीं प्रविशेशशां गतपूर्वा महात्मभिः । हृदि ब्रह्म परं ध्यायन्नात्यतैत पतो गतः ॥२३॥

सर्वे तमनु निर्जम्भुर्भारः कृतनिश्चयाः । कलिनाधर्ममित्रेण दृष्ट्वा स्पृष्टाः प्रजा भुवि ॥२४॥

तस्मिन्नारायणपदे पक्रान्तमतयो गतिम् । अवापुर्दुरवापां ते असन्निविपयात्मभिः ॥२५॥

द्रौपदी च तदाऽऽज्ञाय पतीनामनपेक्षताम् । वासुदेवे भगवति ह्येकान्तमतिराप तम् ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पाण्डवस्वर्गारोहणं नाम पञ्चदशोऽध्यायः ॥१५॥



the world, deeply devoted to the Lord that she was, she became so miserable with these tidings that she gave up her body and died. The day the Lord physically left this world, Kali, the unrighteous, the indiscriminate and evil, raised his head & began his sway. Saitnly. Yudhisthira discreet that he was, when he saw greed, falsehood, deceit, and violence—this circle of evil spreading all over in cities, towns, habitations and in his own self, he decided to leave this world. 18-20.

He therefore crowned Parikshit his grand son who was like him in qualities and virtues, as the sovereign of this earth, girdled by the seven seas, on the throne of Hastinapur. Vajra was made the Lord of Mathura and the territories of shursen. Divested of all ego and mental inhibitions and meditating on the Lord, king Yudhishtira went towards the north on the path trodden by the mahatmas and rishies of yore from where nobody returns. His brothers also seeing the subjects influenced by Kali followed him. The Pandavas went to Narayan Ashram and attained that single minded devotion to the feet of the Lord which is denied to the sensualist or the wicked. Draupadi also by her steadfast devotedness to the Lord attained that stage so earnestly coveted by her. Vidur went to Prabhas and died there. 21-26.

Thus ends Chapter fifteenth of Book 1.



अथ षोडशोऽध्यायः

सूत उवाच

ततः परीक्षित् द्विजवर्यशिक्षया महीं महाभागवतः शशास ह ।

यथा हि सत्यामभिजातकोविदाः समादिशन् विप्र महद्गुणस्तथा ॥१॥

स उत्तरस्य तनयासुगमेम इरावतीम् । जनमेजयादीश्चतुरस्तस्यामुत्पादयत् सुतान् ॥२॥
निजप्राद्वीजसा वीरः कलिं दिग्विजये क्वचित् । नृपलिङ्घ्यं शूद्रं प्रन्तं गोमिथुनं पदा ॥३॥

शौनक उवाच

कस्य हेतोर्निजप्राह कलिं दिग्विजये नृपः । नृदेवचिह्नभृक् शूद्रः कोऽसौ गां यः पदादनत् ॥४॥

सूत उवाच

यदा परीक्षित् कुरुजालेऽवसत् कलिं प्रविष्टं निजचक्रवर्तिते ।

निशम्य वार्तामनतिम्रियां ततः शशासने संयुगशौण्डिराददे ॥५॥

स्वलंकृतं श्यामनुरङ्गयोजितं रथं सृगेन्द्रध्वजमाधितः पुरात् ।

वृत्तो रथाभ्यद्विपत्तिमुक्तया स्वसेनया दिग्विजयाय निर्गतः ॥६॥

CHAPTER XVI

Sootaji Said : Thereafter king Parikshit, a great devout that he was ruled his kingdom as counselled by the Brahmins. He displayed all the distinguishing qualities as propheysied by the astrologers, at the time of his birth. He married Iravati-daughter of Uttara, He had four sons, Janmejaya and others by her. This valiant young king in his campaign of conquest subdued Kali who was beating earth in the form of a cow and dharma in the form of a bull. 1-3.

Shaunak asked : When Parikshit in his round of conquest knew that Kali-the Shudra-had donned the apparel of a king and had kicked the earth in the form of a cow. why did he not kill him instead of punishing him. 4.

Soota replied : When, the skilled warrior king Parikshit, was living in Kuru Jangal-his territory he learnt that Kali had entered his kindom. Hearing this bad news, he took up his bow, mounted his chariot yoked with black horses and flying a standard that had a lion as its insignia left his capital with an army of infantry, cavalry, and elephants on his campaign of conquest. He conquered the territories of Bhadrashravas, Ketumal & Utter Kuru and Kimupurush and got rich tributes from them as was generally done by his ancestors. In this campaign he once saw a wonderful phenomenon which amazed him. There was Dharma in the

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे ॥७॥
धर्मः पदकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां चित्तामिव मातरम् ॥८॥

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि स्थायतेपन्मुखेन ।
आलक्षये भवतीमन्तराधि दूरे बन्धुं शोचसि कंचनान्व ॥९॥
पादैर्न्यूनं शोचसि मैकपादमात्मानं वा वृषलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हतयज्ञभागान् प्रजा उत स्थिन्मघवत्यवर्षति ॥१०॥
अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुत्र्यादैरिवातान् ।
वाचं देवीं ब्रह्मकुले कुकर्मण्यब्रह्मण्ये राजकुले कुलाट्टयान् ॥११॥
इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकशितासि ।
कालेन वा ते बलिनां बलीयसा सुरार्चितं किं हतमन्य सोभगम् ॥१२॥

धरण्युवाच

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष आर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम्
ज्ञानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्मृतिः । स्वातंत्र्यं कौशलं कान्तिर्यैव मार्दवमेव च ॥१३॥

form of a bull standing on one leg, the other three having been cut off, asking earth in the form of a cow, shorn of all grace and wailing like a mother who had lost her child. 5-8.

Dharma Said : Oh Ye blessed one ! Art thou quite happy ? Your face looks shrivelled and listless. There must be some hidden grief tormenting you. Do you moan the separation of some one near and dear to you, or do you bemoan my plight beholding me standing on one leg—truth, the other three austerity, purity and mercy, having been chopped off ? Are you unhappy because you think in future you will be ruled by the shudra kings or you feel sorry because the gods will be deprived of their “Yajñabhaḡ” (share in the Yajña), or because the people are unhappy as there have been no rains this year or because the women and children do not get the protection they need, or for Goddess Saraswati who lives in the brahmīns who are now depraved, because of their misdeeds or you lament the fate of the noble and the good, under a wicked rule ? Devi Vasundhara ! do tell me the root cause of your grief Has time that deprives even the strong of their strength, robbed you of your weal ? 9-12.

The Earth replied : Truth, Purity, Mercy, Peace, renunciation, contentment rectitude control, restrain, austerity, equanimity endurance, resignation, learning, wisdom, non-attachment, grandeur, prowess, effulgence, strength, memory, independence, proficiency, calmness,

प्रागल्भ्यं प्रथयः शीलं सह भोजो वलं भगः । गाम्भीर्यं स्थैर्यमास्तित्यं कीर्तिमानोऽनहंकृतिः ॥१५॥
पते चान्ये च भगवन्तित्या यत्र महागुणाः । प्राध्यां महत्त्वमिच्छद्भिर्न विवन्ति स्म कश्चित् ॥१६॥
तेनाहं गुणपात्रेण धीनिवासेन साम्प्रतम् । शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥१७॥
आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान्पितृनुपीन्साधून्सर्वां वरणांस्तथाऽऽश्रमान्

सूत उवाच

तयोरेव कथयतोः पृथिवीधर्मयोस्तदा । परीक्षिन्नाम राजर्षिः प्राप्तः प्रार्च्यं सरस्वतीम् ॥१८॥
॥ इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे पृथ्वीधर्मवशादो नाम षोडशोऽध्यायः ॥१९॥



अथ सप्तदशोऽध्यायः

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनाययत् । दण्डहस्तं च वृषलं ददशे नृपलाञ्छनम् ॥१॥
वृषे मृपालधवलं सीदन्तं शूद्रताडितम् । गां च धर्मदुष्टां दीनां भृशं शूद्रपदाहताम् ॥२॥
पमच्छ रथमारूढः कार्तस्वरपरिच्छदम् । मेघगम्भीरया वाचा समारोपितकामुकः ॥३॥
कस्त्वं मच्छरणे लोके यलादंस्यबलान् वली । नरदेवोऽसि धेयेण नटवत्कर्मणाद्विजः ॥४॥
मा सौरमेयानुशुचो व्येतु ते वृषलाद्भयम् । मा रोदीरम्य भद्रं ते खलानां मयि शास्तरि ॥५॥

timidness, patience-discrimination, character, mental faculty, conative faculty, force of action, virility, gravity, steadfastness, faith, glory and self respect—all these qualities and a few others besides are always coveted by the great Lord Shrinivas in whom all these qualities are ever present, has left us, and those that are left behind, the gods, the rishis, the manes the brahmins and the rest of the Varna-ashramis including myself and yourself who are under the evil influence of Kali. For them all I lament. 13-18

Soota said : When Dharma and the Earth were thus conversing with one another, king Parikshit came to the Prachi Saraswati. 19
Thus ends Chapter sixteenth of Book I.



CHAPTER XVII

Shree Soota continued : There the king saw a shudra dressed as a king with a club in his hand beating the bull and licking the cow. The king who was seated in his golden chariot took up his bow and arrow and profoundly quoth " Who art thou to oppress the weak ? who are under my protection ? You are in the guise of a king but your actions are those of a Shudra. ye Bull said the king donot be afraid of this wretch any longer, and ye mother Earth ! you have no cause to shed tears now that I am here to punish this raskal. It is my paramount

तस्यैवं वर्तमानस्य पूर्वेषां वृत्तिमन्वहम् । नातिदूरे किलाश्चर्यं यदासीत् तन्निबोध मे ॥७॥
धर्मः पदकेन चरन् विच्छायामुपलभ्य गाम् । पृच्छति स्माश्रुवदनां विवत्सामिव मातरम् ॥८॥

धर्म उवाच

कच्चिद्भद्रेऽनामयमात्मनस्ते विच्छायासि म्लायतेपन्मुखेन ।
आलक्ष्ये भवतीमन्तराधि दूरे बन्धुं शोचसि कंचनाम्ब ॥९॥
पादैर्नूनं शोचसि मैकपादमात्मानं वा वृपलैर्भोक्ष्यमाणम् ।
आहो सुरादीन् हृतयज्ञभागान् प्रजा उत स्थिन्मघवत्यवर्षति ॥१०॥
अरक्ष्यमाणाः स्त्रिय उर्वि बालान् शोचस्यथो पुरुषादैरिवातान् ।
वाचं देवीं ब्रह्मकुले कुर्मण्यब्रह्मण्ये राजकुले कुलाग्र्यान् ॥११॥
इदं ममाचक्ष्व तवाधिमूलं वसुन्धरे येन विकशितासि ।
कालेन वा ते बलिनां वलीयसा सुरार्चितं किं हृतमस्व सौभागम् ॥१२॥

धरण्युवाच

सत्यं शौचं दया क्षान्तिस्त्यागः संतोष अर्जवम् । शमो दमस्तपः साम्यं तितिक्षोपरतिः श्रुतम्
दानं विरक्तिरैश्वर्यं शौर्यं तेजो बलं स्रुतिः । स्वातंत्र्यं कौशलं कान्तिर्धैर्यं मार्दवमेव च ॥१४॥

form of a bull standing on one leg, the other three having been cut off, asking earth in the form of a cow, shorn of all grace and wailing like a mother who had lost her child. 5-8.

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 पते चान्ये च भगवन्नित्या यत्र महागुणाः । प्राध्यां मदत्त्वमिच्छद्भिर्न विद्यन्ति स्म कर्हिचित् ॥२॥
 तेनाहं गुणपात्रेण श्रीनिवासेन साम्प्रतम् । शोचामि रहितं लोकं पाप्मना कलिनेक्षितम् ॥३॥
 आत्मानं चानुशोचामि भवन्तं चामरोत्तमम् । देवान्पितॄन्पुनीन्साधून्सर्वांन्वर्णांस्तथाऽऽश्रमान्

सूत उवाच

तयोरेव कथयतोः पृथिवीधर्मयोस्तदा । परिक्षिन्नाम राजर्षिः प्राप्तः प्रार्चीं सरस्वतीम् ॥१॥
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अथ सप्तदशोऽध्यायः

सूत उवाच

तत्र गोमिथुनं राजा हन्यमानमनायवत् । दण्डहस्तं च वृषलं ददृशे वृषलाञ्छनम् ॥१॥
 वृषं मृणालधवलं सीदन्तं शूद्रताडितम् । गां च धर्मदुष्टां दीनां भृशं शूद्रपदाहताम् ॥२॥
 पप्रच्छ रथमारुढः कार्तस्वरपरिच्छदम् । मेघनाभीरया वाचा समारोपितकार्मुकः ॥३॥
 कस्त्वं मच्छरणे लोके यलाद्वंशयलान् बली । नरदेयोऽसि वेपेण नटवत्कर्मणाद्विजः ॥४॥
 मा सौरमेयानुशुचौ ज्येतु ते वृषलाञ्छयम् । मा रोदीरम्व भद्रं ते खलानां मयि शास्तरि ॥५॥

timidness, patience-discrimination, character, mental faculty, conative faculty, force of action, virility, gravity, steadfastness, faith, glory and self respect-all these qualities and a few others besides are always coveted by the great Lord Shrinivas in whom all these qualities are ever present, has left us, and those that are left behind, the gods, the rishis, the manes the brahmins and the rest of the Varna-ashramis including myself and yourself who are under the evil influence of Kali. For them all I, lament. 13-18

Soota said : When Dharma and the Earth were thus conversing with one another, king Parikshit came to the Prachi Saraswati. 19

Thus ends Chapter sixteenth of Book 1.

CHAPTER XVII

Shree Soota continued : There the king saw a shudra dressed as a king with a club in his hand beating the bull and kicking the cow. The king who was seated in his golden chariot took up his bow and arrow and profoundly quoth " Who art thou to oppress the weak? who are under my protection? You are in the guise of a King but your actions are those of a Shudra. ye Bull said the king donot be afraid of this wretch any longer, and ye mother Earth! you have no cause to shed tears now that I am here to punish this raskal. It is my paramount

अष्टादशोऽध्यायः

सूत उवाच

यो वै द्रोण्यस्त्रविप्लुप्तो न मातुस्दरे मृतः । अनुग्रहाद् भगवतः कृष्णस्याद्भुतकर्मणः ॥१॥
 ब्रह्मकोपोत्थिताद् यस्तु तक्षकाद्राणविप्लवात् । न सम्मुमोहोदमयाद् भगवत्पिताशयः ॥२॥
 वत्सुज्य सर्वतः सङ्गं विज्ञाताजितसंस्थितिः । वैयासकैर्जहौ शिष्यो गङ्गायां स्वं कलेवरम् ॥३॥

ऋषय ऊचुः

स वै महाभागवतः परीक्षिद् येनापवर्गाख्यमद्भुतबुद्धिः ।
 ज्ञानेन वैयासकिशब्दितेन भेजे खगेन्द्रध्वजपादमूलम् ॥४॥
 तन्नः परं पुण्यमसंवृतार्थमाख्यानमत्यद्भुतयोगनिष्ठम् ।
 आख्याह्यनन्ताचरितोपपन्नं परीक्षितं भागवताभिरामम् ॥५॥

सूत उवाच

पक्वदा धनुरुद्यम्य विचरन्मृगायां वने । मृगाननुगतः श्रान्तः क्षुधितस्त्वपितो भृशम् ॥६॥
 बलाशयमचक्षाणः प्रचिवेश तमाश्रमम् । ददर्श मुनिमासीनं शान्तं मीलितलोचनम् ॥७॥
 प्रतिबुद्धेन्द्रियप्राणमनोबुद्धिसुपारतम् । विशुष्यत्तालुदकं तथाभूतमयाचत ॥८॥

CHAPTER XVIII

Shree Soota continued : Rajarshi Parikshit, though he was scorched by the heat of the brahmastra of Ashwathama, did not die by the grace of the Lord, whose deeds are highly miraculous. He was so deeply devoted to the Lord that even when he knew that he was to die by the bite of Takshak as cursed by the brahmin, he was not afraid, and knowing the divine quintessence from his guru Shukdev he gave up his body on the banks of the Ganges and attained absolution. 1-3.

The Rishis said : Revered Sootaji ! please give us that wonderful knowledge of Bhagwat which Shree Shukadev gave to the devout and the talented king Parikshit, which tells of the highest philosophy and which is meritorious and so dear to His votaries, which liberated Parikshit. 4-5.

Soot said : Once king Parikshit, while roaming in the forest with his bow charged for hunting, chasing the game was much exhausted and felt hungry and thirsty. Not finding water anywhere around, he went to an ashram nearby. There, in the ashram he saw a saint seated in meditation. His eyes were closed, and as he was in trance. He was totally unaware of what was happening around. The king who was very thirsty and whose palate was parched, asked for water from the muni. The muni was in meditation and his wife had gone to fetch water and his son Shrungi, had gone for his bath. So, there was no one in the

अलब्धतृणभूम्यादिरसमप्राप्तार्थसूतः । अवज्ञातमिवात्मानं मन्यमानश्चुकोप ह ॥९॥
 स तु ब्रह्मकूपेरंसे गतासुमुखं वपा । विनिर्गच्छन् धनुष्कोटया निधाय पुरमागमत् ॥१०॥
 तस्य पुत्रोऽतितेजस्वी विद्वन् बालकोऽर्भकैः । राक्षार्थं प्रापितं ततं धृत्वा तप्रेदमप्रवीत् ॥११॥
 कौशिक्याप उपस्पृश्य घाग्वज्रं विससर्ज ह । इति लङ्घितमयादं तक्षकः सप्तमेऽहनि ॥

दङ्क्षयति स कुलाङ्गारं चोदितो मे ततद्ब्रह्म ॥१२॥

ततोऽभ्येत्याश्रमं बालो गले सर्पकलेवरम् । पितरं वीक्ष्य दुःखातों मुक्तकण्ठो वरोद ह ॥१३॥
 स वा आङ्गिरसो ब्रह्म धृत्वा सुतद्विलापनम् । उन्मील्य शनकैर्नैवे दृष्ट्वा स्वांसे मृतोरगम् ॥१४॥
 विखुज्य पुत्रं पप्रच्छ वत्स कस्माद्दि रोदिवि । केन वा ते अपरुतमित्युक्तः स न्यवेदयत् ॥१५॥

निशम्य शप्तमतदर्हं नरेन्द्रं स ब्राह्मणो नात्मजमभ्यनन्दत् ।

अहो यताहो महदक्ष ते कृतमर्णीयसि द्रोह उरुदमो धृतः ॥१६॥

ashram to receive him with customary hospitality of offering him a seat, washing his feet, giving him water to drink and honour him. Being very hungry and thirsty, he became angry and felt insulted by the muni, who, he thought was feigning to be in samadhi to disregard him. Thus enraged, while leaving the ashram he saw a dead reptile lying by, which he took up on the end of his bow and wound it round the neck of the muni in samadhi and returned to the city. 6-10.

Shrungi the brilliant son of the rishi who had gone with his playmates, hearing about this grievous wrong that was done to his father, was highly perturbed and in a fit of anger there and then he imprecated the perpetrator of this crime at the top of his voice with the following words "who-so ever that has flagrantly violated the bounds of decency and respect and committed this sin against my saintly father shall perish impelled by me by the bite of Takshak the cobra on the seventh day from now." 11-12.

The boy then came into the ashram and beholding the dead reptile round the neck of his father cried aloud as if moaning. Rishi Shamik of the angira family heard the cry of his child. He slowly, opened his eyes removed the dead serpent from his shoulders and asked his son as to why he was crying. Have you been hurt? He said. The son thereupon told him all what had happened. 13-15.

The rishi, learning that his son has cursed the king, became very sorry and told him, Oh Ye ignoramous! you have committed a great sin, because you have condemned him to death for a small offence. His subjects enjoy peace and prosperity and is free from all danger because

न वै क्षुम्भिर्नरदेवं पराख्यं सम्मानुमर्हस्यविपन्नबुद्धे ।
 यत्तेजसां दुर्विषहेण गुप्ता विन्दन्ति भद्राण्यकुतोभयाः प्रजाः ॥१७॥
 अलक्ष्यमाणे नरदेवनाम्नि रथाङ्गपाणचयमङ्ग लोकः ।
 तदा हि चौरप्रचुरो विनङ्क्ष्यत्यरक्ष्यमाणोऽविवरूथवत्क्षणात् ॥१८॥
 तदाऽऽर्यधर्मश्च विलीयते नृणां वर्णाश्रमाचारयुतलघीमयः ।
 ततोऽर्थकामाभिनिवेशितात्मनां शुनां कपीनामिव वर्णसङ्करः ॥१९॥

धर्मपालो नरपतिः स तु सत्राद् बृहच्छ्रवाः । साक्षान्महाभागवतो राजपिर्वैयमध्याद् ॥
 क्षुन्नदध्रमयुतो दीनो नैवास्मच्छापमर्हति ॥२०॥

अपापेषु स्वभृत्येषु बालेनापस्वबुद्धिना । पापं कृतं तद्भगवान् सर्वात्मा क्षन्तुमर्हति ॥२१॥
 इति पुत्रकृतायेन सोऽनुतप्तो महामुनिः । स्वयं विप्रकृतो राज्ञा नैवाधं तदचिन्तयत् ॥२२॥
 प्रायशः साधवो लोके परैर्द्वन्द्वेषु योजिताः । न व्यथन्ति न हृष्यन्ति यत आत्मानुणाथयः ॥२३॥
 इति श्रीसंक्षिप्तभागवते प्रथमस्कन्धे विप्रराजोपलम्बनं नानाध्यादशोऽध्यायः ॥१८॥



of his valour and protection. It is highly improper to compare him with an ordinary human being. When the king who is like Vishnu will leave this world, this earth will abound in crooks and thieves and being without any protection the subjects will perish like herds of sheep and without the king the varnashram dharma, the religion of the arjans as prescribed in the Vedas will be destroyed and the people will intermingle and indulge in vices, and like dogs and monkeys procreate a race of hybrids. That glorious emperor, the great devout, the defender of faith who has performed Ashwamedh yagna must have been very hungry and thirsty and it is likely that he may have lost control over his self and did something which was wrong, to curse him, in such a state, is utterly improper. The Rishi then prayed to the Lord. "My ignorant child of immature understanding has sinned against your innocent devotee, pray forgive him in your boundless mercy." 16-21

The great saint who was much grieved by the sin of his son did not even think that the king has committed a sin against him, because the righteous generally do not feel joy or sorrow for the happiness or misery caused by others as they know that the Atman is never affected by it. 22-23.

अथैकोनविंशोऽध्यायः

सूत उवाच

महीपतिस्त्वय तत्कर्म गहं विचिन्तयन्नात्मकृतं सुदुर्मनाः ।
 अहो मया नीचमनार्यवत्कृतं निरागसि ब्रह्मणि गूढतेजसि ॥१॥
 अद्यैव राज्यं बलमृद्धकोशं प्रकोपितप्रह्वकुलानलो मे ।
 दहत्वमद्रस्य पुनर्न मेऽभूत् पापीयसी धीद्विजदेवगोभ्यः ॥२॥
 स चिन्तयन्निश्चयमथाभ्युपगच्छा मुनेः सुतोको निर्झतिस्तक्षकाख्यः ।
 स साधु मेने नचिरेण तक्षकानलं प्रसक्तस्य विरक्तिकारणम् ॥३॥
 अथो विहायेमममुं च लोकं विमर्शितौ हेयतया पुरस्तात् ।
 कृष्णाङ्गप्रितेवामघिमन्यमान उपाविशत् प्रायममत्यन्तदाम् ॥४॥
 दध्यौ मुकुन्दाङ्घ्रिमनन्यभावो मुनिप्रतो मुक्तसमस्तसङ्गः ।
 तत्रोपजग्मुर्मुषनं पुनाना महाबुभावा मुनयः सशिष्याः ॥५॥
 अत्रिर्वसिष्ठश्चयवनः शरद्धानरिष्टनेमिर्मगुरुरद्विराज ॥
 पराशरो गाधिलुतोऽथ राम उत्तथ इन्द्रप्रमदेध्मवाहौ ॥६॥

CHAPTER XIX

Shree Soota continued : King Parikshit felt deeply grieved at the thought of his deed of infamy and said to himself. "How meanly I acted like a barbarian towards that innocent brahmin, luminous with Brahmatej. May the conflagration of the wrath of the entire multitude of Brahmins consume, this very moment my kingdom, my army and my treasure, so that, I may never think of doing any harm to brahmins, cows and gods." 1-2.

When the king was thus reflecting on his misdeed, he learnt about the imprecation of the Brahmin and his death by the bite of Takshak. He liked this very much, because the thought of instantaneous death by the venomous cobra would be the direct cause of his abnegation of all his rigid attachment to objects mundane. He was now convinced that some day he shall have to leave for good, these means of happiness which ostensibly look very pleasing. He therefore banished all other thoughts and believing Krishnabhakti to be the main pivot of liberation, went to the banks of the river Ganges and sat there. He did not take any food or water and took a vow of silence crystallised his mind on the feet of Lord Mukund and began to meditate. He gave up all contacts and denied all company. On hearing this news of king Parikshita's

मेधातिथिदेवल आश्रिपेणो भारद्वाजो गौतमः पिप्पलादः ।
 मैत्रेय और्वः कवयः कुम्भयोनिर्द्वैपायनो भगवान्नारदश्च ॥७॥
 अन्ये च देवर्षिग्रहर्षिवर्या राजर्षिवर्या अरुणादयश्च ।
 नानार्पेयप्रवरान् समेतानभ्यर्च्य राजा शिरसा वन्दे ॥८॥
 सुलोपविष्टेष्वथ तेषु भूयः कृतप्रणामः स्वचिकीर्षितं यत् ।
 विज्ञापयामास विविक्तचेता उपस्थितोऽग्रेऽभिगृहीतपाणिः ॥९॥

राजोवाच

अहो वयं धन्यतता नृपाणां महत्तमानुग्रहणीयशीलाः ।
 निर्वेदमूलो द्विजशापरूपो यत्र प्रसक्तो भयमाशु धत्ते ॥१०॥
 तं मोषयातं प्रतियन्तु विशा गङ्गा च देवी धृतचित्तमीशे ।
 द्विजोपसृष्टः कुक्षस्तक्षको वा दक्षत्वलं गायत विष्णुगाथाः ॥११॥
 पुनश्च भूयाद् भगवत्पुनन्ते रतिः प्रसङ्गश्च तदाश्रयेषु ।
 महत्सु यां यामुपयामि सृष्टिं मैत्र्यस्तु सर्वत्र नमो द्विजेभ्यः ॥१२॥

resolve there arrived to see him the high-souled ascetics that sanctify the world with their disciples Atri, Vashishtha, Chyavan, Sharadwan, Arishtanemi, Bhrigu, Angira, Parashar, Vishvamitra, Parshuram, Utathya, Indrapramad, Idmavaha, Medhatithi, Deval, Arshtishena, Bharadwaj, Gautam, Pipalad, Maitreya, Aurva, Kavash, Agastya, Vyas, Devarshi Narad, besides many other 'Devarshis-Brahmarshis and Rajarshis of different lineage. The king welcomed them, worshipped them and bowed down to them. When they were all seated, the king whose heart was rendered pure, again bowed to them and with folded hands told them, all about his resolve. 3-9.

The King spoke : Your reverences the holy venerables. Blessed we are that in our family of kings we have the blessings and benedictions of the great like you. An imprecation or a curse which normally is the cause of fright and frustration for a man has become the cause of abnegation and total surrender to the Lord for me. I have come to the holy mother Ganges and have linked my mind to the Lord. Oh Yerishis ! dispeller of other's distress ! let Takshak bite me, fearless that I am now, pray sing the glories of the Lord and bless me that my love for the Lord and his devotees may increase and wherever I am born again, there in each birth I may have the company and association of the great. I again bow to you all, 10-12

इति स्म राजाध्यवसाययुक्तः प्रार्चनमूलेषु कुशेषु धीरः ।
 बद्धमुखो दक्षिणकूल आस्ते समुद्रपत्न्याः स्वसुतन्यस्तभारः ॥१३॥
 एवं च तस्मिन्नारदेवदेवे प्रायोपविष्टे दिवि देवसंघाः ।
 प्रशस्य भूमौ व्यकिरन् प्रसन्नैर्मुदा मुहुर्दुन्दुभयश्च नेदुः ॥१४॥
 महर्षयो वै समुपागतता वै प्रशस्य साधित्यनुमोदमानाः ।
 ऊचुः प्रजानुग्रहशीलसारा यदुत्तमश्लोकगुणतभिरूपम् ॥१५॥
 सर्वे ययं तावदिहास्महेऽद्य कलेवरं यावदसौ विहाय ।
 लोकं परं विरजस्कं विशोकं यास्यत्ययं भागवतप्रधानः ॥१६॥
 आश्रुत्य तदपिगणवचः परीक्षित्समं मधुच्युद् गुरु चाव्यलीकम् ।
 आमापतैनानभिनन्द्य युक्तान् शुश्रूषमाणश्चरितानि विष्णोः ॥१७॥
 ततश्च यः पृच्छयमिमं विपुच्छे विधन्य विभ्रा इतिरुत्यतायाम् ।
 सर्वात्मना म्रियमाणैश्च कृत्यं शुद्धं च तत्रानृशताभियुक्ताः ॥१८॥
 तत्राभवद् भगवान् व्यासपुत्रो यदच्छया गामटमानोऽनपेक्षः ।
 भलक्ष्यलिङ्गो निजलभतुष्टो वृत्तश्च वालैरवधूतवेगः ॥१९॥
 तं ह्यप्यष्टयं सुकुमारपादकरोत्पादसंकपोलगात्रम् ।
 दिगम्बरं वक्त्रविकीर्णकेशं प्रलम्बबाहुं स्वमरोत्तमाम् ॥२०॥

The king who had already entrusted the cares of his state to his son, then sat on the southern Banks of the Ganges, facing the North. The Gods that were in the skies showered flowers on him; and joyfully beat the celestial drums and blew bugles over and over again. The rishis that were there, praised him and told all those that had assembled there, as wished by the glorious king. We will all remain here till this Rajarshi the highest of the devouts gives up his body and attains that stage supreme which is free from all grief and sorrow. When king Parikshit heard such sweet words frank and full of feelings from the rishis, he thanked them all and with a desire to hear from them all about the glories of the Lord, said to them : " Oh Ye learned ! because of my complete faith in you, I request you to please let me know, as to what I should do at the moment now that you have known my resolve, and pray also tell me, which is that act of piety that one should do leaving aside everything-else when he is about to die. 16-18

When these rishis were confabulating amongst themselves on the merits of different acts of piety—such as chanting the holy names of the Lord observance of vows and yajna (oblatinal ceremonies) there arrived, that fair, roaming illustrious anchorite, with a pleasing countenance,

तद्याप्येतर्हि कौरव्य सप्ताहं जीवितावधिः । उपकल्पय तत्सवं तावद् यत्साम्परायिकम् ॥८॥
 अन्तकाले तु पुरुष आगते गतसाध्यसः । छिन्द्यादसङ्गशस्त्रेण स्पृष्ट्वां देहेऽनु ये च तम् ॥९॥
 शुचौ चिचित्त असीनो विधिवत् कल्पितासने । मनो यच्छेजितभ्यासो ब्रह्मबीजमविस्मरन् ॥

पदं तत्परमं विष्णोर्मनो यत्र प्रसीदति ॥१०॥

रजस्तनोभ्यामाक्षिप्तं विमूढं मन आत्मनः । यच्छेद्धारणया धीरो हन्ति यातकृतं मलम् ॥११॥

राजोवाच

यथा संधार्यते ब्रह्मन् धारणा यत्र सम्मता । यादशी वा हरेदाद्यु पुरुषस्य मनोमलम् ॥१२॥

श्रीशुक उवाच

जितासनो जितभ्यासो जितसङ्गो जितेन्द्रियः । स्थूले भगवतो रूपे मतः संधारयेद् धिया ॥१३॥
 विशेषस्तस्य देहोऽयं स्थविष्ठश्च स्थवीयसाम् । यत्रेदं दृश्यते विश्वं भूतं भव्यं भवच्च सत् ॥१४॥
 बाण्डकोशे शरीरेऽस्मिन् सप्तावरणसंयुते । वैराजः पुरुषो योऽसौ भगवान् धारणाध्वयः ॥१५॥

his mind on Shree Hari and attained His fearless form, whereas, you have still to live for seven days. During this period you do all you can to attain the Absolute. On seeing his end approaching one should become fearless shake off all his fears and remove all his attachment to the body and all things that are connected with it by that weapon in the form of detachment (completely withdrawing both physically and mentally from objects mundane). He should sit in solitude regulate his breath, control his mind and repeat Omkara the Brahmabij, the mind then experiences, supreme delight, that divine ecstasy which is the highest stage known as Bhagwan Vishnu's Parmapad. If, mind that is soiled because of (sense objects and inertia cause of) rajas and tamas does not get poised, endeavour to subdue it by "dharana" because dharna alone can destroy the confusion of one's mind (dharana is fixing the mind on a thought or an object or a symbol). 7-11

The King then spoke : Your grace ! How to fix the mind in one place, and which is the correct method of dharana prescribed by the shastras that will remove the impurities of man's mind. 12

Shree Shukdev replied. To begin with, sit cross legged and erect but not stiff, steady the pose to stabilise the mind with intellect on the physical image of the Lord, control the breath, control the senses, and control the passions.

The Cosmic Purush the Virat that envelopes the entire universe, with seven sheaths consisting of water, fire, air, ether, the ego and the Mahat tattva is the body corporeal of the Lord, wherein is found manifest the three stages of past, present and future, this form alone is worthy of contemplation. 13-15

पातालमेतस्य हि पादमूलं पठन्ति पार्श्वप्रपदे रसातलम् ।
महातलं विश्वरूपोऽथ गुह्यं तलातलं वै पुरुषस्य जङ्घे ॥१६॥
वे नावुनी सुतलं विश्वमूर्तेरुद्वयं चितलं चातलं च ।
महीतलं तज्जघनं महीपते नभस्तलं तामिसरो गृणन्ति ॥१७॥
उरःस्थलं ज्योतिरनीकमस्य ग्रीवा महर्वदनं वै जनोऽस्य ।
तपो रराटीं विदुरादिपुंसः सत्यं तु शीपाणि सहस्रशीर्षाः ॥१८॥
इन्द्रादयो वाहय आहुरुक्षाः कर्णौ दिशः श्रोत्रममुष्य शब्दः ।
नासत्यदक्षौ परमस्य नासे घ्राणोऽस्य गन्धो मुखमग्निरिदः ॥१९॥
घौरक्षिणी चक्षुरभूत् पतङ्गः पक्ष्माणि विष्णोरुहनी उमे च ।
तद्भूजिजृम्भः परमेष्ठि धिष्यमापोऽस्य तालू रस पय जिह्वा ॥२०॥
छन्दांस्यनन्तस्य शिरो गृणन्ति दंष्ट्रा यमः स्नेहफला द्विजानि ।
हासो जनोन्मादकरी च माया दुरन्तसर्पो यदपाङ्गमोक्षः ॥२१॥
नद्योऽस्य नाडयोऽथ तनूवहाणि महीरुहा विश्वतनोर्नृपेन्द्र ।
अनन्तवीर्यः श्वसितं मातरिश्वा गतिर्धयः कर्म गुणप्रवाहः ॥२२॥

In the root of the heels of this supreme Purush the Creator of the Universe is the nether world, the Patala, in the heels is the Rasatal, and Mahatal in his ankles, and Talatal in his thighs. In his knees is situate the "Sutala" and "Atal and Vitala" Naval is the ether, and the portion below the naval is earth. Heaven is in the region of the chest and the Maharloka in the neck. Janloka the world of the mortals is in his mouth and the Tapoloka in his forehead. Heads of this thousands headed Parmatman is the "Satyaloka" the abode of the truthful. Indra and other gods are his arms, the quarters, are his ears and sound is his organ of hearing. Two Ashwinikumaras are his nostrils, Nasatya and Dasra, nose is his organ of smelling and the mouth the burning fire. Both the eyes are the skies, the Sun is the organ of vision, day and night are his eyelids, the movement of the brows is the place of Brahma. Water is his palate and tongue the taste. The Vedas are the head of the infinite; Yama is his jaws. Objects of infatuation are his teeth, and Maya the enchantress is his smile, and the infinite creation, his glance, the rivers are the blood vessels of this Cosmic being the trees are his hairs, strong wind of irresistible might his breath, time is his gait, his action is this world of three qualities, and the birds are his unique artistry. Human intelligence is his intellect. Human body is his place of living, the gandharvas,

वयांसि तद्व्याकरणं विचित्रं मनुर्मनीषा मनुजो निवासः ।
 मन्धर्वविद्याधरचारणाप्सरःस्वरस्मृतीरसुरानीकवीर्यः ॥२३॥
 इयानसाधीश्वरविग्रहस्य यः संनिवेशः कथितो मया ते ।
 संधार्यतेऽस्मिन् वपुषि स्थयिष्ठे मनःस्वबुद्ध्या न यतोऽस्ति किञ्चित् ॥२४॥
 स सर्वधीवृत्त्यनुभूतसर्व आत्मा यथा स्वप्नवनेक्षितैकः ।
 तं सत्यमानन्दनिधिं भजेत नान्यत्र सज्जेद् यत आत्मपातः ॥२५॥
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे महापुरुषसंस्थानुवर्णने प्रथमोऽध्यायः ॥१॥

अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पुरा धारणयाऽऽत्मयोनिर्नष्टां स्मृतिं प्रत्यवरुध्य तुष्टात् ।
 तथा ससर्जदममोघदृष्टिर्यथाप्ययात् प्राम्व्यवसायबुद्धिः ॥१॥
 शब्दस्य हि ब्रह्मण एष पन्था यन्नामभिध्यायति धीरपार्थः ।
 परिममंस्तत्र न विन्दतेऽर्थान् मायामये वासनया शयानः ॥२॥

the vidyadharas, the bards, and the damsels are his musical talents—the virile army of asuras is his prowess. 16-23

Thus, Rajan ! I have described to you the limbs of this Virat, the Lord of the universe. You should concentrate on this physical form of the Lord with intelligence and poise as there is nothing beyond him. By this, just as the soul when in a dream enters different bodies and experiences various feelings, similarly, this Virat who through concentration is realised as all pervading is alone worthy to be invoked. Therefore worship this truth incarnate the fountain of delight and donot get attached elsewhere lest it may lead to your fall. 24-25

Thus ends chapter one of Book II

CHAPTER II

Shree Sukadev continued : Rajan ! It was by concentration on the Virat that Brahma regained his lost memory, and with the memory were revived his determination and will, by which he created this world, as it was before. The path of action and its compensating reward as shown in the Vedas the (Shabda Brahma) is such that the human mind is attracted by the names of alluring lokas such as heaven and others, which are perishable. Just as a man full of desires, when asleep visualises objects of pleasure in his dreams, but does not get them, similarly one who is lost on the (wrongful path of maya) the path of karma, does not attain that Supreme Essence. One should, therefore, avoid all

अतः कविर्नामसु यावदर्थः स्यादग्रमत्तो व्यवसायबुद्धिः ।
सिद्धेऽन्यथायं न यतेत तत्र परिश्रमं तत्र समीक्षमाणः ॥३॥
सत्यां द्विती किं कश्चिपोः प्रयासैर्वाही स्वसिद्धे ह्युपवर्हणैः किम् ।
सत्यज्ञानं किं पुरुषान्नपात्र्या दिग्वल्कलादौ सति किं दुकूलैः ॥४॥

वीराणि किं पथि न सन्ति दिशन्ति भिक्षां नैवाङ्घ्रिपाः परभृतः सरितोऽप्यशुष्यन् ।
कदा गुहाः किमजितोऽवति नोपसन्नान् कस्माद् भजन्ति कवयो धनदुर्मदान्यान् ॥५॥
एवं स्वचित्ते स्यत एव सिद्ध आत्मा प्रियोऽर्थो भगवाननन्तः ।
तं निर्वृतो नियतर्थो भजेत संसारहेतुपरमश्च यत्र ॥६॥
केचित्स्यदेहान्तर्हृदयायकाशे प्रादेशमात्रं पुरुषं वसन्तम् ।
चतुर्भुजं कञ्जरयाङ्गशङ्खगदायुगं धारयन् स्मरन्ति ॥७॥

inertia, become alert and with prudence and determined will bring into use objects sufficient for his bare needs, to sustain himself. If one gets more than his needs, he should not try for more as, all the labour for that extra work would, then be of no avail, as the Lord through his Prakriti satisfies the needs of every being.

If the Lord has given you the earth why need a bed? Do not your arms serve you as pillows? By joining the two palms of your hands if you can hold a thing why need receptacles? With quarters and bark coverings to protect your body why need clothes?—are pieces of cloth (rags) not found on the road. Do not trees that feed others give you alms the fruits? Have the rivers dried up, or the caves of mountains filled up or blockaded that you should be anxious for a shelter. Does not the Lord protect those that surrender to Him. Why should one with prudence and understanding serve the rich, who are blind because of their affluence? In this way Rajan! one should become perfect by his own efforts. The Atman is true and loveable and so is the Lord true and indestructible. Therefore, one should remember and recite the names of the Lord, with faith, so that maya, ignorance the cause of this creation gets silenced. 1-6

Now he shows the path of meditation: Some wise people fix their mind on the Supreme Being that reside in their hearts, and meditate on Him. This Param Purush is very small in size, the size of the measure between the thumb and the forefinger. He has four arms with Conch, Discus, Mace and Lotus respectively in each one of them. Thus one should meditate on this form of the Lord till he is devotionally

यावन्न जायेत परावरेऽस्मिन् विश्वेश्वरे द्रष्टरि भक्तियोगः ।
 तावत्स्थवीयः पुरुषस्य रूपं क्रियावसाने प्रयतः स्मरेत् ॥८॥
 स्थिरं सुखं चासनमाश्रितो यतिर्यदा जिह्रासुरिममङ्ग लोकम् ।
 काले च देशे च मनो न सज्जयेत् प्राणान् नियच्छेन्मनसा जितासुः ॥९॥
 मनः स्वबुद्ध्यामलया नियम्य क्षेत्रज्ञ एतां नितयेत् तमात्मनि ।
 आत्मानमात्मन्यवबुध्य धीरो लब्धोपशान्तिर्विरमेत् कृत्यात् ॥१०॥
 इत्थं मुनिस्तुपरमेद् व्यवस्थितो विज्ञानदृग्वीर्यसुरन्विताशयः ।
 स्वपार्ष्णिनाऽऽपीड्य गुदं ततोऽनिलं स्थानेषु पद्मसूत्रमयेज्जितकृमः ।
 स्थित्वा मुहूर्तार्धमकुण्ठदर्शिनमिद्य मूर्ध्नि विसृजेत् परं गतः ॥११॥
 यदि प्रयास्यन्तृप पारमेष्ठ्यं वैहायसानामुत यद्विहारम् ।
 अग्राधिपत्यं गुणसंनिवाये सहैव गच्छेन्मनसेन्द्रियैश्च ॥१२॥
 योगेश्वराणां गतिमाहुरन्तर्बहिस्त्रिलोक्याः पवनान्तरात्मनाम् ।
 न कर्मभिस्तां गतिमान्बुवन्ति विद्यातपोयोगसमाधिभाजाम् ॥१३॥
 वैश्वानरं याति विहायसा गतः सुषुम्णया ब्रह्मपथेन शोचिषा ।
 विधूतकल्कोऽथ हरेरुदस्तात् प्रयाति चक्रं नृप शैशुमारम् ॥१४॥

enjoined with the seer of the Universe; till then, after his prayers he should think and concentrate on this physical image of the Lord. 7-8

When such Yogi mentally poised and comfortably seated in dhyān desires to leave this world, he should not keep his mind within the bounds of time and place and should control his vital breath and mind. Thus controlling the mind with intellect, which has been rendered pure by austerity, merge them all in the soul empirical (Jiva) and Jiva, in Parmatman. Then when this soul individual is linked with the soul universal the Paramatman, the Yogi attains that peace and tranquility the be all and end all of all his efforts on this path of liberation when nothing shall have remained for him to be done. 9-10

Thus a Yogi, whose all desires of worldliness have been literally destroyed and who has attained that stage exalted the "Brahmapad", at the time of his death before giving up the body closes the passage of his return by pressing the heel of his foot against it, and forces up the vital breath, to pierce the six lotus like centres, the navel, the heart, the chest, the palate, and the centre of the eyebrows where, he tarries for a while, and breaking through the Brahma randhra the thousand petal lotus under the skull he gives up his carnal body and attains his coveted goal the "Paramapad" (in this manner after showing the path of quick redemption he now explains the path of liberation by stages). Rajan !

तद्विभ्रानां त्वतित्यर्त्य विष्णोरणीयसा विरलेनात्मनैकः ।
 नमस्कृतं ब्रह्मयिदानुपैति फल्पायुषो यद्विबुधा रमन्ते ॥१५॥
 भयो अनन्तस्य मुखानलेन दग्धह्यमानं स निरीक्ष्य विभ्रम् ।
 नियाति सिद्धेश्वरनुष्टधिष्यं यद् द्वैपराध्यं तद् पारमेष्ठ्यम् ॥१६॥
 न यत्र शोको न जरा न मृत्युर्नातिर्न चोद्वेग कृते कुतश्चिद् ।
 यश्चित्तोदः कृपयानिदंविदां दुरन्तदुःखप्रभवानुदर्शनाद् ॥१७॥
 ततो विशेषं प्रतिपद्य निर्भयस्तेनात्मनापोऽनलमूर्तिरत्नरजः ।
 ज्योतिर्मयो वायुमुपेत्य काले वाय्वात्मना सं बृहदात्मलिङ्गम् ॥१८॥
 स भूतसूक्ष्मेन्द्रियसंनिकर्षं मनोमयं देवमयं विकार्यम् ।
 संसाद्य गत्या सह तेन याति विज्ञानतत्त्वं गुणसंनिरोधम् ॥१९॥

if a Yogi desires to go to the "Brahmalok" or to the regions of the siddhas—the sky farers, who have acquired eight siddhis (miraculous acquisitions of Yoga), such as becoming as small as an atom, levitation, or going anywhere in the universe at will, he has only to give up his physical body and go with his subtle body. It is such Yogis that alone can travel with their astral bodies, both inside and outside the three worlds. Thus the stage that is attained by knowledge, austerity, yoga, and unification, is not attained by Karma. A Yogi who desires absolute liberation, by stages, has first to be free from all attachments, environments, and influences and then, proceed to the Agnilok by the sky ways, through the self luminous Sushumna—the passage to the Brahmalok where all his residual sins or dross are consumed in the fire of Agnilok. From there he rises higher and reaches the Shishumar chakra (a luminous wheel known as Shishumar chakra is a zodiacal phenomenon in the firmament with the figure of a bull in the centre) Then that Yogi with his infinitesimal, immaculate, Atman, transgresses the bright Shishumar chakra and goes to the Maharlok (the region of gods where the span of life extends to Kalpa) which is revered by the Brahmadevas (the knowers of Brahma). There he sees the Universe being consumed in the flames coming out from the hoods of Shesh Narayan. From there he goes further to the Brahmaloka inhabited by the Siddheshwaras (the perfect) where the span of life runs into billions of years, and where there is no misery, no grief, no anxiety, no malady, and no distress, no decrepitude, and no death. These exalted, sometimes feel grieved at the creature's going through the cycle of birth and death because of their rank ignorance to worship and meditate on the Lord. Thereafter, this Yogi who has become free from all fear, enters the elements the earth, water,

पतावानेव यजतामिह निःश्रेयसोदयः । भगवत्पचलो भावो यद्भगवत्तत्सङ्गतः ॥१०॥
 ज्ञानं यदाप्रतिनिवृत्तगुणोर्मिचक्रमात्मप्रसाद उत यत्र गुणेष्वसङ्गः ।
 केवल्यसम्मतपथस्त्वथ भक्तियोगः को निर्वृतो हरिकथासु रतिं न कुर्यात् ॥११॥
 इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे तृतीयोऽध्यायः ॥३॥



अथ चतुर्थोऽध्यायः

सूत उवाच

वैयासकेरिति वचस्तत्त्वनिश्चयमात्मनः । उपधार्य मतिं कृष्ण औत्तरेयः सर्ती व्यधात् ॥१॥
 आत्मजायासुतागारपशुद्रविषवन्पुषु । राज्ये चाविकले नित्यं विरुद्धां ममतां जहौ ॥२॥
 राजोवाच
 भूय एव विदित्सामि भगवानात्ममायया । यथेदं सृजते विश्वं दुर्विभाव्यमधीश्वरैः ॥३॥
 यथा गोपायति विभुर्यथा संयच्छते पुनः । यां यां शक्तिमुपाश्रित्य पुनश्शक्तिः परः पुमान् ।
 आत्मानं क्रीडयन् क्रीडन् करोति विकरोति च ॥४॥

The highest good that results from such worship is that the worshipper will come closer to the devouts, and because of their association with him he will have his faith firmly rooted in the Lord. 10.

This faith, the modal awareness gives the knowledge of the Lord that destroys the waves of gunas both of affection and aversion, and produces a feeling of grace of the Atman and a feeling of repugnance, to all objects mundane. This Bhakti Yoga, is the acknowledged path to liberation. Which person void of all desires will not love to hear such stories of Shree Hari ? 11

Thus ends chapter third of Book II



CHAPTER IV

Shree Soota then said : On hearing such words expounding devotion with certitude from Shree Shukdev son of Shree Vyas, Rajarshi Parikshit son of Uttara gave up his strong attachment to all his material belongings including his wife, children, brothers, relatives, his vast kingdom and his ownself and dedicated himself completely to Shree Krishna. 1-2

The king then questioned : I wish to know your Holiness, how the Lord through his maya creates this cosmos, which is not comprehensible even to the great. I would also like to know how this Paramatman of infinite valour, resorting to his own prowess creates this world and

यथा गुणास्तु प्रकृतेर्युगपत्क्रमशोऽपि वा । विभक्तिं भूरिशस्त्वेकं कुर्वन् कर्माणि मन्मभिः ॥१॥
विचिकित्सितमेतन्मे प्रवीतु भगवान् यथा । शब्दे ब्रह्मणि निष्णात परस्मिंश्च भवान् बलु ॥२॥

श्रीशुक उवाच

नमः परस्मै पुरुषाय भूयसे सदुद्भवस्थाननिरोधलीलया ।
गृहीतशक्तिव्रितयाय देहिनामन्तर्भवायानुपलक्ष्यवर्त्मने ॥३॥
यत्कीर्तनं यत्स्मरणं यदीक्षणं यद्वन्दनं यच्छ्रवणं यदर्हणम् ।
लोकस्य सद्यो विधुनोति कल्मषं तस्मै सुभद्रध्वसे नमो नमः ॥४॥
तपस्विनो दानपरा यशस्विनो मनस्विनो मन्त्रविद् सुमङ्गलाः ।
क्षेमं न चिन्दन्ति विना यदर्पणं तस्मै सुभद्रध्वसे नमो नमः ॥५॥
किरातहूणान्धपुलिन्दपुष्कसा आभीरकङ्का यवनाः खसादयः ।
येऽन्ये च पापा यदुपाश्रयाश्रया शुध्यन्ति तस्मै प्रभविष्णवे नमः ॥६॥
ध्रियः पतिर्वैष्णवपतिः प्रजापतिर्धिया पतिलोकपतिर्धरापतिः ।
पतिर्गतिश्चान्धकवृष्णिस्तावता प्रसीदता मे भगवान् सता पतिः ॥७॥

how does He protect it and how does He destroy it Again how, while sportung the Lord creates the universe and causes it to be created The Lord though only one, in all his doings in his incarnations, does he assume the qualities of nature all at a time or in stages as and when needed Pray tell me all this as you are well versed in the Vedas and proficient through experience of Parbrahma 3-6

Shree Shukdev replied . I bow to that supreme being of infinite glory, the dweller in all beings whose ways are unfathomable and who assumes the tripartite energies, to create, sustain, and destroy, this universe whose recital, whose obeisance, whose darshan and whose remembrance, removes the sins of everyman I bow to that Paramatman of the festive fame unto whom the ascetics, the munificent, the famous, the proud, the knowers of mantras and the virtuous all these cannot attain that bliss without dedication and devotion of head and heart To that holy and meritorious Divine I bow again and again I pay my homage to that omnipotent Bhagwan Vishnu, under the shelter of whose devotees, the Bhils, the Hunas, Yavanas, Anthras, Pulindas, Chandalas, Shepherds, Mlecchas and such other tribes of lower rung and other sinners besides, get sanctified May the Lord, the Laxmipati, Yagnapati, Prajapati, the overlord of intellect, the Lokpati, the Lord of this earth and the head of the Andh-akas, the Vrishnis and the Sattvatas lineage, be graciously pleased with me. May that Param Purush who creates umpteen beings, with the main

भूतैर्महद्भिर्य इमाः पुरो विभुर्निर्माय शेते यदमूषु पूरयः ।

भुङ्क्ते गुणान् षोडश षोडशात्मकः सोऽलंक्रयीष्ट भगवान् वचांसि मे ॥१२॥

नमस्तस्मै भगवते कृष्णायामिततेजसे । प्रपुङ्गविमयं सौम्या यन्मुखांशुहस्तावम् ॥१३॥

एतदेवात्मभू राजन्नारदाय विपृच्छते । वेदगर्भोऽभ्यधात् साक्षाद् यदाह हरिरात्मनः ॥१४॥

॥ इति धोसंक्षिप्तभागवते द्वितीयस्कन्धे चतुर्थोऽध्यायः ॥१॥



अथ पञ्चमोऽध्यायः

नारद उवाच

देवदेव नमस्तेऽस्तु भूतभावन पूर्वज । तद्विजानीहि यज्ज्ञानमात्मतत्त्वनिदर्शनम् ॥१॥

यद्रूपं यदधिष्ठानं यतः सृष्टमिदं प्रभो । यत्संस्थं यत्परं यच्च तत्तत्त्वं यच्च तत्तत्त्वं ॥२॥

ब्रह्मोवाच

तस्मै नमो भगवते वासुदेवाय धीमहि । यन्मायया दुर्जयया मां ब्रुवन्ति जगद्गुरुम् ॥३॥

द्रव्यं कर्म च कालश्च स्वभावो जीव एव च । वासुदेवात्परोब्रह्मन् चान्योऽर्थोऽस्ति तत्त्वतः ॥४॥

elements, and pervades them as the soul and fosters, the sixteen-digits, the five cognitive faculties, the five conative faculties, the five evolutes, and the mind, adorn my speech. Further I bow to that Maharshi Vyasa of boundless effulgence from whose lotus like mouth the benign devotees drink the delicious beverage of knowledge. Rajan! this very question was formerly put by Naradji to Brahmadev, and Brahmadev told Narad, exactly all that he had learnt about this knowledge from Shree Hari in reply to his question. I am telling that to you now. 7-14

Thus ends chapter fourth of Book II

CHAPTER V

Shree Narad questioned : Oh God of Gods, the Primeval being the creator of every being, pray tell me all about that knowledge that reveals the mysteries of the self and also please tell me in its true perspective, the form of this universe and what are its qualities and how is it sustained, from where has it emanated, and wherein will it ultimately dissolve. 1-2

Shree Brahmaji replied : I bow to that Bhagwan Vasudev, under the spell of whose invisible maya people call me Jagat Guru, preceptor of the universe whereas, as a matter of fact, it is the Lord Himself who is the true preceptor. Oh ! ye sage divine, the cause of creation, the elements, karma, the cause of birth, time, nature and the empirical soul (the Jiva) the enjoyer of all this, are in reality not separate from the Lord. 3-4

सत्त्वं रजस्तम इति निर्गुणस्य गुणत्वरूपः । स्थितिसर्गनिरोधेषु गृहीता मायया विभोः ॥५॥
 कार्यकारणकर्तृत्वे द्रव्यज्ञानक्रियाश्रयाः । वध्नन्ति नित्यदा मुक्तं मायिनं पुरुषं गुणैः ॥६॥
 कालं कर्म स्वभावं च मायेशो मायया स्वया । आत्मन् यदृच्छया प्राप्तं विबुधपुरुषादवे ॥७॥
 कालाद् गुणव्यतिकरः परिणामः स्वभायतः । कर्मणो जन्म महतः पुरुषाधिष्ठितादभूत् ॥८॥
 महतस्तु चिकुर्याणाद्रजःसत्त्वोपवृंहितात् । तमःप्रधानस्त्वभवद् द्रव्यज्ञानक्रियात्मकः ॥९॥
 सोऽहंकार इति प्रोक्तो चिकुर्वन् समभून्निधा । वैकारिकस्त्वैजसश्च तामसदचेति यन्निदा ।
 द्रव्यशक्तिः क्रियाशक्तिर्ज्ञानशक्तिरिति प्रभो ॥१०॥

तामसादपि भूतादेर्विकुर्याणादभून्नमः । तस्य मात्रा गुणः शब्दो लिङ्गं यद् द्रष्टृदृश्ययोः ॥११॥
 नभसोऽथ चिकुर्याणादभूत्स्पर्शगुणोऽनिलः । परान्वयाच्छब्दवांश्च प्राण ओजः सहो बलम् ॥१२॥

That transcendent self, though void of attributes, through his maya assumed the three qualities, the sattwa, rajas and tamas for creation, preservation and dissolution of this universe. These qualities that are found in elements, cognition, and action, bind the soul which though, is free and unfettered at all times, but being enmeshed in maya, egoistically, thinks that he is himself the cause, the action, and the doer of everything. That Mayapati Bhagwan the Lord of illusion when He desired to become many, resorted to time, destiny and nature by the force of his creative will. The attribute trio got mixed up in course of time, which through nature, resulted in different forms in the qualities and gave rise to the motive power of creation the Mahat Tattwa. This Mahat Tattwa, fostered by sattwa and rajas was transformed into a tattwa, which had the predominance of tamas, that had substance and cognition with action. This is "egotry" the essential element of ego known as "ahankar". This ego when agitated underwent a change and became sattwik ego, rajasik ego and tamasic ego. The sattwik ego had the power to produce the force exercised by mind and the senses, rajasik ego had the power to produce the senses and the objects, the tamasic ego had the power to create the five main elements such as Earth, water, etc. 5-10

Space was created by the tamas ahankar, the cause of the five elements, ether was its form, and shabda was its quality, by which the seer and the seen both are known. By agitation in the space air was produced with touch as its attribute. Shabda, sound the attribute of sky also permeated it and both these mixed sustains life, breath, and gives energy and strength to body, mind and senses—Air

वायोरपि विकुर्वाणात्कालकर्मस्वभावतः । उदपद्यत तेजो वै रूपवत्स्पर्शशब्दवत् ॥१३॥
तेजसस्तु विकुर्वाणादासीदम्भो रसात्मकम् । रूपवत्स्पर्शवच्चात्मो घोषवच्च परान्वयात् ॥१४॥
विशेषस्तु विकुर्वाणाद्भस्मसो गन्धवानभूत् । परान्वयाद्रसस्पर्शशब्दरूपगुणान्वितः ॥१५॥
वैकारिकान्मनो जज्ञे देवा वैकारिका दश । दिग्वातार्कप्रचेतोऽश्विबह्वीन्द्रोपेन्द्रमित्रकाः ॥१६॥
तेजसास्तु विकुर्वाणादिन्द्रियाणि दशभवन् । ब्रानशक्तिः क्रियाशक्तिर्बुद्धिः प्राणश्च तेजसौ ।

श्रोत्रं त्वग्नाण्डग्निरावाग्देमैर्द्वाह्विपायवः ॥१७॥

यदैतेऽसङ्गता भावा भूतेन्द्रियमनोगुणः । यदायतननिर्माणे न शेकुर्ब्रह्मवित्तम ॥१८॥
तदा संहृत्य चान्योऽन्यं भगवच्छक्तिचोदिताः । सदसत्त्वमुपादाय चोभयं समनुहृदः ॥१९॥
वर्षपूगसहस्रान्ते तदण्डमुदकेशयम् । कालकर्मस्वभावस्यो जीवोऽजीवमजीवयत् ॥२०॥
स पय पुरुषस्तस्मादण्डं निर्भिद्य निर्गतः । सहस्रोर्वङ्गघ्रियाह्वशः सहस्राननशीर्षवान् ॥२१॥
यस्येहावयवैर्लोकान् कल्पयन्ति मनीषिणः । कटवादिभिरयः सप्त सप्तोर्ध्वं जघनादिभिः ॥२२॥

also changed influenced by time, action, and nature also changed and from it came forth light with form, touch and sound. By changes that took place in light, the outcome was water, with taste and sweetness which had form, touch, and sound, as its attributes. Water when it changed, became earth, with smell and taste, touch, sound, and form were its other attributes—From satwik ahankar were born the ten gods Vata, Surya, Varuna, Ashwinikumar, Agni, Indra, Upendra, Mitra, and Prajapati, and the ten directions that infused life into mind and senses. From Rajas ahankar came into being, Buddhi with the cognitive faculty and the pranas with conative potencies, and ten organs of the senses such as ears, skin, nose, eyes, tongue, arms, legs, phallus and rectum. 11-17

Oh Brahmavetta ! thus the five elements, ten faculties, mind, potencies of senses, buddhi and the life breath the pranas, all these though they were there being separate from one another could not create the universe. But by some invisible and unimaginable force of the Lord, they began to come closer to one another and when joined together, formed this Brahmmand the cosmos, this universe. After a lapse of thousands of years the Lord who is the supreme consciousness breathed life into that cosmic egg the Brahmmand, and by the force of His will, broke through that egg and came out as the Virat with thousands of heads, eyes, mouths, arms, legs, etc. In the different limbs of this Virat the wise have imagined the different lokas. In region under the waist is Atal, in the region of the waist is Vital, in the knees Satal and so on. Seven lokas in the nether region below the waist, and seven lokas, in the region above the waist Bhurloka,

पदपस्य मुखं ब्राह्म क्षत्रमेतस्य बाहव । उर्वोर्विंद्यो भगवतः पद्भ्यां शत्रोऽभ्यजायत ॥२॥
भूर्लोकः कल्पितः पद्भ्यां भुवर्लोकोऽस्यनाभितः । स्वर्लोकः कल्पितो मूर्ध्ना इति वा लोककल्पना
इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पष्ठोऽध्यायः ॥१॥

—*—
अथ पष्ठोऽध्यायः

ब्रह्मोवाच

धर्मस्य मम तुभ्यं च कुमारानां भवस्य च । विद्वानस्य च सत्त्वस्य परस्यात्मा परायणम् ॥१॥
धर्मं भवान् भगवन्नेव तस्मै मुनयोऽग्रजा । सुरासुरनरा नागा खगा मृगसरीसृपा ॥२॥
गन्धर्वाप्सरसो यक्षा रक्षोभूतगणोरगा । पशवः पितरः सिद्धा विद्याधराश्चाराणां द्रुमा ॥३॥
अन्ये च विविधा जीवा जलस्थलनभौकसः । ब्रह्मक्षैतवस्तारास्तडितस्तनयित्व ॥४॥
सर्वं पुरुषं पश्येद्भूतं भव्यं भवञ्च यत् । तेनेदमावृत्तं विश्वं वितस्तिमधितिष्ठति ॥५॥
स्वधिष्य प्रतपन् प्राणो यद्विद्ध्य प्रतपत्यसौ । पद्मं विराजतं प्रतपस्तपत्यन्तर्बहिः पुमान् ॥६॥

Bhuvarloka, Svarloka, Janloka etc. The Brahmins are the mouth of this Virat, the Kshatriyas, are his arms and Vaishyas are his thighs and Shudras are his feet. Some have imagined Bhurloka in the feet of the Virat, Bhuvarloka in his navel and Swarloka in his head 18-24

Thus ends chapter fifth of Book II

CHAPTER VI

Shree Brahmaji continued This supreme consciousness, the Qualitative essence this Virat is the ultimate repository of the entire cosmos both within and without, be it gross or subtle, visible or invisible living or latent earthly or ethereal including myself yourself, dharma, Sanatkumar, Shanker, Mahadev, Marichi, gods, demons, men animals birds, worms reptiles Yakshas, Gandharvas, ghosts, manes, Siddhas, Vidyadharas, the invisible souls the sky, birds, trees, stars, planets, constellations, comets, lightening the clouds and all the past, present and future. Not only does he pervade this universe, but he is by a span above all our imagination of the universe. This Virat like the Sun shines and illumines this universe both from within and without. Not doing any (perishable fruit bearing) action, that Lord of immortality and abhaya is all bliss. Brahman's boundless is the majesty and greatness of this Virat. All the living creatures on this earth are located in one of the corners of the lumb of this Virat. The three lokas, Jana, Tapa, and Satya which are his head has ambrosia, beatitude and fearlessness in it. These three

सोऽमृतस्याभयस्येशो मर्त्यमन्नं यदत्यगात् । महिमैष ततो ब्रह्म पुरुषस्य दुरत्ययः ॥१॥
 पादेषु सर्वभूतानि पुंसः स्थितिपदो विदुः । अमृतं क्षेममभयं त्रिमूर्त्तौऽध्यायि मूर्धसु ॥२॥
 पादोत्तरो वदित्वा सन्नप्रजानां य आश्रमाः । अन्तर्लोलोभ्यास्त्वपरो गृहमेधोऽगृहद्वतः ॥३॥
 सुती विचक्रमे विष्वङ् साशनानशने उने । यद्विद्या च विद्या च पुरुषस्तुभयाश्रयः ॥४॥
 यदास्य नाभ्यान्तलिनादहमासं महात्मनः । नाविदं यत्सम्भारान् पुरुषावयवाद्देते ॥५॥
 तेषु यज्ञस्य पशवः सवनस्पतयः कुशाः । इदं च देवयजनं कालश्चोदगुणान्वितः ॥६॥
 घस्तून्पोषधयः स्नेहा रसलोहमृदो जलम् । क्रयो यज्ञं पि सामानि चातुर्होत्रं च सत्तम ॥७॥
 नामधेयानि मन्त्राश्च दक्षिणाश्च व्रतानि च । देवतानुक्रमः कलाः संकल्पस्तन्त्रमेव च ॥८॥
 गतयो मतया श्रद्धा प्रायश्चित्तं समर्पणम् । पुरुषावयवैरेते सम्भाराः सम्भृता मया ॥९॥
 इति सम्भृतसम्भारः पुरुषावयवैरहम् । तमेव पुरुषं यज्ञं तेनैवायजमीश्वरम् ॥१०॥
 ततस्ते धातर इमे प्रजानां पतयो नव । अयज्ञम् व्यक्तमव्यक्तं पुरुषं सुसमाहिताः ॥११॥
 ततश्च मनवः काले इंजिरे ऋषयोऽपरे । पितरो विबुधा दैत्या मनुष्याः क्रतुभिर्विभुम् ॥१२॥
 नारायणे भागवति तदिदं विश्वमाहितम् । गृहीतमायोरुगुणः संगादावगुणः स्वतः ॥१३॥
 सृजामि तन्नियुक्तोऽहं हरो हरति तद्वशः । विद्वं पुरुषरूपेण परिपाति त्रिशक्तिधृक् ॥१४॥

worlds are outside, the Bhur, Bhuvar and Swar lokas, where only the perfect celebrate the hermits, and the sanyasis live. For the house holders their place is in the Bhur, Bhuvar and Swara lokas. Thus for the Soul there are two paths of Karma, one of enjoyment and the other of abnegation. The former is couched in ignorance which binds and the latter is the path of knowledge which liberates. 8-10

When I came out of the lotus like navel of that Virat, there was no material anywhere to be found for Yagna, except his limbs. So, I collected all the materials of sacrifice in the form of the limbs of the Virat, such as animals, foliage, kusha-grass, ground for sacrifice, time, herbs, clarified butter jagaree, honey, and other such fluids, metals, clay, water, the three Vedas, names of Yagnas like Jyotishtoma and others, mantras, gifts, vows, motives, gods, rituals, resolution, charin motion, intellect faith, remorse, and dedication, and worshipped the Yagna Purush by the materials obtained from Him. 11-16

Thereafter your brothers Marichi and others the nine Manus, rishis the manes the gods the demons and men invoked and propitiated the Lord, who though himself is invisible, accepted the worship through Indra and other gods in the Yagna. This entire universe exists in the Narayan, though he is himself without any attributes assumes various attributes or qualities by his maya in the beginning of the universe. At His command I create, Lord Shiva destroys and He himself supports the creation as Vishnu. 17-20

सपय आयः पुरुषः कल्पे कल्पे सृजत्यजः । आत्माऽऽत्मन्यात्मनाऽऽत्मानं संयच्छति च पाति च
 आद्योऽद्यतारः पुरुषः परस्य कालः स्वभावः सदसन्मनश्च ॥२१॥
 द्रव्यं विकारो गुण इन्द्रियाणि विराट् स्वराट् स्थास्तु चरिणु भूम्नः ॥२२॥
 माघान्यतो यानुष आमनन्ति लीलावतारान् पुरुषस्य भूम्नः ।
 क्षापीयतां कर्णकपायशोषाननुकमिष्ये त इमान् सुपेशान् ॥२३॥
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

ब्रह्मोवाच

यत्रोद्यतः क्षितितलोद्धरणाय विभ्रत्कीर्णो तनुं सकलव्यग्रमयीमनन्तः ।
 अन्तर्मेद्वाण्य उपागतमादिवेत्यं तं दंष्ट्यादिमिष वज्रधरो ददार ॥१॥
 जातो रुचेरजनयत्सुयमान् सुयस आकूतिसूनुस्मरानथ दक्षिणायाम् ।
 लोकत्रयस्य महतीमहरत् यदाऽऽर्तिं स्थायंभुवेन मनुना हरिरित्यनूक्तः ॥२॥
 जज्ञे च कर्दमगृहे द्विज वैचहत्यां स्त्रीभिः समं नवभिरात्मगतिं स्वमात्रे ।
 ऊचे ययाऽऽत्मशमलं गुणसङ्कपङ्कमस्मिन् विधूय कपिलस्य गतिं प्रपेदे ॥३॥

That Param Purush the parmatman though is himself without birth, at every creation he begets himself sustain himself, and destroys himself in a sense he projects himself and withdraws himself. Time, nature the Prakriti—the massive energy, the Mahat Tattva, five great elements the ego, qualities like sattwa, rajas and tamas senses and the physical bodies mobile and immobile all this is the prime incarnation of the Lord. Now I will describe to you the principal manifestations of that omnipresent Lord. 21-23

Thus ends chapter sixth of Book II

CHAPTER VII

Shree Brahmaji said : Narad to raise, the Earth, sunk in the depth of the ocean by demon Hiranakshya the Lord eternal the source of all sacrifices took the form of a Boar and tore him asunder with his powerful tusks as Indra would tear open a mountain with his thunder-bolt and raised the earth on his tusk and brought it out. Then; he was born as Suyagna to Akuti wife of Sage Ruchi. Suyagna had sons celestial named Suyama, by his wife Dakshina, who removed the miseries of the three worlds and was therefore named Hari by Swayambhu Manu. Then, after sometime the Lord, was born as Kapildev, after his

धन्वन्तरिश्च भगवान् स्वयमेव कीर्तिनाम्ना नृणां पुरुषां रज आशु हन्ति ।

यज्ञे च भागममृतायुरवावरुन्ध आयुश्च वेदमनुशासत्यवतीर्य लोके ॥१६॥

क्षत्रं क्षयाय विधिनोपभृतं महात्मा ब्रह्मधुगुञ्जितपथं नरकार्तिलिप्सु ।

उद्धृत्यसाववनिकण्टकमुग्रवीर्यस्त्रिः सप्तहृत्य उरुधारपरश्वधेन ॥१७॥

अस्मत्प्रसादसुमुखः फलया फलेश इक्ष्वाकुवंशं अघतीर्य गुरोर्निदेशे ।

तिष्ठन् वनं सदयितानुज आविवेश यस्मिन् विरुध्य दशकन्धर आर्तिमाच्छत् ॥१८॥

भूमेः सुरेतरयरूपविमर्दितायाः फलेशब्धयाय फलया सितकृष्णकेशः ।

ज्ञातः करिष्यति जनानुपलक्ष्यमार्गः कर्माणि चात्ममहिमोपनिबन्धनानि ॥१९॥

कालेन मीलितधियामवमृश्य नृणां स्तोकायुषां स्वनिगमो वत दूरपारः ।

आविर्हितस्त्वनुयुगं स हि सत्यवत्यां वेदद्रुमं विटपशो विमज्जिष्यति स्म ॥२०॥

the Lord then took the form of Nrasinhi (Man-lion) that had ferocious looks, frowning eyebrows, and gnashing teeth. He caught hold of that demon Hiranyakashyapu, that rushed towards him with his mace to assault him, threw him on his lap and tore open his belly with his claws and relieved the gods of their great danger. That king of elephants when his leg was caught in the deep waters of the Lake by a big crocodile, and when he was piteously and agonisingly groaning took a lotus in his trunk and vociferously prayed to the Lord to save him saying "Oh Prime Purush, Oh Lord of the universe, whose very name is pleasing and auspicious, and who is the protector of the meek and the humble pray save me from this calamity." Hearing the prayers of the King of elephants, the Lord as Shri Hari appeared and slain the crocodile with his discus and saved the elephant out of compassion and mercy towards him who was his devotee. This Yagna Purush the Lord of sacrifices, though youngest in age amongst the sons of Aditi, was great in virtue. He conquered the three worlds. He became Vaman a dwarf and begged from Bali three strides of land and covered the three worlds and showed that, to humble the righteous, even the great cannot deprive him of his grandeur and prosperity except by soliciting his favour. Then he incarnated as Dhanvantari the mention of whose very name removes the ills of mankind suffering from serious diseases and obtained his due share in the sacrifice forfeited by the daityas. He propagated Ayurved and gave long life to the people. As Parshuram, the Lord exterminated the Kshatriyas twenty-one times by his sharp axe as they tormented and harassed the Brahmins, and who by their unrighteous conduct deserved

यस्यांलेप्यपि सतां न हरे. कथा. स्युः पाञ्चण्डिनो द्विजजना वृपला नृदेवा. ।
 स्वादा स्वधा वपडिति स्म गिरो न यत्र शास्ता भविष्यति कलेर्मगवान्युगान्ते ॥२१॥
 सर्गे तपोऽहमृषयो नव ये प्रजेशाः स्थाने च धर्ममखमन्वमरावनीश ।
 अग्रे त्वधर्महरमनुवशास्तुराद्या मायाविभूतय इमा. पुरुशक्तिभाज ॥२२॥
 शश्वत्प्रशान्तमभयं प्रतिद्योधमात्रं शुद्ध समं सदसत. परमात्मतत्त्वम् ।
 शब्दो न यत्र पुनकारकवान् क्रियाधो माया परैत्यभिमुखे च विलज्जमाना ॥२३॥

hell. The all merciful Lord was thereafter born in Ikshwaku family as Rama, with Bharat and others He went to the forest with his wife and younger brother at the behest of his father Ravan antagonised him and was destroyed. When this earth will became miserable under the weight of the demons, doing demonical deeds, the over Lord of Brahina, Vishnu and Mahesh, Bhuma the Absolute will incarnate, as Krishna and perform deeds of majesty and glory and relieve the earth of its tribulations. In the march of time when the human mind will become more parochial and shallow and the lives of men will be much shortened and the knowledge of Vedas will become incomprehensible to mankind then the Lord as incarnating in every age shall be born to Satyavati as Vyas and will divide and edit the Vedas, in different branches When stories and discourses extolling the praises of Bhagwan will not be heard even in the homes of the pious or the good and when the brahmins will turn hypocrite and when exclamations of Vedic, expressions like Swaha, Swadha and Vashat in agnihotra and other sacrifices will not be heard meaning when vedic rituals will not be performed and when everything done for gods and the (Pitris) Manes will perish, the Lord will then incarnate as Kalki and punish the wicked Kali The nine rishis with myself, Marichi, and other progenitors that are there at the time of creation, dharma, Yagna, Manu gods and kings on earth that are there at the time of preservation, impiety, adharma, Shanker and the angry asuras that are there at the time of destruction, all these are the different splendoured manifestations of that Lord of infinite valour In fact the Paramatma-tattwa the great reality is always serene, fearless, full of wisdom pure and holy and is without distinction poised and equanimous at all times. The tongue cannot describe Him, and all endeavours to know Him are rendered futile and maya returns abashed in shame 1-23

सोऽयं तेऽभिहितस्तात भगवान् विश्वभावनः । समासेन हरेर्नाम्यदन्यस्मात् सदसच्च यत् ॥२४॥
 संप्रहोऽयं विभूतीनां त्वमेतद्विपुलीकुरु । यथा हरो भगवति नृणां भक्तिर्भविष्यति ॥२५॥
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे ब्रह्मनारदसंवादे सप्तमोऽध्यायः ॥७॥



अथाष्टमोऽध्यायः

राजोवाच

ग्रहणा चोदितो ब्रह्मन् गुणाख्यानेऽगुणस्य च । यस्मै यस्मै यथा प्राह नारदो देवदर्शनः ॥१॥
 पतद्वेदितुमिच्छामि तत्त्वं वेदविदां वर । हरेरद्भुतवीर्यस्य कया लोकसुमङ्गलाः ॥२॥
 कथयस्व महाभाग यथाहमस्त्रिकलात्मनि । कृष्णे निवेदय निःसङ्गं मनस्त्यक्त्ये कलेवरम् ॥३॥
 शृण्वतः श्रद्धया नित्यं गृणतश्च स्वचेष्टितम् । कालेन नातिदीर्घेण भगवान् विशते हृदि ॥४॥
 प्रविष्टः कर्णरन्ध्रेण स्वानां भावसरोरुहम् । धुनोति शमलं कृष्णः सलिलस्य यथा शरत् ॥५॥

My child I have thus described to you in brief the real identity of the Lord. This world of cause and effect is not separate from Shri Hari, but Shri Hari the cause of the universe, is distinct from effect, the world. You should describe his greatness and spread it all over for the people who may know more about Shri Hari and become his devotees. 24-25

Thus ends chapter seventh of Book II



CHAPTER VIII

King Parikshit said : Oh Brahman ! I wish to know that philosophy of Bhagwat which describes the merits and the glories of the Lord Supreme and which was told by Devarshi Narad before as inspired and directed by Brahmaji. The accounts describing the wonderful deeds of valour of the Lord are auspicious and are for the good of mankind. Oh thou of great merit pray tell me so graphically that my mind may become free from all attachments, and I may be able to link it with Lord Krishna when I give up this tabernacle. By hearing the accounts of the Lord with faith, and singing, the glories of his deeds, Bhagwan Krishna soon enters the heart of his devotees through his ears and removes all the delusion from his mind. just as autumn season cleanses the profaned waters of rains. Blessed with a purified mind the devotee holds fast to the feet of the Lord and feels happy just as a traveller reaches home, after the troubles of his journey are over and feels happy. 1-5

भासीघदुदरात् पद्मं लोकसंस्थानलक्षणम् । भजः सृजति भूतानि भूतात्मा यदनुग्रहात् ॥६॥
 स चापि यत्र पुरुषो विश्वस्थित्युद्भवाण्ययः । मुक्त्वाऽऽत्ममायां मायेशःशेते सर्वगुहाशयः ॥७॥
 पावान् कल्पो विकल्पो वा यथा कालोऽनुमीयते । भूतभग्नभयच्छब्द आयुर्मानं च यत्सतः ॥८॥
 कालस्यानुगतियां तु लक्ष्यतेऽण्वी वृद्धत्यपि । यावत्यः कर्मगतयो यादृशीर्द्विजसत्तमः ॥९॥
 भूपातालककुब्जोमग्रहनक्षत्रभूभूताम् । सरित्समुद्रद्वीपानां सम्भवश्चैतदोकसाम् ॥१०॥
 प्रमाणमण्डकोशस्य याद्वाभ्यन्तरमेदतः । महतां चानुचरितं वर्णाश्रमविनिश्चयः ॥११॥
 युगानि युगमानं च धर्मो यश्च युगे युगे । अवतारानुचरितं यदाश्चर्यतमं दरेः ॥१२॥
 नृणां साधारणो धर्मः सविशेषश्च यादृशः । श्रेणीनां राजर्षीणां च धर्मः कृच्छ्रेषु जीवताम् ॥१३॥
 तत्त्वानां परिसंख्यातं लक्षणं हेतुलक्षणम् । पुरुषाराधनविधियोगस्याध्यात्मिकस्य च ॥१४॥
 योगेश्वरैश्वर्यगतिलिङ्गभङ्गस्तु योगिनाम् । वेदोपवेदधर्माणामितिहासपुराणयोः ॥१५॥
 सम्प्लवः सर्वभूतानां विक्रमः प्रतिसंक्रमः । इष्टापूर्तस्य काम्यानां विवर्गस्य च यो विधिः ॥१६॥

Oh Ye great! please narrate to me in details as to how the lotus, the source of creation of the world came out of the navel of the Lord, and by whose grace Brahma, who had come out of that lotus creates this universe of beings and how that Lord of maya who creates, sustains, and dissolves the universe and who is present in the heart of every being, how could he remain away, unaffected, by his own Maya. Further please tell us, what is the duration and time limit of "Kalpa" and avantar (sub) Kalpa. Time which is known as past, present, and future, what is its extent. What is the span of different lives, also tell us the motion of time, and the course of actions, both seen and unseen and how do they operate; and the history of the creation of this earth, the nether worlds, the quarters, the sky, planets, constellations, and mountains, rivers, oceans, islands and the creatures living in them. What is the dimension of this universe, from within and without. Again tell me the lives of great men and the religious findings on the Varnashram, the Yugas, and the period of duration of the Yugas, the dharma prevalent at that time, and the accounts of astounding life stories of the Lord in these Yugas; also describe the duties of men, both common and special, duties of the four castes, duties of the kings and duties for everybody in times of danger and calamity. Further please tell me the number of evolutes their purpose and characteristics and explain to me the mode of meditation and practice in Yoga, and how the best of the Yogis who have attained siddhis like anima and others, die, and what happens to them after death. What is the form of the Vedas, the Upvedas, Smrities the epics

प्रह्लादुपायिनां सर्गः पात्रपदस्य च सम्भवः । आत्मानो बन्धमोक्षौ च व्यवस्थानं स्वरूपतः ॥१७॥
यथाऽऽत्मतन्त्रो भगवान् विक्रीडत्यात्ममायया । विखन्य वा यथा सायामुदास्ते
साक्षिवद्विभुः ॥१८॥

सर्वमेतच्च भगवन् पृच्छते मेऽनुपूर्वशः । तत्त्वतोऽर्हस्युदाहर्तुं प्रपन्नाय महामुने ॥१९॥

सूत उवाच

यद् यत् परीक्षितपद्मः पाण्डूनामनुपृच्छति । शत्रुपूर्व्येण तत्सर्वमाख्यातुमुपपन्नमे ॥२०॥

॥ इति श्रीशिक्षाभागवते द्वितीयस्कन्धे प्रथमविनिर्माश्रमोऽध्यायः ॥८॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

स आदिदेवो जगतां परो गुरुः स्वधिष्ण्यमास्थाय सिसृक्ष्वैश्वर ।
तां नाध्यगच्छद् दृशमत्र सम्मतां प्रपञ्चनिर्माणविधिर्वया भवेत् ॥१॥
स चिन्तयन् द्वयक्षरमेकदान्मस्युपाश्रयोद् द्विर्गदितं वचो विभुः ।
सार्शेषु यत्पोडशमेकविंशं निष्किचनानां नृप यद् धनं विदुः ॥२॥

and the classics. How does every creature perish in the great deluge, and in the intermittent dissolutions, and how is he born again. Pray enlighten me on the ceremonies, of Ishtapurt and agnihotra, oblational worship performed, to fulfill ones desires, for sense objects. How are beings, who have risen above the turmoils of worldliness born again, and the rise of the cult of heresy. Further please elucidate the secret of the soul's bondage and release, and its ultimate union with the self. The Lord who is free from all inhibitions and controls, creates all these, through his maya for sport, and in the end, how does he remain apathetic and aloof after relinquishing his maya at the time of dissolution. Oh ye greatest of the wise pray, explain, all this to me seriatim who has come to you, seeking this knowledge, in all earnestness. 6-19

Soota then said that, Shree Shukdev then replied to all the questions, in sequence, as put by King Parikshit the best of the Pandu, as follows. 20

Thus ends chapter eighth of Book II



CHAPTER IX

Shree Shukdev said : Brahma the great Guru, the prime deity, desired to create this universe; but he could not do it as he had not that requisite vision potential for such creation; while he was thus reflecting he heard a word spoken twice from the waters. The first letter was the

निशम्य तद्वस्तुविदक्षया दिशो विलोप्य तत्रान्यदपश्यमानः ।
 स्वधिष्ण्यमास्थाय विमृश्य तद्धितं तपस्त्युपादिष्ट इवादधे मनः ॥३॥
 भूतप्यत स्माखिललोकापते तपस्तपीयांस्तपतां समाहितः ।
 तस्मै स्वलोकं भगवान् सभाजितः संदर्शयामास परं न यत्परम् ॥४॥
 इदं तत्राखिलसात्वतां पतिं ध्रियः पतिं यज्ञपतिं जगत्पतिम् ।
 सुतन्दनन्दप्रबलार्हणादिभिः स्वपार्षदमुख्यैः परितोषितं विभुम् ॥५॥
 तद्दर्शनाद्वापदिप्लुतान्तरो हृष्यन्नुः प्रेमभराधुलोचनः ।
 ननाम पादाम्बुजमस्य विश्वसृग् यत्परमहंस्येन पथाधिगम्यते ॥६॥
 तं प्रीयमाणं समुपस्थितं तदा प्रजाविसर्गं निजशासनार्हणम् ।
 बभाप ईषत्स्मितशोचिणा गिरा प्रियः प्रियं प्रीतमनाः करे स्पृशन् ॥७॥

श्रीभगवानुवाच

स्वयाहं तोषितः सम्यग्देवगर्भे सित्क्षया । वरं वरय भद्रं ते वरेश माभिवाञ्छितम् ॥८॥

ब्रह्मोवाच

भगवच्छिक्षितमहं करवाणि हातन्द्रितः । नेहमानः प्रजासर्गं वक्ष्ये यदनुग्रहात् ॥९॥

sixteenth consonant and the second letter was twenty first consonant These two letters put together formed the word "Tapa" austerity, which is the wealth of the sages. To find out as to who uttered these syllables, he looked in all directions, but he did not see anyone. So, he concluded that some unknown power inspires him for penance and in it lay his welfare; then, sitting in the right posture merged in meditation, Brahma began his great penance, with deep concentration and single mindedness, that gave him energy to create the universe. This austere penance, pleased and propitiated the Lord who besides, giving him his darshan showed him his best abode Vaikunth. 1-4

There he saw the Lord of the Universe being worshipped by Lakshmi and his other devotees, and attendants Sunanda, Nand, Prabala and Arhan. When he saw this sight he was filled with delight. His eyes were filled with tears of joy and he experienced a thrill of ecstasy. Brahmaji then bowed down to the lotus like feet of the Lord, accessible to the Paramhansas only. The Lord then touched Brahma with his hand and spoke to him beaming with sweet smile so natural to him. 5-7

Ye heart of Vedas said His Divinity—you have by your austere penance with a desire to create the world, pleased me, blessed thou. art, you may ask for a boon of your choice. 8

Shree Bhramaji replied: Bhagwan! I will execute your commands with agility, but pray give me such boon that by your grace during

श्रीभगवानुवाच

ज्ञानं परमगुह्यं मे यद्विज्ञानसमन्वितम् । सरदस्यं तदहं च गृहाण गदितं मया ॥१०॥
 अहमेवासमेवाग्रे नान्यद्यस्तदसत्परम् । पश्चादहं यदेतच्च योऽग्रशिष्येत सोऽस्यहम् ॥११॥
 कृतेऽर्थं यदप्रतीयेत न प्रतीयेत चात्मानि । तद्विद्यादात्मनो मायां ययाऽऽभासो यया तमः ॥१२॥
 यया महान्ति भूतानि भूतेषुद्यायचेष्टयु । प्रविष्टान्यप्रविष्टानि तथा तेषु न तेऽहम् ॥१३॥
 पताचदेव जिज्ञास्यं तत्त्वजिज्ञासुनाऽऽत्मनः । अन्ययव्यतिरेकाभ्यां यत्स्यात् सर्वत्र सर्वदा ॥१४॥
 एतन्मतं समातिष्ठ परमेण समाधिना । भवान् कल्पविकल्पेषु न विमुह्यति क्वहिचित् ॥१५॥

श्रीशुक उवाच

सम्प्रदिश्यैवमज्ञानो जनानां परमेष्ठितम् । पश्यतस्तस्य तद् रूपमात्मनो न्यरुणद्धरिः ॥१६॥
 अन्तर्हितेन्द्रियाथाय हरये विहिताञ्जलिः । सर्वभूतमयो चिद्वत् सत्सज्जं स पूर्ववत् ॥१७॥

the course of creation I may not be bound by that air of vain glory of creation; this is the only boon that I ask from you. 9

His Divine Majesty—The Lord then quoth : I am now telling you, all about that esoteric wisdom, with its essence and experience and their means to attain it, which you listen with attention. I was the only one that existed before the creation of this universe, even maya the tripartite prakriti which is beyond truth and untruth was not existent and with the dissolution of this universe, it will be myself alone that will survive. All that is seen or manifest is "I" whatever will remain after the deluge will be myself only. That which is false and non-existent but appears real to the eye and that which is real and existent but is not visible to the eye, know that to be my Maya (like the Moon which though one, appears two to a defective eye and Rahu though in the constellation of planets is not visible to that eye). The five main elements seem to pervade all objects, both big and small and are also not in those objects as they are not seen, as the cause, either in the beginning, or in the end. Similarly I am also in all those objects and am also not, in all those objects. Those who are desirous of knowing the real essence of the Atman the soul, has to bear in mind that which is manifest always at all times by Anway and Vyatireka (the logic of persistence of man in exclusion of states is therefore useful to establish that the soul of man is different from his body) is the soul eternal the Atman. If you follow my views steadfastly you will never be deluded in the creation from Kalpa to Kalpa. 10-15

Shree Shukdev said : The Lord, thus instructing Brahmadev disappeared before his eyes. To that, Shree Hari he bowed down in all humbleness and created this universe as it was before in the previous creation. Once

प्रजापतिर्धर्मपतिरेकदा नियमान् यमाह । भद्रं प्रजानामन्विच्छन्नातिष्ठत् स्वार्थकाम्यया ॥१८॥
 तं नारदः प्रियतमो रिक्थादानामनुव्रतः । देवर्षिः परिपप्रच्छ भवान् यन्मानुष्यञ्छति ॥१९॥
 तस्माद्देवं भागवतं पुराणं दशलक्षणम् । प्रोक्तं भगवता प्राह प्रीतः पुत्राय भूतकृत् ॥२०॥
 नारदः प्राह मुनये सरस्वत्यास्तटे नृप । ध्यायते ब्रह्म परमं व्यासायामिततेजसे ॥२१॥
 यदुतार्ह त्वया पृष्टो वैराजात् पुरुषादिदम् । यथाऽऽसीत्तदुपाख्यास्ये प्रश्नानन्याश्च कृत्स्नशः ॥२२॥
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे नवमोऽध्यायः ॥१॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

ब्रह्मं सर्गो विसर्गश्च स्थानं पोषणमूतयः । मन्वन्तरेशानुकथा निरोधो मुक्तिराश्रयः ।
 दशमस्य विशुद्धार्थं नवानामिह लक्षणम् ॥१॥
 भूतमोत्रेन्द्रियधियां जन्म सर्ग उदाहृतः । ब्रह्मणो गुणवैषम्याद् विसर्गः पौरुषः स्मृतः ॥२॥
 स्थितिर्वैकुण्ठविजयः पोषणं तदनुग्रहः । मन्वन्तराणि सद्यमे उतयः कर्मवासनाः ॥३॥

Brahma the Lord of creation and protector of dharma the patriarch of the family of beings, to fulfil his wish of doing good to mankind, took to Yogic discipline before beginning his tapasya. Narad who was dearest to him in all his sons, attended on him with devotion; at that time, devārshi Narad asked Brahmaji what you have asked me now. Brahma then narrated to him, this Bhagwat with its ten characteristics, as related to him by Shree Bhagwan. Narad then told the illustrious Vyas who was engrossed in the devotion of the Lord on the banks of Saraswati, "I will now explain to you in detail all that you have asked me as to how this universe emanated from the Virat the cosmic Purush, and your other allied questions." 16-22

Thus ends chapter ninth of Book II

CHAPTER X

Shree Shuka said : Sarga, Visarga sthan, Poshan, Uti, Manvantar, Ishanukatha, nirodha, Mukti, and ashraya, these are the ten distinguishing features of Shrimad Bhagwat. To comprehend the tenth one, Ashraya; the great describe the nine others, either by hymns or shrutees or by stories and anecdotes. Because of gunas of Brahma undergoing a change there were produced the chief elements, earth, water, light, air, and ether, the five evolutes, sound, touch, form, taste, and smell. Five cognitive faculties and five conative faculties and the intellect the Mahat, This is known as

अवतारानुचरितं हरेश्चास्यानुवर्तिनाम् । सतामीशकथाः प्रोक्ता नानाख्यानोपबृंहिताः ॥४॥
 निरोधोऽस्यानुशयनमात्मनः सह शक्तिभिः । मुक्तिर्हित्वान्यथा रूपं स्वरूपेण व्यवस्थितिः ॥५॥
 आभासश्च निरोधश्च यतश्चाव्यवसीयते । स आश्रयः परं ब्रह्म परमात्मेति शन्यते ॥६॥
 एकमेकतराभावे यदा नोपलभामहे । त्रितयं तत्र यो वेद स आत्मा स्वाश्रयाश्रयः ॥७॥
 ब्रह्म कर्म च कालश्च स्वभावो जीव एव च । यदनुग्रहतः सन्ति न सन्ति यदुपेक्षया ॥८॥
 एको नानात्वमन्यच्छन्नं योगतत्त्वात् समुत्थितः । वीर्यं हिरण्यं देवो मायया व्यसृजत् त्रिधा ॥९॥
 अविवैदमथाध्यात्ममधिभूतमिति प्रभुः । अथैकं पौरवं वीर्यं त्रिधाभिद्यत तच्छृणु ॥१०॥
 अन्तःशरीर आकाशात् पुरुषस्य चिच्छेष्टः । ओजः सहो बलं जज्ञे ततः प्राणो महानसुः ॥११॥

'Sarga'—the mobile and the immobile creation of the Virat is 'Visarga'—Disciplined conduct of the created beings is 'Sthiti'—position—the grace of the Lord on the sinful, disregarding his sins is 'Poshana', or Nourishment. Dharma and duties as prescribed and practised at different periods by men is Manvantara. Desire or subliminal tendencies of creatures for action is called 'uti'—stories and accounts of the Lord and his devotees, is, Ishanukathā. Dissolution of the individual soul (atman) with all his faculties in the Lord is "Nirodha". Transformation of the soul individual, divested of all its nescience (avidya) into the soul universal the Parmatman is 'Mukti'. To surrender to that Supreme Divine, from whom this creation evolves and in whom this creation dissolves is called "Ashray". If one of these three the evolutes, the senses and the soul is not there no action is possible as they are inter dependent. For instance, the body which consists of elements, if it is not there, the soul cannot function without it; but the supreme consciousness, is such that it knows all the three (and sets them in order). He does not need any-body's help or support, that is why everybody has to surrender to him. 1-7

(From here is described the various functions of the cosmic consciousness that manifested as Virat, the corporeal body of the universe, with thousands of heads, hands, feet, and other limbs as dealt with in the fifth chapter of this Skandh.) By whose grace "dravya" the five elements, Karma, time, the cause of disparity in qualities, Nature the motive behind the result, and the empirical soul (Jiva) the enjoyer, can only function, but are rendered redundant, and are not able to do anything if neglected by Him. This Lord who is only one without a second, desired to become many, so he divided himself by his Yoga maya in three forms. The Adhibhautika and adhivaivik and adyatmika (The five main elements Earth etc the energy or vitality of senses, and the Atman). Now

अनु प्राणन्ति यं प्राणाः प्राणन्तं सर्वजन्तुषु । अपानन्तमपानन्ति नरदेवमिवात्मनाः ॥१२॥
 प्राणेन क्षिपता धुनृदन्तरा जायते प्रभोः । विपासतो जक्षतश्च प्राङ्मुखं निरभिधत ॥१३॥
 मुखतस्तालु निर्भिन्नं जिह्वा तत्रोपजायते । ततो नानारसो जले जिह्वया योऽधिगम्यते ॥१४॥
 विषक्षोर्मुखतो भूम्नो बद्धिर्वाग्व्याहृतं तयोः । जले वै तस्य सुचिरं निरोधः समजायत ॥१५॥
 नासिके निरभिधेतां बोधूयति नभस्वति । तत्र वायुर्गन्धवदो प्राणो नसि जिघृक्षतः ॥१६॥
 यदात्मनि निरालोकमात्मानं च दिदक्षतः । निर्भिन्ने ह्यक्षिणी तस्य ज्योतिश्चक्षुर्गुणग्रहः ॥१७॥
 बोध्यमानस्य ऋषिभिरात्मनस्तज्जिघृक्षतः । कर्णौ च निरभिधेतां दिशः श्रोत्रं गुणग्रहः ॥१८॥
 यस्तुनो मृदुकाडिन्यलघुगुर्वोष्णशीतताम् । जिघृक्षतस्त्वङ्निर्भिन्ना तस्यां रोममहीबद्धाः ॥
 तत्र चान्तर्बहिर्वातस्त्वचा लब्धगुणो नृतः ॥१९॥

listen, as to what happened to these three divisions. By a gesture of the conative faculty (adhibuta) of the supreme being there arose by his space evolve the potency of senses the mind and the strength of the body, the (adhivaiva). From the subtle force spiritual (adhyatma) of the being originated the principal Pran the thread of all vital energy (the Sutratma) and just as a King is followed by his courtiers, this pran (vital air) like a king when present in all bodies is attended by all the senses mind etc. means they all live, but as soon as the pran leaves the body they all get defunct and disappear. 8-12

The function of this prana now begins. First there arose thirst and hunger and the mouth appeared followed by palate and tongue for the soul to enjoy all sorts of tastes. Then that being, the Purush desired to speak, tongue the organ of speech and its presiding deity fire, originated from his mouth, to speak became its subject. By the retention of the vital air the two nostrils were created, they became the organ of smell. Vayu was its presiding deity, to smell became its subject, with a desire to see himself and others there appeared the eyes, the organ of vision, Sun became its presiding deity, to see became its subject. With the desire to hear the Vedas two ears to the body were created. Shrotra the ears was the organ of hearing, the quarters became their deity to listen was its subject. Then with the desire of the Purush to know softness, harshness, size, big or small, cold or heat, skin was created with hairs on it, wind was its god, knowledge through touch and feel became its subject. He desired to do all sorts of work with physical limbs, and the two hands with strength were created. Indra was the presiding deity, to hold and release was its subject. With a desire to go whenever he liked two legs sprouted forth Motion was its sense, Vishnu was the deity, to procure materials for

इन्ती रुद्रहस्तस्य नानाकर्मचिकीर्षया । तस्योस्तु बलमिन्द्रश्च आदानमुभयाश्रयम् ॥२०॥
 रतिं जिगीषतः पादौ रुद्रहातेऽभिकामिकाम् । पद्भ्यां यज्ञः स्वयं हव्यं कर्मभिः क्रियते नृभिः ॥२१॥
 निरभिघत शिशो वै प्रजानेन्द्रामृतार्थिनः । उपस्थ आसीत् कामानां प्रिये तदुभयाश्रयम् ॥२२॥
 उत्सिंखस्रोधांतुमलं निरभिघत वै गुदम् । ततः पायुस्ततो मिथ उत्सर्ग उभयाश्रयः ॥२३॥
 आसिंखस्रोः पुरः पुयां नाभिद्वारमपानतः । तत्रापानस्ततो मृत्युः पृथक्त्वमुभयाश्रयम् ॥२४॥
 आदित्सोरन्नपानानामासन् कुक्ष्यन्त्रनाडयः । नद्यः समुद्राश्च तयोस्तुष्टिः पुष्टिस्तदाश्रये ॥२५॥
 निदिध्यासोरात्ममायां हृदयं निरभिघत । ततो मनस्ततश्चन्द्रः संकल्पः काम पयं च ॥२६॥
 त्वक्चर्ममांसरुधिरमेदोमज्जास्थिधातवः । भूम्यप्तेजोमयाः सप्त प्राणो व्योमोऽमुचायुभिः ॥२७॥
 गुणोत्तमकानीन्द्रियाणि भूतादिप्रभवा गुणाः । मनः सर्वविकारात्मा बुद्धिर्विज्ञानरूपिणी ॥२८॥
 पतद्भगवतो रूपं स्थूलं ते व्याहृतं मया । महादिभिश्चावरणैरष्टभिर्बहिरावृतम् ॥२९॥
 अतः परं सूक्ष्मतममव्यक्तं निर्विशेषणम् । अनादिमध्यनिधनं नित्यं बाह्यमनसः परम् ॥३०॥

sacrifice, was its subject. For progeny and pleasure he created, the gender, pudenda was the organ. Prajapati became its deity, pleasure from coitus became its subject. To excrete he created the rectum, Mitra was its god. To go from one body to another body navel was produced, to exale was its sense, death became its deity, to die was its subject. With a desire to feed were created the stomach, intestines, and the blood vessels. River and the sea became their God. Satisfaction and growth became its subject. When he thought of reflecting on his own Maya there appeared the heart, mind became its instrument, Moon the presiding deity and determination, doubt, and will, became its subject, By the mutual contact of earth water and light (energy) came into being the seven essential constituents skin both, soft and hard, flesh, blood, fat, marrow and bones. Through the mutual contact of sky, water and air, the ten pran (Pran, Apan, Vyan, Udan, Saman, Nag, Kurma, Kukul, Devdatt and Dhananjaya) the breaths vital came into being. The three qualities, the satva, rajas and tamas that pervade the senses, are the outcome of the mutual conflict of the five elements, with one another, mind is the centre of all excitements. Intellect is the discriminating faculty between good and bad, true and false. 13-28

I have thus described to you the physical form of the Lord shrouded by eight layers, earth, water, light, air, ether, mind, intellect, and ego. Besides this there is another form atomic in size not visible to the eye, without attributes. It has no origin no end, and no where to be found in between. It is eternal. It is beyond mind and speech. Both these forms of the Lord I have described to you. They belong to His world

अमुनी भगवद्रूपे मया ते अनुरणिते । उमे अपि न गृह्णन्ति मायासृष्टे विपश्चितः ॥३१॥
 स वाच्यवाचकतया भगवान् ब्रह्मरूपवृत् । नामरूपक्रिया धत्ते सकर्मकर्मकः परः ॥३२॥
 द्विविधाश्चतुर्विधा येऽन्ये जलस्थलनभौकसः । कुशलाकुशला मिथ्याः कर्मणां गतयस्त्विमाः ॥३३॥
 अयं तु ब्रह्मणः कल्पः सविकल्प उदाहृतः । यथा पुरस्ताद् व्याख्यास्ये पाशं कल्पमथो शृणु ॥३४॥
 ॥ इति श्रीसंक्षिप्तभागवते द्वितीयस्कन्धे पुरुषसंस्थानुवर्णने नाम दशमोऽध्यायः ॥१०॥

इति द्वितीयः स्कन्धः समाप्त



of (Maya) illusion. The wise therefore do not acknowledge them. The immaculate Brahma, the absolute is beyond both these forms. That absolute, the Bhagwan is the Brahma incarnate, which though ever inactive, resorts to his own maya for practical purposes and assumes name, form and functions. It is because of this that two kinds of bodies gross and subtle, four types of beings Jarayuja-viviparous, Swedaja-vapourous, Andaj-oviparous, and Udbhija-sprouting from soil moving on earth, in water and in the sky, happy and miserable, gods, demons, and mankind all these, move about in this cosmos according to their individual karma. 27-33

Rajan ! I have told you the story of the Brahma Kalpa along with the avantarkalpa (subkalpa). Now I will tell you about the Padma Kalpa in the form of a discourse between Vidur and Maitreya which you listen with attention. 34

Thus ends chapter tenth of Book II



ॐ श्रीपद्मात्मने नमः

श्रीसंक्षिप्तभागवतम्

तृतीयः स्कन्धः

अथ प्रथमोऽध्यायः

श्रीशुक उवाच

एवमेतत् पुरा पृष्टो मैत्रेयो भगवान् किल । क्षत्रा वनं प्रविष्टेन त्यक्त्वा स्वगृहमुद्धिमत् ॥१॥

राज्ञोवाच

कुत्र क्षत्तुर्मगवता मैत्रेयेणास सङ्गमः । कदा वा सह संवाद एतद्वर्णय नः प्रभो ॥२॥

श्रीशुक उवाच

यदा तु राजा स्वसुतानसाधून् पुष्पान्तधर्मेण विनष्टदृष्टिः ।

भ्रातुर्यविष्टस्य सुतान् वियन्धून् प्रवेदय लाक्षाभवने ददाह ॥३॥

यदा सभायां कुरुदेवदेव्याः केशाभिमर्शं सुतकर्म गह्वरम् ।

न धारयामास नृपः स्तुपायाः स्वाद्यैर्हरन्त्याः कुचकुङ्कुमानि ॥४॥

CHAPTER I

Shree Shukdev said : His Holiness Maitreya had been asked this very question by Vidura, who had gone to a forest after renouncing his home.

The King asked : Master ! please tell us where and when Vidura had met His Holiness Maitreya and narrate the discourse which he had with him.

Shree Shukdev said : It was when the King (Dhritrashtra) burnt down friendless sons of his younger brother (Pandu) by contriving to make them enter a building constructed of lac, since his power of discrimination had been destroyed by lending support to his wicked sons by perverse means. It was when the king did not prevent his sons' despicable action of pulling the hair of the queen (Draupadi) of the King of the Kuru dynasty (Yudhishtira), though she was virtually his own daughter-in-law and though she was shedding tears, which washed the vermilion paint from her breasts. It was when, having recourse to his base nature, he did not give back the share of that saint (Yudhishtira) to whom none is an enemy, who resorted to truth and who had

पूते त्वधर्मेण जितस्य साधोः सत्यावलम्बस्य वनागतस्य ।
 न याचतोऽवात्समयेन दार्यं तमो जुषाणो यदजातशत्रोः ॥५॥
 यदा च पार्थप्रदितः सभायां जगद्गुरुष्वनि जगाद कृष्णः ।
 न तानि पुंसाममृतायनानि राज्ञोऽहं मेने क्षतपुण्यलेशः ॥६॥
 यदोपहृतो भवनं प्रविष्टो मन्त्राय पृष्टः किल पूर्वजनः ।
 अथाह तन्मन्त्रदृशां वरीयान् यन्मन्त्रिणो वैदुरिकं वदन्ति ॥७॥
 अजातशत्रोः प्रतियच्छ दार्यं तितिक्षतो दुर्विपहं तयागः ।
 सदानुजो यत्र वृकोदरादिः श्वसन् रुपा यत्त्वमलं विमेषि ॥८॥
 स एष दोषः पुरुषद्विडास्ते गृहान् प्रविष्टो यमपत्यमत्या ।
 पुष्पासि कृष्णाद् विमुद्यो गतश्रीस्त्यजाश्वशेवं कुलकौशलाय ॥९॥
 इत्यूचिवांस्वयं सुयोधनेन प्रवृद्धकोपस्फुरिताधरेण ।
 असत्कृतः सत्स्पृहणीयशीलः क्षत्ता सकर्णानुजसौपतेन ॥१०॥
 फ एनमत्रोपजुहाव जितं दास्याः सुतं यद्वलिनैव पुष्टः ।
 तस्मिन् प्रतीपः परकृत्यः आस्ते निर्वास्यतामाशु पुराच्छ्वसानः ॥११॥

lost in the gambling bout by foul play of the Kauravas when he returned from the forest and demanded it. It was when the King, whose last iota of righteousness had perished, did not respect the words which Krishna—the preceptor of the world uttered in the royal assembly and which served as nectar to men. Whatever that best of counsellors (Vidura) said when he was asked by his elder brother (Dhritrashtra) after he had entered the palace on invitation is known as Vidura Neeti by the politicians.

He said: Restore the hereditary share of Yudhishtira to whom none is an enemy, since that Bheemasena, who is ferocious like a cobra and who has a wolf's appetite and of whom you are afraid, is fuming with wrath along with his younger brother Arjuna. The very fact that you, whose intelligence has vanished and who are antagonizing Krishna, are lending support to that element, which has intruded into your house, on account of filial feelings is your fault. Disown that inauspicious person for the welfare of your family.

When Vidura, whose character was the envy of saint said thus, he was contemptuously referred to by Suyodhana—his lips quivering with intense wrath and by Karna, Duhshasana and Shakuni; “who said who has invited this crook, who acts against him, by whom he, a mere son

स इत्थमत्युत्पन्नकर्णघातैर्भ्रान्तुः पुरो मर्मसु ताडितोऽपि ।
 स्वयं धनुर्हारि निधाय मायां गतव्यथोऽयादुह मानयानः ॥१२॥
 स निर्गतः कौरवपुण्यलब्धो गजाद्वयात्तीर्थपदः पदानि ।
 अन्वाक्रमत् पुण्यचिह्नैर्पयोर्व्यां स्वधिष्ठितो यानि सहस्रमूर्तिः ॥१३॥
 गां पर्यटन् मेघ्यविविक्तवृत्तिः सदाऽऽप्लुतोऽधःशयनोऽवधूतः ।
 अलक्षितः स्वैरयधूतवेपो व्रतानि चरे हरितोपणानि ॥१४॥
 इत्थं व्रजन् भारतमेव वर्षे कालेन यावद्गतवान् प्रभासम् ।
 तत्राय शुभाय सुद्विनाष्टि वनं यथा वेणुजवह्निसंश्रयम् ॥१५॥
 अन्यानि चेद् द्विजदेवदेवैः कृतानि नानायतनानि विष्णोः ।
 कालेन तावन्नमुनामुपेत्य तत्रोद्धयं भागवतं वदशः ।
 आलिङ्ग्य गाढं प्रणयेन भद्रं स्वानामपृच्छद् भगवत्प्रजानाम् ॥१६॥
 कश्चित्पुराणो पृथगो स्वनाभ्यपाद्मानुवृत्त्येह क्लिप्तवतीर्णः ।
 आसात उवाचः कुशलं विधाय कृतक्षणो कुशलं शूरगेहे ॥१७॥

of a maid-servant, has been fattended with food? Let him be quickly banished from the city, deprived of all his possessions sparing only his life."

Thus, having been struck in the vitals with darts of words, which served as poison to his ears; he who has renounced his feelings of attachment himself went away without remorse since he was a man of self-respect after laying his bow on the door frame and renounced feelings of attachment. He was an acquisition to the family of Kauravas, and the fruit of the latter's virtuous acts. As he was desirous of acquiring religious merits, he travelled to places of pilgrimage on the Earth, which are veritable abodes of thousands of Forms of God.

While travelling on earth he used to take sacred food in solitude bathe always in sacred sources of water sleep on bare ground voluntarily lead the life of an ascetic who has renounced his wordly attachments to remain unobserved by others and to observe religious vows of austerity calculated to propitiate Hari (Vishnu). While journeying thus in Bharat he reached Prabhas after some time. There he heard about destruction of his relatives like the destruction of a forest with fire resulting from mutual friction of bamboos (and about attainment of sovereignty by Yudhishtir). Then he visited various shrines of Vishnu founded by deities and brahmins. When he reached the Yamuna after sometime he saw Uddhava who was a great devotee of Vishnu. He embraced him and inquired affectionately about welfare of his relatives thus :

कचिद्वरूपाधिपतिर्यदूनां प्रद्युम्न आस्ते सुखमङ्ग वीरः ।
 यं रुक्मिणी भगवतोऽभिलेभे आराध्य विप्रान् स्मरमादिसर्गे ॥१८॥
 अपिस्विदास्ते भगवान् सुखं वो यः सात्वतां कामदुघोऽनिरुद्धः ।
 यमामनन्ति स ह शब्दयोनिं मनोमयं सत्त्वतुरीयतत्त्वम् ॥१९॥
 अपिस्विदन्त्ये च निजात्मदयमनन्यवृत्त्या समनुव्रता ये ।
 हृदीकसत्यात्मजचारुदेष्णादादयः सस्ति चरन्ति सौम्य ॥२०॥
 अपि स्वदोर्भ्यां विजयान्वृताभ्यां धर्मेण धर्मः परिपाति सेतुम् ।
 दुर्योधनोऽतप्यत यत्सभायां साम्राज्यलक्ष्म्या विजयान्वृत्त्या ॥२१॥
 तस्य प्रपन्नाखिललोकपानामवस्थितानामनुशासने स्वे ।
 अर्थाय जातस्य यदुष्यजस्य वार्ता सखे कीर्तय तीर्थकीर्तिः ॥२२॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्भवसंवादे प्रथमोऽध्यायः ॥१॥



I hope the two primordial Gods, who have incarnated on the earth (as Balarama and Krishna) at the request of Brahman, who had sprung up from the neval of Vishnu the latter are happy in the house of Vasudev, having accomplished welfare of the people. I hope Pradyumna, the Commander-in-chief of Yadus, who was cupid in his previous life and whom Rukmini had begotten by propitiating holy Brahmins, is happy. I also hope that Lord Aniruddha, who grants desires of his devotees, who is the cause of sound and whom Vedas consider to be the presiding deity of mind—the fourth element in the quadric of conscience is happy. Gentle Uddhava I also hope that Hrideeka, Charudeshna—son of Satya-bhama Gada and others, who are keen followers of Krishna, since he is to them life itself are happy.

I hope Dharmaraja, on observing the empirical splendour of whose court Duryodhana was distressed and who has gained a series of victories, has been protecting the institution of religion in a righteous manner with the help of Arjuna the image of victory of Krishna the image of imperishability who are like his arms. Oh friend ! Please narrate to me the activities of Krishna of sacred glory, who, though not subject to birth, has taken birth among Yadavas for protection of all the guardians of the world.

Thus ends chapter first of Book III



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

इति भागवतः पृष्ठः क्षत्रा वार्तां प्रियाश्रयाम् । प्रतिवशतुं न चोत्सेह भौत्कण्डवात्स्मारितेश्वरः
 यः पञ्चदायनो मात्रा प्रातराशाय याचितः । तन्नैच्छद्रचयन् यस्य सपर्यां बाललीलया ॥२॥
 स कथं सेवया तस्य कालेन जरसं गतः । पृष्ठो वार्तां प्रतिप्रयाद्भर्तुः पादावनुस्मरन् ॥३॥
 पुलकोद्भिन्नसर्वाङ्गो मुञ्चन्मीलद्दृशा शुचः । विमृज्यनेत्रे विदुरं प्रत्याहोदय उत्स्मयन् ॥४॥

उद्धव उवाच

कृष्णद्युमणिनिम्लोचे गीर्णेष्वजगरेण ह । किं नु नः कुशलं द्रूयां गतश्रीषु गृहेष्वहम् ॥५॥
 दुर्भगो यत लोकोऽथ यदयो नितरामपि । ये संवसन्तो न विदुर्द्विर्भीता श्वोडपम् ॥६॥
 रङ्गितङ्गाः पुरण्डा एकारमाश्च सात्वताः । सात्वतामृषमं सर्वे भूतावासममंसत ॥७॥
 यस्यानुरागप्लुतहासरासलीलावलोकप्रतिलब्धमानाः ।
 व्रजस्त्रियो दम्भिरनुप्रवृत्तधियोऽवतस्थुः किल कृत्यशेषाः ॥८॥

CHAPTER II

Shree Shukdeva said : Thus questioned by Vidura about the activities pertaining to his dear Krishna, the devotee of Vishnu (Uddhava) was reminded of the Lord and could not reply on account of his mental agony. He remembered how when Krishna was five years old, he (Uddhava) would not respond to the call of his mother for breakfast, since he (Uddhava) would then be serving him in the course of his childish pastime. He had since grown old in his service and was reminded of Krishna of those days. How could then give a reply? The hair stood on end on all his limbs and he began to shed tears due to sorrow. He wiped them off and bewildered at the Maya of the Lord said. 1-4

Uddhava said : About which welfare in our homes can I tell you since they have been swallowed by the serpent of time and their splendour has disappeared as the Sun in the form of the corpus of Krishna had set over them? Really these people are unlucky—the more so are the Yadavas since they had failed to recognise Hari (Vishnu) of whom Krishna was an incarnation, when he was living among them, like fishes not recognising the Moon. Members of the Satwata clan itself, though they were capable of judging men from their gestures and though they were clever and were residing in the same place, considered the lord of Satwatatas, as only an abode of elements. 5-7

I recollect how the minds of women of Vraja, who had been honoured by his smile which was drenched with affection for them and by the

दुनोति चेतः स्मरतो नमैतद् यदाह पादावभिवन्द्य पित्रोः ।
 ताताम्य कंसादुक्ताङ्गितानां प्रसीदतं नोऽकृतनिष्कृतीनाम् ॥१॥
 दृष्ट्वा भवद्भिर्ननु राजसूये चैवस्य कृष्णं द्विपतोऽपि सिद्धिः ।
 यां योगिनः संस्पृहयन्ति सम्यग्योगेन कस्तद्विरहं सहेत ॥२॥
 तत्तस्य कैङ्कर्यमलं भूतान्तो विम्लापयत्यङ्ग यदुग्रसेनम् ।
 तिष्ठन्निषण्णं परमेष्ठिधिष्ये न्यबोधयद्देव निधारयेति ॥३॥
 अहो वकी यं स्तनकालकूटं जिघांसयापाययदप्यसाम्नी ।
 लेभे गतिं धाव्युचितां ततोऽन्यं कं वा दयालुं शरणं व्रजेन ॥४॥

वसुदेवस्य देवक्यां जातो भोजेन्द्रवन्द्ये । चिकीर्षुर्मगवानस्याः शमजेनाभियाचितः ॥३॥
 ततो नन्दव्रजमितः पित्रा कंसाद्विभ्यता । एकादश समास्तत्र गूढाचिः सखलोऽवसत् ॥४॥

privilege of witnessing the rasaleela, closely followed their eyes. They used to stand-still, leaving their work. My mind is agitated when I remember how, after reverently falling at the feet of his parents (after killing Kansa), he said : "Oh Father ! Oh Mother ! We have not been able to serve you through intense fear of Kansa (till now). Be pleased with us " I am much pained when I recollect all this, who can tolerate separation from him, whom the King of Chedi antagonized on the occasion of the Rajasooya sacrifice (of Yudhishtira) and whose mystic accomplishments were, as observed by you, coveted even by mystics by proper performance of mystic rites ? My dear ! We are distressed when we think of his sense of humility, which became apparent, when he addressed Ugrasena who was sitting on the throne of sovereignty, saying : " Lord ! give us orders to whom other merciful person—we should resort to than him who favoured even Putana (with the status of an emancipated soul) which was fit only for the foster mother though she was wicked and had suckled him with her breast milk which was surcharged with fatal poison with the desire of killing him. 8-12

Having been entreated by Brahman. His divinity who desired to give happiness to Devaki—was born of her and Vasudeva in the prison of the King of Bhojas (of Kansa) for the welfare of the universe. Vasudev his father was afraid (of Kansa), so he took him to Nandrai from there in Vraja concealing his lustre. The Lord stayed there with Balarama for eleven years. Having the poise of an artless lion-cub, his movements appeared to be charming to virgins residing in Vraja, as he laughed merrily and wept sorrowful like a child destroying its toys, he had des-

कौमारीं दर्शयंश्चेष्टां प्रेक्षणीयां ब्रजौकसाम् । रुदन्निव हसन्मुग्धबालसिंहावलोकनः ॥१५॥
 प्रयुक्तान् भोजराजेन मायिनः कामरूपिणः । लीलया व्यनुदत्तांस्तान् बालः क्रीडनकानिव ॥१६॥
 विपन्तान् विषपानेन निगृह्य भुजगाधिपम् । उत्थाप्यापाययद्वावस्तत्तोयं प्रकृतिस्थितम् ॥१७॥
 वर्षतीन्द्रे ब्रजः कोपान्द्रुग्गमानेऽतिविह्वलः । गोब्रलीलातपत्रेण त्रातो भद्रानुगृह्णता ॥१८॥
 शरच्छशिकरैर्मृष्टं मानयन् रजनीमुखम् । गायन् कलपदं रेमे स्त्रीणां मण्डलमण्डनः ॥१९॥
 ॥ इति श्रीवैष्णवभागवते तृतीयस्कन्धे विदुरोद्वेगसंवादे द्वितीयोऽध्यायः ॥२॥

अथ तृतीयोऽध्यायः

उद्धव उवाच

ततः स आगत्य पुरं स्वपित्रोश्चिकीर्षया शं बलदेवसंयुतः ।

निपात्य तुङ्गाद्रिपुयूथनाथं हतं व्यकर्षद् व्यसुभोजसौध्याम् ॥१॥

सान्दीपनेः सहृद्वोक्तं ब्रह्माधीत्य, सविस्तरम् । तस्मै प्रादाद्वरं पुत्रं मृतं पञ्चजनोदरात् ॥२॥

troysed with ease, rakshasas who had powers of illusion and of assuming any physical form at will and who had been commissioned by the King of Bhojas to kill him. He brought under restrain the Lord of Cobras (Kaliya) and brought back to life people and cows of Vraja, who had died by drinking that water mixed with his poison and who had thus made water unfit for drinking purpose. When Indra showered rains and Vraja became distressed, he benignly protected it, by making the mountain Govardhan serve as an umbrella with ease. He was virtually the ornament of the group of ladies when he played the rasa dance to the tune of their melodious singing and thus honoured the setting night, which was bathed with rays of the autumnal Moon. 13-19

Thus ends chapter second of Book III

CHAPTER III

Uddhava proceeded further : Desirous of giving happiness to his parents, he (Krishna) came to the city (Mathura) accompanied by Baladeva. After pulling down Kansa, who was the overlord of the horde of his enemies, from his lofty throne, he killed him and dragged his lifeless body on the ground with his prowess. Then he learnt from Sandipani the lore pertaining to the supreme spirit after a single recital and restored to him as a boon his deceased son from the belly of Panchajanya (a demon).

समाधुता भीष्मककन्यया ये श्रियाः सवर्णेन वृभूपयैषाम् ।
गान्धर्ववृत्त्या मिषतां स्वभागं जहे पदं मूर्ध्नि दधत्सुपर्णः ॥३॥
तत्राहतास्ता नरदेवकन्याः कुजेन हृष्टा हरिमावर्तयन्धुम् ।
उत्थाय सद्यो जगृहुः प्रहर्षव्रीडानुरागप्रहितावलोकैः ॥४॥

भासां मुहूर्ते एकस्मिन्नानागारेषु योषिताम् । सविधं जगृहे पाणीननुरूपः स्वमायया ॥५॥
शम्बरं द्विविदं वाणं मुरं चल्बलमेव च । अन्यांश्च दन्तवक्त्रादीनवधीतांश्च घातयत् ॥६॥
क्रियान् भुवोऽयं क्षपितोरुभारो यद्द्रोणभीष्मार्जुनभीममूलैः ।
अष्टादशाक्षौहिणिको मदशैरास्ते चलं दुर्विपदं यदूनाम् ॥७॥
मियो यदैषां भविता विवादो मध्यामदाताप्रविलोचनानाम् ।
नैषां वधोपाय इयानतोऽन्यो मय्युद्यतेऽन्तर्दधते स्वयं स्म ॥८॥
पवं सञ्चिन्त्य भगवान् स्वराज्ये स्थाप्य धर्मजम् । नन्दयामास सुहृदः साधूनां चर्तुं दर्शयन् ॥९॥

He abducted Rukmini, daughter of Bhashmaka on consonance with the gandharva form of marriage and claimed her as a booty within the sight of invited Kings who were prompted to respond to the invitation by the desire to get her, placing his foot on their heads in the manner of Garuda (the divine eagle) snatching away his share or neety. When the princesses who were abducted and kept by Bhaumasura saw Hari—the saviour of the afflicted—they rose and accepted him (as their husband) with glances inspired by extreme joy, bashfulness and love. Then ceremoniously he accepted their hands in marriage at the same auspicious hour, in different palaces by assuming different forms suitable for them by his mysterious power. He himself killed Shambara, Dwivida, Bana, Mura and also Balvala and others such as Danta-vaktra and had some others killed through other persons. Some of the heavy load of impiety on the Earth in the form of armies—eighteen Akshauhinis strong—was lightened through Bhishma, Drona, Arjuna and Bheema. He thought to himself however: "The army of Yadus, which is unconquerable on account of the latter being my kiths and kins, yet remains. Except that there should be a mutual conflict among them, when their eyes get red by drinking liquor, there would be no other means of their destruction, when I have disappeared (from the earth)."

Having thus contemplated and having established the son of Dharma (Yudhishtira) in his kingdom, he delighted his dear relatives by indicating to them, the path of righteous persons. He succoured the foetus borne by Uttara through Abhimanyu, which would constitute the lineal

उत्तरायां धृतः पूरोर्वशः साध्विमिन्युता । स वै द्रौण्यखसंछिन्नः पुनर्भगवता धृतः ॥१०॥
 भगवानपि विश्वात्मा लोकवेदपथानुगः । कामान् सिपेवे द्वावस्यामसक्तः सांख्यमास्थितः ॥११॥
 तस्यैवं रावमाणस्य संवत्सरगणान् बहून् । गृहमेवेषु योगेषु विरागः समजायत ॥१२॥
 पुयां कदाचित्क्रीडद्भिर्नृभोजकुमारकैः । कोपिता मुनयः शेषुर्भगवन्मतकोविदाः ॥१३॥
 ततः कृतिष्येमांसेर्वृष्णिभोजान्धकादयः । ययुः प्रभासं संहृष्टा रथैर्देवविमोहिताः ॥१४॥
 तत्र स्नात्वा पितृन्देवानृर्षीद्वैव तदम्भसा । तर्पयित्वाथ विप्रेभ्यो गावो बहुगुणा ददुः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्दवसंवादे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

उद्धव उवाच

अथ ते तदनुज्ञाता भुक्त्वा पीत्वा च वारुणीम् । तथा विभ्रंशितज्ञाना दुष्कैर्मर्म पस्पृशुः ॥१॥
 तेषां मैत्रेयदोषेण विपरीकृतचेतसाम् । निम्लोचति रवावासीद्वेणुनामिव मर्दनम् ॥२॥
 भगवान् स्वात्ममायाया गतिं तानवलोक्य सः । सरस्वतीमुपस्पृश्य वृक्षमूलमुपाविशत् ॥३॥

descendant of the dynasty of Puru and which had been hit by the missile of the son of Drona (Ashwathama). 1-10

The Lord, who is virtually the soul of the Universe, followed the paths prescribed by Vedas and resorted to the Sankhya system of philosophy and enjoyed wordly pleasures, with detachment in Dwakara. After he had thus diverted himself for many years, detachment in the activities of a house-holder was engendered in him. Once, the sages, who were angered at the wanton jokes of the boys of Yadu and Bhoja dynasties and who know the intention of the Lord, cursed them. Some months thereafter, members of Vrishni, Bhoja, Andhaka and other clans went to Prabhas in chariots in gay mood having been deluded by destiny. There they took holy bath (in the Saraswati) and propitiated manes, deities, and sages, with offerings and gave in charity cows having many good qualities to the Brahmins. 11-15

Thus ends chapter third of Book III

CHAPTER IV

Uddhava continued : Then those Yadavas took their meals in the evening and drank liquor. Being intoxicated under its influence they lost their senses, they quarreled, abused one another and struck vitals (of each other) and when the Sun set they entered into a broil like bam-

अदं चोको भगवता प्रपन्नार्तिहरेण ह । वर्यं त्वं प्रयाहीति स्वकुलं संजिहीर्षुणा ॥४॥
अथापि तदभिप्रेतं जानन्नहमस्मिन्मम । पृष्ठतोऽन्वगमं भर्तुः पादविश्लेषणाक्षमः ॥५॥
अद्राक्षमेकमासीनं चिचिन्वन्दयितं पतिम् । श्रीनिकेतं सरस्वत्यां कृतकेतमकेतनम् ॥६॥
तस्मिन्महाभागवतो द्वेपायनसुहृत्सखः । लोकाननुचरन् सिद्ध आसत्ताद यदच्छया ॥७॥

श्रीभागवानुवाच

वेदाहमन्तर्मनसीप्सितं ते वदामि यत्तद् दुरवापमन्यैः ।
सत्त्वे पुरा विश्वसृजां वसूनां मत्सिद्धिकामेन वसो त्वयेष्टः ॥८॥
स एष साधो चरमो भवानामासादितस्ते मदनुग्रहो यत् ।
यन्मां नृलोकान् रह उत्सृजन्तं दिप्रया ददृश्वान् विशदानुवृत्त्या ॥९॥
पुरा मया प्रोक्तमजाय नाभ्ये पञ्चे निषण्णाय ममादिसर्गं ।
ज्ञानं परं मन्महिमावभासं यत्सूरयो भागवतं वदन्ति ॥१०॥

boos, brushing against each other since their senses had lost equilibrium due to intoxication of liquor The Lord, who observed their plight which was caused by the infatuation brought about by Himself went on the Banks of the Saraswati and sat below the Pipal tree. I had already been told by the Lord, who dispels afflictions of His proteges and who was desirous of destroying His clan: "Go thou to the sanctum of Badari, oh subduer of foes!" Though I (thus) knew that he desired me to go; I went after Him since I was not able to bear separation from his feet. Searching for my dear Lord I observed that he had then no abode of his own and made the bank of Saraswati his abode though he is himself the abode of Laxmi the goddess of prosperity. At that time that dear friend (Maitreya) of Vyasa, who was then moving about the world at will arrived there. 1-7

The Lord said : Oh Vasu (Uddhava)! I have known the desire of thy heart. I am, therefore, imparting to you that knowledge, which is difficult to be acquired by others. Formerly I had been worshipped by thee at the sacramental sacrifice of Vasus (the creators of the Universe), since thou wert desirous of attaining union with me. Pious man! this is the last of thy births. It is due to my favour that thou hast had audience with me on account of thy pious devotion while I am renouncing this world, inhabited by humanity—On the occasion of the first creation I had imparted that divine knowledge to the unborn deity Brahma who was seated on the lotus which had sprung up from my navel. It expostulates my greatness, the sages call it "Bhagavatam" (I will impart that knowledge to thee). 8-10

कालिन्ध्याः कतिभिः सिद्ध अहोभिर्मरुतर्षभः । प्रापयत स्वःसरितं यत्र मित्रासुतो मुनिः ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे विदुरोद्भवसंवादे चतुर्थोऽध्यायः ॥२॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

ह्यारि घुनया कपभः कुरूणां मैत्रेयमासीनमगाधबोधम् ।
क्षत्तोपसृत्याच्युतभावशुद्धः पप्रच्छ सौशील्यगुणाभितुष्टः ॥१॥

विदुर उवाच

सुखाय कर्माणि करोति लोको न तैः सुखं वान्यदुपारमं वा ।
विन्देत भूयस्तत् एव दुःखं यदत्र युक्तं भगवान् वदेन्नः ॥२॥
जनस्य कृष्णाद्विमुखस्य दैवादधर्मशीलस्य सुदुःखितस्य ।
अनुग्रहायेह चरन्ति नूनं भूतानि भव्यानि जनार्दनस्य ॥३॥
करोति कर्माणि कृतावतारो यान्यात्मतन्त्रो भगवांस्यधीशः ।
यथा सप्तर्षा इदं निरीदः संस्थाप्य वृत्तिं जगतो विधत्ते ॥४॥

the Bharatas and an accomplished soul—started from the bank of the Yamuna and reached the heavenly river Ganges, where the sage Maitreya was living. 23-25

Thus ends chapter fourth of Book III

CHAPTER V

Shree Shukdeva continued : Vidura the best among the Kurus—who had been sanctified by his love for His Divinity Achyuta (Vishnu) approached Maitreya who had fathomless spiritual knowledge and who was seated at the entrance of the region of the heavenly river the Ganges, since-he was pleased with his virtuous conduct and asked him. 1

Vidura said : People engage in activities for happiness, but neither happiness nor freedom from afflictions ensue from them, on the contrary they come by misery alone. Your worship may, therefore, tell me what is proper. Magnificent corpuses of His Divinity (Vishnu) i.e. his devotees move about in this world for gratification of the people who have turned away from Krishna (incarnation of Vishnu) and who are addicted to irreligiosity under the influence of destiny and are, therefore, extremely miserable. My mind is, however, not contended with hearing about the activities of His Divinity,

यथा पुनः स्वे स इदं निवेक्ष्य शेते गुहायां स निवृत्तवृत्तिः ।
 योगेश्वराधीश्वर एक एतदनुप्रविष्टो बहुधा यथाऽऽसीत् ॥५॥
 क्रीडन् विधत्ते द्विजगोसुराणां क्षेमाय कर्माण्यवतारभेदैः ।
 मनो न तृप्यत्यपि शृण्वतां नः सुश्लोकमौलेश्चरितामृतानि ॥६॥
 येन प्रजानामुत आत्मकर्मरूपाभिधानां च भिदां व्यघत्त ।
 नारायणो विश्वसृजतामयोनिरेतच्च नो वर्णय विप्रवर्य ॥७॥
 मुनिर्विवक्षुर्भगवद्गुणानां सत्तापि ते भारतमाह कृष्णः ।
 यस्मिन्नृणां प्राप्यसुखानुवादैर्मतिर्गहीता नु हरेः कथायाम् ॥८॥
 स विश्वजन्मस्थितिसंयमार्य कृतावतारः प्रगृहीतरक्षिः ।
 चकार कर्माण्यतिपूरुपाणि यानीश्वरः कीर्तय तानि महाम् ॥९॥
 मैत्रेय उवाच

साधु पृष्टं त्वया साधो लोकान् साध्वनुश्रुता । कीर्तिं चितन्वता लोके आत्मनोऽधोक्षजात्मनः १०

which are cooling like nectar. His Divinity is independent and is the master of the qualities of sattwa, rajas and tamas, though he has taken this incarnation (as Krishna). Please tell us how he created this universe, though he has no desires, how, after establishing it firmly, he provided for its upkeep, how he rests in the divine cave after depositing the same in Himself and retiring from all activities, how the overlord of Yog's remains singular though he appears to have manifold forms after entering the universe in the course of His sportive activities and how he acts for the welfare of brahmins, cows and deities by taking various incarnations. 2-6

Exalted Brahmin! Please describe to us how Narayana—creator of the universe, the self-born brought about creation of individual souls, and various forms and activities of the people and their names, though your friend Krishna Dwaipayana (Sage Vyas), desirous of extolling merits of the Lord has composed the Maha Bharata epic, in which he has diverted the minds of men to the accounts relating to Shree Hari (Krishna) by describing only the material happiness. Please describe to me, the superhuman deeds, which He, in his incarnation (as Krishna) performed through his Yogic powers in the interests of the creation, maintenance and restraint of the universe. 7-9

Maitreya said: Virtuous man! This question is appropriate in your case, since your heart is attached to Vishnu and since you are engaged in doing favour to people and in extolling the glory of Vishnu, which

ततो वयं सत्प्रमुखा यदर्थं वभूचिमात्मन् करवाम किं ते ।

त्वं नः स्वचक्षुः परिदेहि शक्या देव क्रियार्थं यदनुग्रहाणाम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे पष्ठोऽध्यायः ॥५॥



अथ पष्ठोऽध्यायः

ऋषिरवाच

इति तासां स्वशक्तीमां सतीनामसमेत्य सः । प्रसुप्तलोकतन्त्राणां निशाम्य गतिमीश्वरः ॥१॥
 कालसंज्ञां तदा देवीं विभ्रच्छक्तिमुत्क्रमः । त्रयोविंशतितत्त्वानां गणं युगपदाविशत् ॥२॥
 सोऽनुप्रविष्टो भगवांश्चेष्टारूपेण तं गणम् । भिन्नं संयोजयामास सुप्तं कर्म प्रबोधयन् ॥३॥
 प्रबुद्धकर्मा दैवेन त्रयोविंशतिको गणः । प्रेरितोऽज्जनयत् स्वाभिर्मात्राभिरधिपूरयन् ॥४॥
 एष ह्यशेषसत्त्वानामात्मांशः परमात्मनः । आद्योऽवतारो यत्रासौ भूतप्रामो विभाव्यते ॥५॥
 साध्यात्मः साधिदेवश्च साधिभूत इति त्रिधा । विराट् प्राणो दशविध एकधा हृदयेन च ॥६॥
 अथ तस्याभितप्तस्य कति वायतनानि ह । निरभिद्यन्त देवानां तानि मे गदतः शृणु ॥७॥
 तस्याग्निरास्यं निर्भिन्नं लोकपालोऽविशत् पदम् । वाचा स्वांशेन वक्तव्यं ययासौ प्रतिपद्यते ॥८॥

God ! Please give us sight and ability to act, since we are objects of thy favour. 22-25

Thus ends chapter fifth of Book III



CHAPTER VI

Sage Maitreya said : On finding that the elements, though composed of His own faculties, were incapable of lending impetus to the dormant organization of creation, the omnipotent Lord had recourse to the Goddess of Time and entered simultaneously into the group of the twentythree elements. Having entered into that group, His Divinity awakened their dormant functions and brought the disunited elements into unision—awakened by His Divinity and inspired by Him the group created the Supreme organism, with his own limbs. This—the soul of entire creatures—is the primordial incarnation of God in whom this multitude of creatures is perceived. This supreme organism manifested itself into spiritual, divine and temporal elements, life breadth of ten varieties and the individual soul which resides in the heart. 1-6

Now, hear what I tell you about various abodes of the supreme organism and also about the deities presiding over them. 7

When the mouth of the supreme organism sprouted forth, the god of fire—one of the regents of the quarters—stepped into it with his func-

निर्मिन्नं तालु वरुणो लोकपालोऽविशदरेः । जिह्वांशेन च रसं ययासौ प्रतिपद्यते ॥१॥
 निर्भिन्ने अग्निनी नासे विष्णोराविशतां पदम् । प्राणेनांशेन गन्धस्य प्रतिपत्तिर्यतो भवेत् ॥२॥
 निर्भिन्ने अक्षिणी त्वष्टा लोकपालोऽविशद् विभोः । चक्षुषांशेन रूपाणां प्रतिपत्तिर्यतो भवेत् ।
 निर्भिन्नान्यस्य चर्माणि लोकपालोऽनिजोऽविशत् । प्राणेनांशेन संस्पर्शं येनासौ प्रतिपद्यते ॥३॥
 कर्णावस्य विनिर्मिन्नो धिष्ण्यं स्वं विविशुर्दिशः । श्रोत्रेणांशेन शब्दस्य सिद्धिं येन प्रपद्यते ॥४॥
 मेढ्रं तस्य विनिर्मिन्नं स्वधिष्ण्यं क उपाविशत् । रेतसांशेन येनासावानन्दं प्रतिपद्यते ॥५॥
 गुदं पुंसो विनिर्मिन्नं मिश्रो लोकेश आविशत् । पायुनांशेन येनासौ विसर्गं प्रतिपद्यते ॥६॥
 हस्तावस्य विनिर्मिन्नाविन्द्रः स्वर्पतिराविशत् । वार्तांशेन पुरुषो यया वृत्तिं प्रपद्यते ॥७॥
 पादावस्य विनिर्मिन्नो लोकेशो विष्णुराविशत् । गत्या स्वांशेन पुरुषो यया प्राण्यं प्रपद्यते ॥८॥
 बुद्धिं चास्य विनिर्मिन्नां वागीशो धिष्ण्यमाविशत् । बोधेनांशेन बोद्धव्यप्रतिपत्तिर्यतो भवेत् ।
 हृदयं चास्य निर्भिन्नं चन्द्रमा धिष्ण्यमाविशत् । मनसांशेन येनासौ विक्रियां प्रतिपद्यते ॥९॥

tion of speech, whereby it achieved the ability to speak what it desires. When its palate sprouted forth, the god of water (another regent of the quarters) stepped into it with his function of tongue, whereby it achieved ability of taste. When the nostrils of Vishnu (then the supreme organism) sprouted forth, the Ashwinikumar twins stepped into them with their function of smell, whereby the feeling of smell is achieved. When eyes of the Lord sprouted forth, the Sun god stepped into them with his function of vision, whereby perception of form is achieved. When its skin sprouted forth, the wind god—yet another regent of the quarters—stepped into it with the function of sensitivity, whereby the sense of touch is achieved. When its ears sprouted forth, the quarters entered their abode with the function of ears, whereby the fulfilment of the function of word is achieved. When its organ of generation sprouted forth shukra stepped into it with the function of semen, whereby the individual soul gets pleasure. When its rectum sprouted forth, Varuna—also a regent of one of the quarters—stepped into it with the function of dispelling excreta, whereby it attains the ability of excreting faecal matter. When its arms sprouted forth, Indra the Lord of Heaven—stepped into them with his function of earning livelihood, whereby man earns livelihood. When its legs sprouted forth, Vishnu—the Lord of the world—stepped into them with His faculty of motion whereby man reaches the desired object. When its intellect sprouted forth, the Lord of Speech (Brahman) stepped into it with the faculty of obtaining knowledge hereby the power of acquiring knowledge is achieved. When its heart sprouted forth, the

आत्मानं चास्य निमिन्नमभिमानोऽविशत्पदम् । कर्मणाशेन येनासौ कर्तव्यं प्रतिपद्यते ॥२०॥
 सत्यं चास्य विनिमिन्नं महान् धिष्यन्मुपाविशत् । चित्तेनाशेन येनासौ विज्ञानं प्रतिपद्यते ॥२१॥
 शीर्ष्णोऽस्य द्यौर्धरा पद्भ्यां खं नामरेदुपद्यते । गुणानां वृत्तयो येषु प्रतीयन्ते सुरादयः ॥२२॥
 मुच्यतोऽवर्तते ब्रह्म पुरुषस्य कुरुद्वह । यस्तुमुच्यत्वाद् वर्णानां मुख्योऽभूद्ब्राह्मणो गुहः ॥२३॥
 बाहुभ्योवर्तते क्षत्रं क्षत्रियस्तदनुमतः । यो जातस्त्रायते वर्णान् पारुषः कण्टकक्षतत् ॥२४॥
 विशोऽवर्तन्त तस्योर्वोलाकवृत्तिकरीविभोः । वैश्यस्तदुद्भवो वार्ता नृणां यः समवर्तयत् ॥२५॥
 पद्भ्यां भगवतो जज्ञे शुभ्रपा धर्मसिद्धये । तस्यां जातः पुरा शूद्रो यद्वृत्त्या तुप्यते हरिः ॥२६॥
 पतक्षत्तमेगवतो देवकर्मात्मरूपिणः । कः श्रद्धयादुपाकृतं योगमायाबलोदयम् ॥२७॥
 यतोऽप्राप्य न्यवर्तन्त द्वाचश्च मत्स्रा सह । अहं चान्य इमे देवास्तस्मै भगवते नमः ॥२८॥
 ॥ इति धीसंक्षिप्तभागवते तृतीयस्कन्धे षष्ठोऽध्यायः ॥ ६ ॥

Moon entered the abode, with the faculty of mind, whereby the quality of fickleness is achieved. When its soul sprouted forth, ego or self-conceit stepped into it with the faculty of activity, whereby it attains the ability of doing things. When its faculty of consciousness sprouted forth, Rudra entered therein with faculty of thinking, whereby knowledge is achieved.

The heaven was created from its (Supreme organisation) head, the earth from its feet, and the sky from its navel, wherein deities (men and demons) respectively, the emblems of the three qualities of sattwa, rajas and tamas are discernible. Oh ! offspring of the Kuru dynasty. The Vedas emerged from the mouth of the Supreme organism, which became Brahmana-principal among and preceptor of the (four) caste, since he emerged from the mouth and Kshatriya, who follows the profession of valour, who is manliness incarnate and who protects the (four) castes from harm caused by the wicked, emerged from its arms. The commercial communities, which provide maintenance to people, emerged from its thighs. Service was born from the feet of His Divinity. The Shudra was born from it in the ancient time. Hari (Vishnu) is propitiated by his following this profession. 8-26

Vidura ! who is capable of describing this divine activity, born of Yoga and Maya of His Divinity, who is personified spirit and activity ? I bow to His Divinity, to attain whom speech along with mind, myself and these deities, fall back. 27-28

Thus ends chapter sixth of Book III

अथ सप्तमोऽध्यायः

विदुर उवाच

ब्रह्मन् कथं भगवत्स्थिमात्रस्याविकारिणः । लीलया चापि युज्येत्त्रिगुणस्य गुणाः क्रियाः ॥१॥
 अद्याशीद् भगवान् विश्वं गुणमय्याऽऽत्ममायया । तथा संस्थापयत्येतद्भूयः प्रत्यपिधास्यति ॥
 देशतः कालतो योऽसाववस्थातः स्वतोऽन्यतः । अविलुतावबोधात्मा स युज्येताजया कथम् ॥
 भगवानेक एवैव सर्वक्षेत्रेष्ववस्थितः । अमुष्य दुर्भगत्वं वा क्लेशो वा कर्मभिः कुतः ॥२॥
 पतस्मिन् मे मनो विद्वन् खिद्यतेऽज्ञानसङ्कटे । तन्नः पराणुद् विभो कस्मलं मानसं महत् ॥३॥

मैत्रेय उवाच

सैव भगवतो माया रन्त्येन विरुध्यते । ईश्वरस्य विमुक्तस्य कार्पण्यमुत बन्धनम् ॥६॥
 यथा जले चन्द्रमसः कम्पादिस्तत्कृतो गुणः । दृश्यतेऽसन्नपि द्रष्टुरात्मनोऽन्नात्मनो गुणः ॥७॥
 स वै निवृत्तिधर्मेण वासुदेवानुकम्पया । भगवद्भक्तियोगेन तिरोधत्ते शनैरिह ॥८॥

CHAPTER VII

Vidura inquired : Spiritual Master! How could the qualities of Sattwa, Rajas and Tamas and activity be attributed to His Divinity who is the absolute spirit and is immutable and without qualities. The Lord (as you said), created the universe with his own maya having these qualities, maintains it and again withdraws it. Since He himself is unaffected by space and time or in other ways and since his cognition is unimpaired, how could he be united with maya? If the Lord, who is all alone, has established himself in all corpuses, how could he have ill-luck and distress (while residing in these corpuses) as a result of acts (done by individuals souls)? Learned sage! My mind is afflicted by this quandary, caused by ignorance. Master! Please remove this great mental dejection of mine. 1-5

Maitreya replied : It is this Maya of the Lord which is opposed to rules of logic, whereby it appears that the Lord, who is completely free, suffers from mental dejection and has fetters. Just as it appears that there are tremors or the Moon in water (though the Moon herself is not tremulous), the qualities of the material body seem to belong to the spirit, though the latter is only a (detached) observer and though they do not exist in it. This (illusion) disappears gradually by having recourse to abstinence from activity, by the grace of Lord Vasudeva and by steady devotion to the Lord. Even more hearing about the glory of the adversary of demon Mura (Vishnu) produces complete pacification of mental turmoil; then what to talk of love for recourse to the pollen

अशेषसंकलेशशमं विधत्ते गुणानुवादध्वणं मुरारेः ।

कुतः पुनस्तच्चरणारविन्दपरागसेवारतिरात्मलब्ध्या ॥१॥

विदुर उवाच

संछिन्नः संशयो मम तव सूकासिना विभो । उभयत्रापि भगवन् मनो मे सम्प्रधावति ॥१०॥
 सृष्ट्वाप्रे महदादीनि सविकाराण्यनुक्रमात् । तेभ्यो विराजमुद्धृत्य तमनुग्राविशन् विभुः ॥११॥
 यस्मिन् दशधियः प्राणः सेन्द्रियायैन्द्रियास्त्रिवृत् । त्वयेरितो यतो वर्णास्तद्विभूतीर्यदस नः ॥१२॥
 प्रजापतीनां स पतिश्चक्रे कान् प्रजापतीन् । एतेषामपि वंशांश्च वंशानुचरितानि च ॥१३॥
 उपर्यधश्च ये लोका भूमिर्मात्मजासते । तेषां संस्थां प्रमाणं च भूलोकस्य च वर्णय ॥१४॥
 तिर्यङ्मनूपदेवानां सरोरूपपतत्रिणाम् । वद नः सर्गसंध्युद्गं गर्भस्वेद्विजोद्भित्ताम् ॥१५॥
 वर्णाश्रमविभागांश्च रूपशीलस्यमावतः । ऋषीणां जन्मकर्मांश्च वेदस्य च विकर्षणम् ॥१६॥
 यज्ञस्य च वितानानि योगस्य च पथः प्रभो । नैष्कर्म्यस्य च सांख्यस्य तन्त्रं वा भगवत्स्मृतम् ॥१७॥
 पात्रवृण्डपथैर्गम्यं प्रतिलोमनिवेशनम् । जीवस्य गतयो याश्च यावतीर्गुणकर्मजाः ॥१८॥

like hair on his lotus like feet, which can be attained only by spiritual knowledge ? 6-9

Vidura said : Master ! My doubt has been cut off by the sword of your excellent discourse. Master ! My mind rushes to both the alternatives. You told us that the Lord, having created in the beginning Mahat and other elements in serial order, which are his own transformations and having brought out the brilliant supreme organism therefrom, the Lord entered in. You have also told us that the life winds of ten types and the organs of senses along with their threefold function reside in it. Now please describe to us the castes and their special functions, which progenitors of mankind did the Lord create ? Please narrate to us their lineage of the account of their activities and functions. The worlds above and below the earth lowly creatures, deities, serpents, and birds, about creation of viviparous creatures, creatures generated by sweat, aviparous creatures and plants. Lord ! tell us about the divisions of castes in accordance with the appearance, character and nature of their respective constituents, about religious orders, about births and activities of sages, compilation of Vedas into four divisions, about varieties of religious sacrifices, the system of Yoga, the Sankhya system expounding rejection of desires, the philosophy extolled by the Lord, to Narada (Narada Pancharatra) about the impropriety of the sect of heretics, marriages with brides of lower caste, all the destinations of souls resulting from the three qualities of sattwa, rajas and tamas and from actions, means

धर्मार्थकाममोक्षणां निमित्तान्यविरोधतः । वार्ताया दण्डनीतेश्च श्रुतस्य च विधिं पृथक् ॥१९॥
 श्राद्धस्य च विधिं ग्रहान् पितॄणां सर्गमेव च । ग्रहनक्षत्रताराणां कालावयवसंस्थितिम् ॥२०॥
 दानस्य तपसो वापि यच्चेष्टापूर्तयोः फलम् । प्रवासस्थस्य यो धर्मो यश्च पुंस उतापदि ॥२१॥
 येन वा भगवांस्तुष्येद् धर्मयोनिर्जनार्दनः । सम्प्रसीदति वा येषामेतदाख्याहि चानघ ॥२२॥
 तत्त्वानां भगवंस्तेषां कतिधा प्रतिसंक्रमः । तदेवं क उपासीरन् क उ स्विदनुशेरते ॥२३॥
 पुरुषस्य च संस्थानं स्वरूपं वा परस्य च । ज्ञानं च नैगमं यत्तद्गुरुशिष्यप्रयोजनम् ॥२४॥
 निमित्तानि च तस्येह प्रोक्तान्यनघ सुरिमिः । स्वतो ज्ञानं कुतः पुंसां भक्तिर्वैरान्यमेव वा ॥२५॥
 पतान् मे पृच्छतः प्रश्नान् हरेः कर्मविविक्तया । ब्रूहि मेऽज्ञस्य मित्रत्वाद्भया नष्टचक्षुषः ॥२६॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे सप्तमोऽध्यायः ॥ ५ ॥

अथाष्टमोऽध्यायः

मैत्रेय उवाच

सोऽहं नृणां भुक्लसुखाय दुःखं महद्भूतानां विरमाय तस्य ।

प्रवर्तये भागवतं पुराणं यदाह साक्षाद् भगवानृषिभ्यः ॥१॥

for the attainment of Dharma (religious merit), Artha (material prosperity), Kama (temporal happiness) and Moksha (spiritual salvation), other means of livelihood principle of meeting out punishment, Vedic doctrines, rites for offering oblations to manes, the world of manes, the positions of planets, stellar constellations and stars at various divisions of times, fruits of charity, penance, ritual sacrifices, sinking of public wells etc., and duties of persons, while on journey and when in adversity. Sinless sage! Please tell me how Lord Janardana (Vishnu—destroyer of the demon named Jana), who is the source of religious, is propiated and with whom he is pleased. Master! Please tell us how often the elements revert to their origin which among them resort to Him and which merge in Him. What is the real form of souls and of God? Tell us about philosophy of the Vedas in which teachers and students are engaged. Oh sinless! Tell us the means of attaining that knowledge propagated by ancient sages; How could men attain devotion to God, knowledge about Him and detachment from temporal objects by themselves? 10-25

I have asked these questions with the desire to know the activities of Hari (Vishnu). Please tell me about them by virtue of my friendship with you, since my own vision has been destroyed by Maya. 26

Thus ends chapter seventh of Book III

CHAPTER VIII

Maitreya said: I will now recite the Bhagavatam epic, which had been recited by His Divinity (Sankarshana) himself to sages (Sankarshana

आसीनमुष्यो भगवन्तमाद्यं सङ्कर्षणं देवमकुण्ठसत्त्वम् ।
 विधित्सवस्तत्त्वमतः परस्य कुमारमुष्या मुनयोऽन्वपृच्छन् ॥२॥
 प्रोक्तं किलैतद्भगवत्तमेन निवृत्तिधर्माभिरताय तेन ।
 सन्तकुमाराय स चाह पृष्टः सांख्यायनायाह धृतमताय ॥३॥
 सांख्यायनः पारमहंस्यमुख्यो विवक्षमाणो भगवद्विभूतीः ।
 जगाद् सोऽस्मद्गुरवेऽन्विताय पराशरायाथ बृहस्पतेश्च ॥४॥
 प्रोवाच मयं स दयालुरुक्तो मुनिः पुलस्त्येन पुराणमाद्यम् ।
 सोऽहं तथैतत् कथयामि वत्स श्रद्धालवे नित्यमनुव्रताय ॥५॥
 उदात्तुवं विश्वमिदं तदासीद्यन्निद्रयामीलितदङ्गन्यमीलयत् ।
 अहीन्द्रतल्पेऽधिशयान एकः कृतक्षणः स्वात्मरतो निरीहः ॥६॥
 सोऽन्तःशरीरेऽर्पितभूतसूक्ष्मः कालात्मिकां शक्तिमुदीरयाणः ।
 उवास तस्मिन् सलिले पदे स्वे यथानलो दारुणि रुद्धवीर्यः ॥७॥
 चतुर्युगानां च सहस्रमण्डु स्वप्न स्वयोदीरितया, स्वशक्त्या ।
 कालाख्ययाऽऽसादितकर्मतन्त्रो लोकानर्पातान् ददौ स्वदेहे ॥८॥

and others) for felicity of people, who are suffering great misery for the sake of trifling material happiness. 1

Once Sanatkumara and other Rishis desirous of knowing the ultimate truth questioned Lord Sankarshana, of unlimited prowess, who was seated on the ground. This epic, which had been recited by the great Divinity to Sanatkumara, who was attached to the school of philosophy, which preached abstinence from worldly activity, was recited by the latter to Sankhyayana, who had taken the vow of austerity. Sankhyayana who was a leading recluse of a Paramahansa order and who was desirous to narrate the magnificent qualities of Lord Vishnu recited it to his disciples and my preceptors Parashara and to Brihaspati—that merciful sage (Parashara) who had received a boon from sage Pulatsya, recited the ancient epic to me. Dear me ! I am now reciting it to you, since you are the veritable abode of religious faith and are my unflinching follower. 2-5

Once this universe was immersed in water. His Divinity who was all alone, was enjoying leisure on the bed consisting of King of serpents (Sheshanaga) with closed eyes merged in his own bliss. Desireless as he was and engrossed in his spiritual self as he was, he opened his eyes. Having reposed the subtle elements within his corpus, and keeping awake the energy of time, He was resting in his own aquatic residence. After sleeping for a thousand quadris of Yugas, like fire remaining

तस्यार्थसूक्ष्माभिनिविष्टदृष्टेरन्तर्गतोऽर्धो रजसा तनीयान् ।
 गुणेन कालानुगतेन विद्मः सूर्यस्तदाभिद्यत नाभिदेशात् ॥१॥
 स पद्मकोशः सहस्रोदतिष्ठत् कालेन कर्मप्रतिबोधनेन ।
 स्वरोचिषा तत्सलिलं विशालं विद्योतयन्नर्क इषात्मयोनिः ॥१०॥
 तल्लोकपद्मं स उ पव विष्णुः प्रावोचिशत् सर्वगुणवभामम् ।
 तस्मिन् स्वयं वेदमयो विधाता स्वयंभुवं यं सा वदन्ति सोऽभूत् ॥११॥
 तस्यां स चाम्मोरुहकर्णिकायामवस्थितो लोकमपश्यमानः ।
 परिक्रमन् व्योम्नि विवृत्तनेत्रश्चत्वारि लेभेऽनुदिशं मुखानि ॥१२॥
 तस्माद् युगान्तश्चसनावधूर्णजलोर्मिचक्रात् सलिलाद् विरूढम् ।
 उपाश्रितः कञ्जमु लोकतत्त्वं नात्मानमद्वाविदददिवेवः ॥१३॥
 क पप योऽसावहमञ्जपृष्ठ पतत्कुतो घाञ्जमनन्यदप्सु ।
 अस्ति ह्यधस्तादिह किञ्चनैतदधिष्ठितं यत्र सता नु भाव्यम् ॥१४॥

latent in wood when he took up activity by means of the energy of time, he observed that the worlds had been reposing in his own corpus. His sight then fell on the subtle elements, and his keen desire was pierced by the quality of Rajas, which was associated with time.

Since former was desirous of coming out, it sprang forth from the region of his navel. Having been activated by time, which arouses activity, it suddenly came out in the form of a closed lotus flower. Since it was a cause into itself, it brightened the expanse of water like the Sun. Then, Vishnu himself entered this lotus which is the prime cause of the world and in which the qualities of sattwa, rajas and tamas appeared. Then, Brahma, who is the personification of Vedas and who is called self-born, created himself in it. As, however, he failed to see the creation, while sitting on the pericarp of that lotus, he looked around at the sky with open eyes. Thereupon, he acquired four faces one in each direction. Seated on the lotus flower, which had sprung up from the water, which was replete with circular ripples caused by its waves of the water, since it was agitated by the wind at the termination of the previous Yuga, the Primordial deity could know the truth about the creation and about himself. He, therefore, pondered : who am I, who am on the lotus, and whence has this another lotus sprung up in the water ? There is certainly something below, where its support must be existing. After pondering thus, Brahma entered into the water through

स इत्थमुद्गीक्ष्य तदञ्जनालनाडीभिरन्तर्जलमाधिवेश ।
 नावांगतस्तत्त्वरनालनालनाभिं विचिन्वंस्तदविन्दताजः ॥१५॥
 ततो निवृत्तोऽप्रतिलब्धकामः स्वधिष्ण्यमासाद्य पुनः स देवः ।
 शनैर्जितश्वासनिवृत्तचित्तो न्यपीददारुढसमाधियोगः ।
 स्वयं तदन्तर्हृदयेऽवभातमपश्यतापश्यत यन्न पूर्वम् ॥१६॥
 आयामतो विस्तरतः स्वमानदेहेन लोकत्रयसंग्रहेण ।
 विचित्रदिव्याभरणांशुकानां कृतश्रियापाश्रितवेपदेहम् ॥१७॥
 निर्वीतमान्नायमधुवतश्रिया स्वकीर्तिमय्या वनमालया हरिम् ।
 सूर्येन्दुवाय्वग्न्यागमं त्रिधामभिः परिक्रमत्प्राघनिकैर्दुरासदम् ॥१८॥
 तद्यैव तन्नाभिसरःसरोजमात्मानमम्भः श्वसनं वियच्च ।
 ददर्श देवो जगतो विधाता नातः परं लोकधिसर्गदृष्टिः ।
 अस्तौद् विसर्गाभिमुखस्तमीव्यमव्यक्तवर्त्मन्यभिवेशितात्मा ॥१९॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टमोऽध्यायः ॥८॥



the tubular stalk of that lotus, in search of the support of the lotus, but he could not find it. Having thus failed in his object, he retreated therefrom and returned to his seat. Then, controlling his breath gradually and composing his mind, he sat and resorted to profound meditation. Thereupon, he himself observed the lustrous entity (Vishnu), which he had not observed previously in the recess of his heart. He had thus a vision of Shri Hari (Vishnu) whose corpus was limitless in expanse and in length and contained in itself the three worlds lent glamour to his variegated celestial ornaments and clothes, was adorned by the sylvan garland in the form of his own glory consisting of the splendour of bees in the form of Vedas, was not capable of being comprehended even by the Sun, the Moon, the wind god, fire-god and deities and was unapproachable on account of the presence of pre-eminent weapons which had excess to the three worlds and which were circumambulating around him. At the same time, the divine creator of the world, who got the vision about the ways of creating the world, had the view of the lotus which had sprung up from His Divinity's (Vishnu's) lake-like navel and of himself, the water, wind and the sky and of nothing else. Intent upon creation, he fixed his mind on the unmanifest God and offered prayer to the Lord, since he deserved it. 6-19

Thus ends chapter eighth of Book III

अथ नवमोऽध्यायः

ब्रह्मोवाच

ज्ञातोऽसि मेऽद्य सुचिरान्ननु देहभाजं न ज्ञायते भगवतो गतिरित्यवयम् ।
 नान्यत्त्वदस्ति भगवन्नपि तन्न शुद्धं मायागुणव्यतिकराद्यदुर्विमासि ॥१॥
 रूपं यदेतदवयोधरसोदयेन शश्वन्निवृत्ततमसः सदनुग्रहाय ।
 आदौ गृहीतमवतारशतैकवीजं यन्नाभिपद्मभवनादहमाचिरासम् ॥२॥
 तावद्भयं द्रविणगोहसुहृन्निमित्तं शोकः स्पृहा परिम्वो विपुलश्च लोभः ।
 तावन्ममेत्यसद्वग्रह आर्तिमूलं यावन्न तेऽङ्घ्रिमभयं प्रवृणीत लोकः ॥३॥
 अह्म्यावृत्तार्तकरणा निशि निःशयाना नानामनोरथधिया क्षणमग्ननिद्राः ।
 वैद्याहतार्तरेचना क्षणयोऽपि देव युष्मत्प्रसङ्गचिमुखा इह संसरन्ति ॥४॥
 शश्वत्स्वरूपमहसैव निर्णीतभेदमोहाय बोधधिषणाय नमः परस्मै ।
 विश्वोद्भवाश्चित्त्वेषु निमित्तलीलारासाय ते नम इदं चक्रमेधराय ॥५॥

CHAPTER IX

Brahma said : Lord ! I have come to know you after a very long time. It is regrettable that the course of attaining you is not known to corporeal beings. There is, however, nothing-else in the universe except yourself. That you appear to be manifold due to the pervasion of the attribute of Maya is not real. Your this corpus, in which there is eternal cessation of the quality of tamās due to manifestation of spiritual knowledge, is meant for doing favour to saintly persons. The fact that I was born from the region of your lotus-like navel was the course for which you took hundreds of incarnations. So long as people do not choose to have recourse to your feet, where there is negation of fear, there is apprehension in respect of wealth, house and relatives, and there are sorrows, desires, abundance of avarice and wrong persistence in the notion of meum which is the root of distress. Lord ! Even sages, whose senses are afflicted by about their vocations worries by day and whose sleep is disturbed every moment by thoughts of various desires when they lie down at night and whose desires are not fulfilled due to ill-luck, have to pass through births and deaths in this world if they remain averse to accounts of your activities. We bow to you. You do not consider the universe to be distinct from you on account of the greatness of your eternity since you have no dualism and have no mental illusion which prevents discernment of truth. You are the abode of knowledge. You are playing the "Rasa" dance in the company of "Maya", which is the course of creation, sustenance and

लोको विकर्मनिरतः कुशले प्रमत्तः कर्मण्ययं त्वदुदिते भवदर्चने स्वे ।
 यस्तावदस्य बलवानिह जीविताशं सद्यद्विनत्यनिमिषाय नमोऽस्तु तस्मै ॥६॥
 तिर्यङ्मनुष्यदिवुधादिषु जीवयोनिष्प्राप्तेच्छयाऽऽत्मकृतसेतुपरीप्सया यः ।
 रेमे निरस्तरतिरप्यवरुद्धदेहस्तस्मै नमो भगवते पुरुषोत्तमाय ॥७॥
 सोऽसावदभ्रकरुणो भगवान् विवृद्धप्रेमस्मितेन नयनान्बुरुहं विजृम्भन् ।
 उत्थाय विश्वविजयाय च नो निपादं माध्या गिरापनयतात्पुरुषः पुराणः ॥८॥

श्रीभगवानुवाच

मा वेदगर्भं गास्तन्द्रीं सर्गं उद्यममावह । भूयस्त्वं तप आतिष्ठ विद्यां चैव मदाश्रयाम् ॥९॥
 तत आत्मनि लोके च भक्तियुक्तः समाहितः । द्रष्टासि मां ततं ब्रह्मन्मयि लोकांस्त्वमात्मनः ॥१०॥
 यदा तु सर्वभूतेषु दाहयन्निमिषं स्थितम् । प्रतिचक्षीत मां लोको जह्यात्तद्वैष कर्मलम् ॥११॥
 यदा रहितमात्मानं भूतेन्द्रियगुणाश्रयैः । स्वरूपेण मयोपेतं पश्यन् स्वाराज्यसृञ्छति ॥१२॥
 नानाकर्मवितानेन प्रजा बह्वीः सिद्ध्यतः । ऋषिमाद्यं न वेध्नाति पापीयांस्रवां रजोगुणः ।
 यन्मनो मयि निर्वद्धं प्रजाः संसृजतोऽपि ते ॥१३॥

destruction of the universe. People remain engaged in wicked activities and are indifferent to the wholesome activities pertaining to your worship. We, therefore, bow to you powerful master as you are, since you instantly cut off peoples hopes of living and do not even wink. We bow to you—the Supreme Being, which diverts itself due to its own desire to preserve the established law of righteousness by voluntarily taking births in the finite bodies of sentient creations of animals, birds, human-beings and deities, though you do not entertain any desires. May your Divinity—the primordial supreme spirit—open His lotus-like eyes with a smile which is replete with bountiful affections, arise and dispel our afflictions by His Lordship's honey-sweet speech. 1-8

His Divinity said : Brahma ! You are versed in Vedas. Do not resort to slothfulness. Be industrious. Perform penance again and achieve spiritual knowledge which is dependent on Me. Brahma ! After you become devoted to me and have concentrated on Me, you shall perceive Me pervading the creation and yourself and the creation pervading Me. When men perceive me as residing in all creatures like fire which is latent in wood, they shall have a glimpse of Myself and then only they will shake off dejection. When a man experiences that he is distinct from the elements organs of senses, objects perceived by senses and as being one with Me in reality, he achieves salvation. Even while creating several creatures by a variety of extensive activities the sinful quality Rajas

सर्ववेदमयेनेदमात्मनाऽऽत्माऽऽत्मयोनिना । प्रजाः सृज यथापूर्वं याश्च मय्यनुशेरते ॥१४॥

मैत्रेय उवाच

तस्मा पवं जगत्स्रप्ते प्रधानपुरुषेश्वरः । व्यज्येद स्वेन रूपेण कञ्जनाभस्तिरोद्धे ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे नवमोऽध्यायः ॥१५॥

अथ दशमोऽध्यायः

विदुर उवाच

अन्तर्हिते भगवति ब्रह्मा लोकपितामहः । प्रजाः ससर्ज कतिधा वैदिकीर्मानसीद्विभुः ॥१॥

मैत्रेय उवाच

विरिञ्चोऽपि तथा चक्रे दिव्यं धर्पशतं तपः । आत्मन्यात्मानमावेक्ष्य यदाह भगवानजः ॥२॥

तपसा धेधमानेन चिद्यया चात्मसंस्थया । विबुद्धविज्ञानयलो न्यपाद्वायुं सहाम्भसा ॥३॥

तद्विलोक्य विषद्वयापि पुष्करं यदधिष्ठितम् । अनेन लोकान्प्राग्वलीनान्कक्षितास्मीत्यचिन्तयत् ॥

(Mundanity) shall not tie you—the primordial spirit as you are—to the temporal existence, since your mind will be attached to Me. Brahma ! You are the embodiment of all knowledge and have identified yourself with Me. Now create worlds, which lie latent in me, as before. 9-14

Maitreya said : The chief supreme spirit, having thus given direction to the creator of the world, His Divinity having lotus-like navel, disappeared with His corpus. 15

Thus ends chapter ninth of Book III



CHAPTER X

Vidura asked : When Lord Vishnu disappeared how many corporeal and spiritual creations did God Brahma—the progenitor of the world—create ?

Maitreya replied : Brahma, having concentrated his mind on the Supreme Spirit, performed penance for one hundred divine years, as instructed by the Lord of Eternity. With intense penance and his own spiritual knowledge, Brahma, whose power of spiritual knowledge had been intensified with intense penance, and with the spiritual knowledge which he (already) had, absorbed within himself all air and water. Thereupon, he observed the lotus on which he was seated and felt that he alone would create the worlds, which had perished in the diluvian in the past, with it. Having been impelled into activity, he divided the calisc of the lotus severally into three divisions (heaven, earth and nether

पद्मकोशं तदाऽऽविश्य भगवांस्कर्मचोदितः । एकं व्यमाङ्गीदुरुधा त्रिधा भाव्यं द्विसप्तधा ॥१॥
पतावाजीवलोकस्य संस्थाभेदः समाहृतः । धर्मस्य ह्यनिमित्तस्य विपाकः परमेष्ठवर्त्तनो ॥६॥

विदुर उवाच

यदात्थं बहुरूपस्य हरेरद्भुतकर्मणः कालाख्यं लक्षणं ब्रह्मन् यथा वर्णय नः प्रभो ॥७॥

मैत्रेय उवाच

गुणव्यतिकराकारो निर्विशेषोऽप्रतिष्ठितः । पुरुषस्तदुपादानमात्मानं लीलयासृजत् ॥८॥
सर्गो नवविधस्तस्य प्राकृतो वैकृतस्तु यः । कालद्रव्यगुणैरस्य त्रिविधः प्रतिसंक्रमः ।

आद्यस्तु महतः सर्गो गुणवैपश्यमात्मनः ॥९॥

द्वितीयस्यहमो यत्र द्रव्यज्ञानक्रियोदयः । भूतसर्गस्ततोयस्तु तन्मात्रो द्रव्यशक्तिमान् ॥१०॥
चतुर्थं पेन्द्रियः सर्गो यस्तु ज्ञानक्रियात्मकः । वैकारिको देवसर्गः पञ्चमो मन्मयं मनः ॥११॥
षष्ठस्तु तमसः सर्गो यस्त्वेवमुद्दिष्टतः प्रभो । षडिमे प्राकृताः सर्गा वैकृतानपि मे शृणु ॥१२॥

world) in such a way that they could be sub-divided into two groups of seven parts each (a group of seven parts including the earth and seven heavens and another group of seven nether worlds), since the composition of the creations of the three worlds (in which creatures are enabled to enjoy themselves) in this much Brahma himself is the fruit of performing religious deeds without any desire of fruit. 2-6

Vidura said : Spiritual Master ! Please describe to us the characteristic known as Time, belonging to Hari (Vishnu), whose deeds are marvellous and who assumes manifold forms. 7

Maitreya said : God Vishnu, who represents conversion of the qualities (of Sattwa i.e. sublimity, Rajas i.e. mundanity and Tamas i.e. spiritual darkness) into Mahat-tattwa (cosmic mass) who is immutable, who is Himself the ultimate entity, created the worlds with facility by using the same as material.

The creation is of nine types divided into natural and mutable creations. The diluvian (also) is caused in three ways viz., by Time, by matter and by the qualities. The creation of Mahat (cosmic mass) caused by disequilibrium in the qualities of the spirit, is the first creation. The second is the creation of ego, wherein matter (the five elements), Knowledge (senses of perception) and activity (senses of activity) come into existence. The third is the creation of the subtle primary elements (perception of sound, perception of taste, sensation of touch, perception of form and perception of smell) containing potentialities of the matter. The fourth, consisting of cognition and activity, is the creation of the senses of perception and organs of activities. The presiding (functions) of these senses and

रजोभाजो भगवतो लीलेयं हरिमेधसः । सप्तमो मुख्यसर्गस्तु पञ्चविधस्तत्पुत्रां च य ॥१३॥
वनस्पत्योपधिलतात्वक्सारो बोरुधो द्रुमाः । उत्स्रोतसस्तमः प्राया अन्तः स्पर्शा विश्लेषिणः ॥१४॥
तिरश्चापमृदः सर्गः सोऽष्टाविंशद्विधो मतः । अविदो भूरितमसो घ्राणज्ञा हृद्यवेदिनः ॥१५॥
अवांस्रोतस्तु नयमः क्षत्तरेकविधो नृणाम् । रजोऽधिकाः कर्मपरा दुःखे च सुखभानिनः ॥१६॥
वैकृतास्त्रय एवेते देवसर्गश्च सत्तमः । देवसर्गश्चाष्टविधो विबुधाः पितरोऽसुरा ॥१७॥
गन्धर्वाप्सरसः सिद्धा यक्षरक्षांसि चारणाः । भूतप्रेतपिशाचाश्च विद्याधराः किन्नरादयः ॥१८॥

organs and the mind (identified with Me) constitute the fifth creation which is mutable. Sir, the sixth is the creation of ignorance, which is created by absence of intellect. These are the natural creations. Hear from Me now about the mutable creations.

These consist of the diversion of Lord Vishnu, adopting the quality of Rajas. The main seventh creation, constituting multitudes of immovable objects, is of six types (1) vegetation (yielding fruits, without flowering), (2) herbs (dying after yielding fruits), (3) creepers (requiring support), (4) plants whose bark has beneficial qualities, (5) shrubs, and (6) trees, their life-stream flows upwards; they are mostly devoid of sensation but can feel the sensation of touch from within and are of various types.

The eighth is the lower creation, which is considered to be of twenty-eight types (animals, birds etc.). These creatures are devoid of intelligence get cognizance through the organ of smell and are devoid of feelings of the heart.

Vidura ! The ninth is the creation of man, which is only of one type. Its life-stream flows downwards. It has more of the quality of Rajas (mundanity), is devoted to physical activities and is used to feel happy even in miseries. 13-16

Exalted Vidura ! These creations are subject to decay. The creation of deities has already been mentioned among creations, which are mutable. The creation of eternal youthfulness (like that of the Sanatkumar brothers) is both mutable and immutable. The creation of deities is of eight types : (1) Gods, (2) manes, (3) demons, evil spirits and ghosts and goblins, (4) Gandharvas (divine songsters and Charmas (bards) and Vidyadharas (bards), (5) Apsarasas (divine nymphs), (6) Siddhas (accomplished souls), (7) Yakshas (demi-gods) and Kinnaras (semi-human beings), and (8) Pretas (departed souls)—Vidura ! I have thus described to you these creations,

वैकारिकस्तु यः प्रोक्तः कौमारस्तूभयात्मकः । दशैते विदुराख्याताः सर्गास्ते विश्वस्यकृताः ॥
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

मैत्रेय उवाच

चरमः सद्विशेषाणामनेकोऽसंयुतः सदा । परमाणुः स विज्ञेयो ऋणामैक्यभ्रमो यतः ॥१॥
एवं कालोऽप्यनुमितः सौहृम्ये स्थौल्ये च सत्तम । संस्थानभुक्त्या भगवानव्यक्तो व्यक्तभुग् विभुः ॥
स कालः परमाणुर्वै यो भुङ्क्ते परमाणुताम् । सतोऽविशेषभुग् यस्तु स कालः परमो महान् ॥३॥
अणुर्द्वौ परमाणू स्यान्नसरेणुद्वयः स्मृतः । जालार्कश्चन्द्रम्वगतः खमेवानुपतन्नगात् ॥४॥
त्रसरेणुत्रिकं भुङ्क्ते यः कालः सद्युटिः स्मृतः । शतभागस्तु वेधः स्यात्तैस्त्रिभिस्तु लवः स्मृतः ॥५॥
निमेषत्रिलयो ज्ञेय आम्नातस्ते त्रयः क्षणः । क्षणान् पञ्च विदुः कार्ष्णं लघुता दश पञ्च च ॥६॥

which have been created by the creator of the universe. Henceforth, I will describe to you genealogies and epochs of Manu. Hari (Vishnu) who gets imbibed with the quality of Rajas (mundanity) and who creates Himself, creates creations to the commencement of each Kalpa (Brahma's lifespan). 17-19

Thus ends chapter tenth of Book III



CHAPTER XI

Maitreya continued : The ultimate particle of material objects is always singular and is not joined with anything else. It is known as an "atom", wherefrom one gets the misapprehension of one-ness. Exalted Vidura ! Time also has been estimated both in minuteness and in expanse. The all pervading Lord also, though He is unmanifest, become manifest by association with objects. That time also which assumes minuteness and that which pervades the whole existence (not any particular part thereof) is the Mahakala (expansive time). Two atoms (when they come together) constitute a twin atom and three atoms constitute a triad of atoms. The portion of time, required by rays of the Sun in motion to pass through apertures (in a tiled roof or in a lattice) is called the "time of the triad of atoms". The time required by a triad of atoms to pass through apertures is known as a "Truti". A hundred "Trutis" constitute a "Vedha" and three "Vedhas" constitute a "lava". Three "lavas" constitute a "Nimisha" (time required for twinkling of the eyes). Three "Nimishas" constitute a "Kshana" (a moment), five "Kshanas" make one

लघूनि धे समाभ्नाता दश पञ्च च नाडिका । ते द्वे मुहूर्तः प्रहरः पडवार्मः सप्त वा नृणाम् ॥७॥
 द्वादशार्धपलोन्मानं चतुर्भिश्चतुरङ्गुलैः । स्वर्णमायैः कृतच्छिद्रं यवात्प्रस्थजलप्लुतम् ॥८॥
 यामाश्चत्वारश्चत्वारो मर्यानामहनी उमे । पक्षः पञ्चदशहानि शुक्लः कृष्णश्च मानद ॥९॥
 तयोः समुच्चयो मासः पितृणां तदहर्निशम् । द्वौ तावुतः पडयनं दक्षिणं चोत्तरं दिवि ॥१०॥
 अयने चाहनी प्राहुर्वत्सरो द्वादश स्मृतः । संवत्सरवशतं नृणां परमायुर्निरूपितम् ॥११॥
 प्रदूर्क्षतांराचक्रस्थः परमाश्वादिना जगत् । संवत्सरावसानेन पर्येत्यनिमियो विभुः ॥१२॥
 संवत्सरः परिवत्सर इडावत्सर एव च । अनुवत्सरो वत्सरश्च विदुरैव प्रमाच्यते ॥१३॥
 कृतं वेतां द्वापरं च कलिश्चेति चतुर्युगम् । दिव्यैर्द्वादशभिर्वर्षैः सावधानं निरूपितम् ॥१४॥
 त्रिलोक्या युगसादृक्षं यहिराप्रहणो दिनम् । तावत्येव निशा तात यन्निमीलति विभ्यसृक् ॥१५॥

"Kashtha"; fifteen "Kashthas" make one "Laghu"; fifteen "Laghus" together are known as a "Nadika". Two of these (Nadikas) constitute a "Muhoorta". Six or seven "Nadikas" of men constitute a "Prahara". The time required for a measure of six "Palas" (approximately the weight of six Indian rupees), at the bottom of which a whole is bored with a golden pin of the length of four finger widths, to sink in water is called a "Ghatika". Four quarters of day-time and four quarters of night-time constitute a day. Venerable Vidura ! Fifteen days constitute a fortnight— one of which is bright and the other is dark. Their aggregate constitutes a month, which constitutes a single day and a single night of manes. Two of these make one season and six of them a solastice two of which represents the northern and the southern movements of the Sun in the sky. The two solastices constitute respectively a single day and a single night of gods. Twelve months constitute a year. The maximum life-span of man has been prescribed to consist of a hundred years. The Sun would completely circumambulate round the world through the circle of planets, constellations of stars and without a wink of the end of a year calculated with atoms etc. Learned men call a year a "Samvatsara" (solar-according to revolutions of Jupiter), "Idavatsara (calculating a month of thirty days)", Anuvatsara (lunar year based on revolutions of the Moon) and Vatsara (based on revolutions of stars). 1-13

It is prescribed that four Yugas (epochs), viz., Krita (epoch of truthful activity), Treta (epoch of religious sacrifices), Dwapara (defined as distinct from Krita and Treta Yugas) and Kali (Iron age) are constituted of twelve thousand divine years. Krita Yuga consists of 17,28,000 years of man, Treta Yuga consists of 12,96,000 years of man, Dwapara Yuga

निशाचसान् आरब्धो लोककल्पोऽनुवर्तते । यावद्दिनं भगवतो मनून् भुञ्जन्तुर्दश ॥१६॥
 एवंविधैरहोरात्रैः कालगत्योपलक्षितैः । अपक्षितमिवास्यापि परमायुर्वयः शतम् ॥१७॥
 यदर्थमायुस्तस्य परार्धमभिधीयते । पूर्वं परार्धोऽपक्रान्तो ह्यपरोऽद्य प्रवर्तते ॥१८॥
 पूर्वस्यादौ परार्धस्य ब्राह्मो नाम महानभूत् । कल्पो यात्राभवद् ब्रह्मा शब्दब्रह्मेति यं विदुः ॥१९॥
 अस्थैव चान्ते कल्पोऽभूद् यं पाञ्चमभिचक्षते । यद्वरेणाभिसरस आसील्लोकसरोरुहम् ॥२०॥
 अयं तु कथितः कल्पो द्वितीयस्यापि भारत । वाराह इति विख्यातो यत्रासीत्सूकरो हरिः ॥२१॥
 कालोऽयं द्विपरार्धाख्यो निमेष उपचर्यते । अव्याकृतस्याऽनन्तस्य धनादेर्जगदात्मनः ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे एकादशोऽध्यायः ॥११॥



consists of 8,64,000 years of man and Kali Yuga consists of 4,43,000 years of man. The four Yugas together consist of 43,20,000 years of man. Dear Vidura ! In the worlds (from the world of Mahar up to the world of Brahma) which are outside the three worlds (the Earth, heaven and nether world) a day consists of one thousand years. Their night also is of equal duration; during which the creator of the universe sleeps : The task of the creation of the world which commenced at the end of (Brahma's night continues till the day lasts, and spreads over the regimes of fourteen Manus (Primordial man). A hundred years of the life of even this Brahma, thus calculated by passage of time, according to his days and nights, have elapsed. One-half of his life-span is called Parardha. The first Parardha has already elapsed. The second Parardha is continuing. There was an epoch, called Brahma Kalpa at the commencement of the first Parardha, in which the creator Brahma was born. Learned men know him as *Shabda Brahma* ! (embodiment of spiritual knowledge of the supreme spirit.) The Kalpa (epoch) which flourished at its conclusion is called *Padma* (lotus) in which the lotus of the creation of Bharata clan ! The Kalpa (epoch) that came into existence in the second Parardha is famous as *Varaha Kalpa* (the epoch of the divine boar), in which Hari (Vishnu) took the incarnation of a boar. This epoch, composed of two Parardhas, is covered by only a wink of His Divinity, who is unmanifest, limitless and eternal. 14-22

Thus ends chapter eleventh of Book III



अथ द्वादशोऽध्यायः

मैत्रेय उवाच

इति ते वर्णितः क्षत्तः कालाख्यः परमात्मनः । महिमा वेदगर्भोऽथ यथास्त्राक्षीन्तिबोध मे ॥१॥
ससर्वाग्नेऽन्धतामिन्नमथ तामिस्रमादिकृत् । महामोहं च मोहं च तमश्चाज्ञानवृत्तयः ॥२॥
दृष्ट्वा पापीयसीं सृष्टिं नात्मानं बद्धमन्यत । भगवद्दधानपूतेन मनसान्यां ततोऽसृजत् ॥३॥
सन्नकं च सन्नदं च सनातनमथात्मभूः । सनत्कुमारं च मुनीन्निष्क्रियानूर्ध्वरेतसः ॥४॥
तान् यभाषे स्वभूः पुत्रान् प्रजाः सृजत पुत्रकाः । तन्नेच्छन्मोक्षधर्माणो वासुदेवपरायणाः ॥५॥
क्रोधं दुर्विषहं जातं नियन्तुमुपचक्रमे । धिया निगृह्यमाणोऽपि ध्रुवोर्नभ्यात्प्रजापतेः ॥६॥
सद्योऽजायत तन्मन्युः कुमारो नीललोहितः । नामानि कुर्व मे धातः स्थानानि च जगद्गुरो ॥७॥
इति तस्य दधः पादो भगवान् परिपालयन् । अस्यधाद् मदया वाचा मा रोदीस्तत्करोमि ते ॥८॥
यद्रोदीः सुरथेष्ठ लोद्रेग इव बालकः । ततस्त्वामभिधास्यन्ति नाम्ना रुद्र इति प्रजाः ॥९॥
हृदिन्द्रिपाण्यसुव्याम वायुरग्निर्जलं मही । सूर्यश्चन्द्रस्तपश्चैव स्थानान्यग्रे कृतानि मे ॥१०॥
मन्युर्मनुर्महिनसो महाञ्जिव क्रतुध्वजः । उपरेता भवः कालो वामदेवो धृतवत ॥११॥

CHAPTER XII

Maitreya said : Vidura ! I have thus described to you the greatness of the Supreme spirit, known as Time. Now, hear from me how that incarnation of knowledge (Brahma) proceeded with the task of the creation. In the beginning, Brahma, the primordial creator, created various forms of ignorance, viz., Tamas (eclipse of reality), Moha (considering body as spirit), Mahamoha (desire for enjoyment of material objects), Tamisra (anger caused by obstruction to enjoyment of material objects), and Andha Tamisra (feeling of destruction of one's self on destruction of objects of material happiness). On observing this sinful creation, he did not consider himself to be competent (as creator). Brahma, therefore, created another creation with his mind purified by contemplation on His Divinity. It consisted of sages named Sanaka, Sanandana, Sanatana and Sanatkumara, who were averse to activity and were celibates. Brahma told his these sons : "Dear sons ! procreate progeny". As, however, their creed was salvation and as they were devoted to Vasudeva (Vishnu), they did not desire that (progeny). The wrath of the creator, even though it was being controlled by intellect, instantaneously emanated from between his eye-brows in the form of a boy of dark red colour, who said : "progenitor of the world ! Brahma ! Give me names and residences." Complying with his request, the lotus-born god told him in soothing words : "Do not weep. I am just giving thee names, oh thou foremost among gods !

धीवृत्तिवशनोमा च नियुत्सर्पिरिलाम्बिका । इरावती सुधा दीक्षा रुद्राण्यो रुद्र ते स्त्रियाः ॥१५॥
पभिः सृज प्रजा वहीः प्रजानामसि यत्पतिः । इत्यादिष्टः स गुह्या भगवान्नीललोहितः ।

सत्त्वाकृतिस्वभावेन ससर्जात्मसमाः प्रजाः ॥१३॥

अलं प्रजाभिः सृष्टामिरीदशोभिः सुरोत्तम । तप आतिष्ठ भद्रं ते सर्वभूतसुखावहम् ॥१४॥

मैत्रेय उवाच

पवमात्मभुवाऽऽदिष्टः परिक्रम्य निरां पतिम् । यादमित्यमुमामन्य विवेश तपसे वनम् ॥१५॥

अथाभिधायतः सर्गं दश पुत्राः प्रजहिरे । भगवच्छक्तियुक्तस्य लोकसन्तानहेतवः ॥१६॥

उत्सङ्गन्नारदो जज्ञे दक्षोऽङ्गुष्ठात्स्वयम्भुवः । प्राणाद् वसिष्ठः सञ्जातो भृगुस्त्वचि करात्कतुः ॥

पुलहो नाभितो जज्ञे पुलस्त्यः कर्णयोऽक्रपिः । अङ्गिरा मुखतोऽङ्गुष्ठात्त्रिर्मरीचिर्मनसोऽभवत् ॥१८॥

धर्मः स्तनाद् दक्षिणतो यत्र नारायणः स्वयम् । अधर्मः पृष्ठतो यस्मान्मृत्युलोकमयङ्करः ॥१९॥

Since thou wept like a dejected boy, people shall call thee Rudra (weeper) by name. Heart, organs of senses, life-breaths, sky, wind, fire, water, the Earth, the Sun, the Moon and penance have already been fixed by me as residences for thee. Manyu, Manu, Maheshana, Mohan, Shiva, Ritudwaja, Ugraretas, Bhava, Kala, Vamadeva and Dhritavrata shall be thy names. Rudra ! Rudranis, named Dhee, Vritti, Ushana, Uma, Niyut, Sarpis, Ida, Ambica, Iravati, Sudha and Deeksha shall be thy wives. Procreate peoples through them, since thou art the lord of peoples. Lord Neela, Lohita, having been thus directed by his father, procreated peoples having the same prowess, forms and temperament as he himself had. On seeing them, Brahma said eminent God ! Enough of the creation of such peoples. Resort to penance, which would bring happiness to all creatures. Fare thou well." 1-14

Maitreya continued : Having been thus instructed by the Lord of speech (Brahma), he circumambulated around him and told him "Let it be so." Then, he entered a forest for performing penance. Then, when, equipped with the power of His Divinity Vishnu, he was contemplating further creation, ten mental sons-the cause of the continuity of the peoples-were born. Narada was born from the lap and Daksha from the thumb of the self-born God. Vashishtha was born from his life-breath, Bhṛigu from his skin and Kratu from his hands. Pulaha was born from his naval, sage Pulatsya from his ears, Angiras from his mouth, Atri, from his eyes and Mareechi from his mind. Dharma, controller of righteousness, was born from the nipple of his right breast, where His Divinity Narayana himself resides, and Adharma (unrighteousness) was born from his back, where-from comes death-dreadful to the people,

इदि कामो भुवः क्रोधो लोभश्चादच्छदात् । आस्याद्वाग्निस्तन्धवो मेद्रान्निर्कृतिः पायोरघात्रयः ॥
छायायाः कर्दमो जज्ञे देवहूत्याः पतिः प्रभुः । मनसो देहतश्चेदं जज्ञे विश्वकृतो जगत् ॥२१॥

विदुर उवाच

स धै विश्वसृजामीशो वेदादीन् मुखतोऽसृजत् । यद् यद् येनासृजद् देवस्तन्मे ब्रूहि तपोधन ॥२२॥

मैत्रेय उवाच

ऋग्यजुःसामाथवांल्यान् वेदान् पूर्वादिभिर्मुखैः । शास्त्रमिज्यां स्तुतिस्तोमं प्रायश्चित्तं व्यधात्कमात् ॥
आयुर्वेदं धनुर्वेदं गान्धर्वं वेदमात्मनः । स्थापत्य चासृजद् वेदं क्रमात्पूर्वादिभिर्मुखैः ॥२३॥
इतिहासपुराणानि पञ्चमं वेदमोक्षरः । सर्वेभ्य एव वक्त्रेभ्यः ससृजे सर्वदर्शनः ॥२४॥
पोडश्युक्त्यो पूर्ववत्त्रापुरीष्यग्निष्टुतावध । आतोयांमातिरात्रौ च वाजपेयं सगौसवम् ॥२५॥

cupid was born from his heart, anger from his eye-lashes, avarice from his lower lip, speech from his mouth, oceans from his generating organ, Nirriti, a demon-resort of sins-from his rectum and His Holiness Kardama-husband of Devahooti-was born from his shadow. Thus was born the world from the mind and the body of the Creator of the Universe. 15-21

Vidura said : Oh fountain of penance ! The Lord of the progenitors of the world created the Vedas from his mouths facing the East and the other directions. Please tell me which scriptures did he create and from which mouths ? 22

Maitreya replied : He created the Vedas (Rigveda, Yajurveda, Samaveda and Atharvaveda) respectively from his mouths facing the East and other directions. He created in the same order Shastra-Karma (duties of the priest charged with offering oblations to the fire of ritual sacrifices), Ijya-Karma (duties of the priest charged with correction of faults in ritual sacrifices). He created Ayurveda (science of health), Dhanurveda (science of archery and warfare), Gandharvaveda (science of music) and Sthapatyaveda (science of architecture) respectively from the mouths facing the East and other directions. The Lord knows all sciences, created history and epic, which constitute the fifth Vedas, from all his mouths. He created the ritual sacrifices known as Shodashi and Uktha from his mouth facing the East, the ritual sacrifices known as Puretsi and Agnishtoma from his mouth facing the South, the ritual sacrifices known as Aptoryama and Atiratra from his mouth facing the West and the ritual sacrifices known as Vajapeya and Gosava from his mouth facing the North. He created knowledge, charity, penance and truth-the four foundations of religion-religious orders, viz. Brahmacharya (student's

विद्या दानं तपः सत्यं धर्मस्येति पदानि च । आश्रमांश्च यथासंख्यमसृजत्सह वृत्तिभिः ॥२७॥
 सावित्रं प्राजापत्यं च ब्राह्मं चाथ बृहत्तथा । वार्तां सञ्जयशालीनशिलोज्ज्वल इति वै गृहे ॥२८॥
 वैखानसा बालखिल्यौदुम्बराः फेनपा वने । न्यासे कुटीचकः पूर्वं बह्वोदो हंसनिष्क्रियौ ॥२९॥
 आन्वीक्षिकी त्रयी वार्ता दण्डनीतिस्तथैव च । एवं व्याहृतयश्चासन् प्रणवो ह्यस्य दद्वतः ॥३०॥
 तस्योष्णिगासील्लोमम्पो गायत्री च त्वचो विभोः । त्रिष्टुप्मांसात्स्नुतोऽनुष्टुप्जगत्पद्मः प्रजापतेः
 मज्जापाः पङ्क्तिरुत्पन्ना बृहती प्राणतोऽभवत् । स्पर्शस्तस्याभयजीवः स्वरो देह उदाहृतः ॥३१॥
 ऊष्माणमिन्द्रियाण्याहुरन्तःस्था बलमात्मनः । स्वराः सप्त विहारेण भवन्ति सप्त प्रापतेः ॥३२॥
 ततोऽपरानुपादाय स सर्गाय मनो दधे । ज्ञात्वा तद्धृदये भूयश्चिन्तयामास कौरव ।
 पवं युक्तकृतस्तस्य देवं चावेक्षतस्तदा ॥३३॥
 कस्य रूपमभूद् द्वेधा यत्कायमभिचक्षते । ताभ्यां रूपविभागाभ्यां मिथुनं समपद्यत ॥३४॥

career), Grihastha (house-holder's career), Vanaprastha (career of a retired life) and Sanyastha (order of renunciation and means of their maintenance in the same order). 23-27

Savitra, Prajapatya, Brahma and Naishthika (four classes of the order of Brahmacharya), Varta, Sanchaya, Shaleena and Shilonchha (four means for maintenance of house-holders), Vaikhanasa, Valakhilya, Audumbara and Fenapa (four types of retired life and means of maintenance), Kuteechaka, Bahvoda, Hansa and Parama Hansa) (four types of the order of reduses and means of their maintenance), Anvikshiti, Trayi, Varta, Dandaneti and Vyahritis (Bhur, Bhuvar, Sevar and Mahar) were also created respectively (from Brahma's mouths facing the East and other directions and Pranava (the sacred monosyllable "Om") was created from his heart. 28-30

Ushnik meter was born from the hair and Gayatri meter from the mouth of His Divinity's Trishtuble meter was born from His flesh, Anushtuble meter from his bones and Jagati meter from the life-breath of His Divinity. Pankti meter was born from his marrcow and Brihati from His Divinity's life-breaths. The Sparsha letters (to) became his life and vowels His body. Ushma letters (Sh, Sh, S and H) are called his organs of senses and Antastba letters (Y, V, R, and L) constitute His strength. The seven swaras (Rishabha, Gandhara, Madhama, Shedja, Dhaivata, Panchana and Nishada) constituted diversion of the Lord of creation. 31-33

Then, having taken to other bodies, He devoted His mind to creation. Scion of Kuru dynasty ! He again thought of increasing it. Having resolved thus, he waited for the favour of His Divinity Vishnu, the body of Brahma (Ka) then split into two. It is, therefore, called Kaya (body).

यस्तु तत्र पुमान्सोऽभून्मनुः स्वायम्भुवः स्वराद् । स्त्री याऽऽसीच्छतरूपाख्या महिष्यस्य महात्मनः
 तदा मिथुनधर्मेण प्रजा होषाम्बभूविरे । स चापि शत्रुरूपायां पञ्चापत्यान्यजीजनत् ॥३७॥
 प्रियव्रतोत्तानपादौ तिस्रः कन्याश्च भारत । आकृतिर्देवहूतिश्च प्रसूतिरिति सत्तम ॥३८॥
 आकृतिं रुचये प्रादात्कर्दमाय तु मध्यमां । दक्षायादात्प्रसूतिं च यत आपूरितं जगत् ॥३९॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे द्वादशोऽध्यायः ॥१२॥

Thus ends chapter twelfth of Book III

अथ त्रयोदशोऽध्यायः

चिदुर उवाच

स वै स्वायम्भुवः सप्राद् प्रियः पुत्रः स्वयम्भुवः । प्रतिलभ्य प्रियां पत्नीं किं चकार ततो मुने ॥१॥
 युतस्य पुंसां सुचिरधर्मस्य नन्वज्जसा सूरिभिरीडितोऽर्थः ।
 यत्तद्गुणानुश्रवणं मुकुन्दादारविन्दं हृदयेषु वेगम् ॥२॥
 मैत्रेय उवाच

यद्वा स्वभार्यया साकं जातः स्वायम्भुवो मनुः । प्राजलिः प्रणखेद् वेदार्भमभापत ॥३॥
 त्वमेकः सर्वभूतानां जन्मरुद् वृत्तिदः पिता । अथापि नः प्रजानां ते शुश्रूषा केन वा भवेत् ॥४॥

A couple was born from these halves of his body. Out of them, what was male became the self-born King Manu and what was female-Shataroopa-became the queen of that magnanimous soul. Thereafter, population increased on the principle of union of sexes. He also, procreated five children through Shataroopa. Exalted scion of Bharata dynasty ! They were Priyavrata and Uttanapada (sons). Akooti, Devahooti and Prasooti (daughters). He gave Akooti in marriage to Ruchi, the middle daughter Devahooti to Kardama and Prasooti to Daksha. The world has been filled with their progenies. 34-39

CHAPTER XIII

Vidura said : Sage ! Having had a dear wife, what did, the dear son of the self-born Brahma do thereafter ? The object of men in studying scriptures with protected labour has been reverently mentioned to be hearing of meritorious activities of Him (Vishnu) and of those in whose heart repose the lotus-like feet of Mukunda (Vishnu). 1-2

Maitreya said : When Manu, son of self-born Brahma was born along with his wife, he bowed to Brahma (who has given birth to Vedas) with folded hands and said : "Thou alone art the procreator of all creatures, and also providest maintenance to them. Now (tell us) how may we-thy progeny-serve thee ?" 3-4

ब्रह्मोवाच

प्रोतस्तुभ्यमहं तात स्वस्ति स्ताह्नां क्षितीश्वर । यन्निर्वर्त्यलीकेन हृदा शधि मेत्यात्मनापितम् ॥५॥
 पतायत्यात्मजैर्वीर कार्या ह्यपचितिर्गुरो । शक्त्याप्रमत्तैर्गृहेत सादरं गतमत्सरैः ॥६॥
 स त्वमस्यामपत्यानि सदृशान्यात्मनो गुणैः । उत्पाद्य शास धर्मेण गां यज्ञैः पुरुषं यज्ञ ॥७॥
 परं शुश्रूषणं मह्यं स्यात्प्रजारक्षया नृप । भगवांस्ते प्रजाभर्तुर्हृषीकेशोऽनुतुष्यति ॥८॥

मनुखाच

आदेशोऽहं भगवतो वर्तयामीवसूदन । स्थानं त्विहानुजानीहि प्रजानां मम च प्रभो ॥९॥
 यदोकः सर्वसत्त्वानां मही मग्ना महाम्भसि । अस्या उद्धरणे यत्नो देव देव्या विधीयताम् ॥१०॥

मैत्रेय उवाच

परमेष्ठी त्वयां मध्ये तथा सन्नामवेक्ष्य माम् । कथमेनां समुन्नेष्य इति दध्यौ धिया चिरम् ॥११॥
 इत्यभिधायतो नासाविवरात्सहसानघ । वराहतोको निरगाद्दुग्धुपरिमाणकः ॥१२॥

Brahma said : Dear son ! I am pleased with thee, Lord of the Earth ! Blessed be both of you, since thou hast surrendered thyself (to me) with a guileless heart by telling me. " Give me directions. " Heroic son ! This much service should be rendered by children to their father, according to their ability with reverence, casting away indolence and self-interest. Such thou procreate through thy wife-children matching thee in qualities-govern the earth with righteousness and worship Vishnu by performing ritual sacrifices. King ! Protection of the people would constitute a great service to me. Lord Hrishikesh (who controls His organs of senses) will be pleased with thee when thou wouldst maintain people. 5-8

Manu said : Destroyer of sins ! I will act in compliance with the precept of the Lord. Oh God ! Please instruct me about the place where my people and I should reside. The Earth, which is meant to be the residence of all creatures is submerged in expansive water. Action may please to taken for uplifting the goddess (the Earth) from it. 9-10

Maitreya said : Seeing the Earth submerged in water, Brahma brooded over the matter with intelligence for a long time : " How shall I bring it out ? Oh sinless ! When he was thus contemplating, a bear cub of the size of a thumb emerged from one of his nostrils. Scion of Bharata dynasty ! While he was yet looking on it, reached the sky and grew into the size of an elephant in a moment. That was a great marvel. He pondered : " The cub, which was at first observed to be of the size of the phalanx of a thumb, has become equal to a mountain-rock in a

तस्याभिपश्यतः स्वस्यः क्षणेन किल भारत । गजमात्रः प्रवृद्धे तदद्भुतमभून्महत् ॥१३॥
 दृष्टोऽङ्गुष्ठशिरोमात्रः क्षणाद्गण्डशिलासमः । अपि स्विद्गवनेप यज्ञो मे खेदयन्मनः ॥१४॥
 इति मीमांसतस्तस्य ब्रह्मणः सह सुनुभिः । भगवान् यज्ञपुरुषो जगज्जिगेन्द्रसन्निभः ॥१५॥

निशम्य ते घर्घरितं स्वखेदक्षयिष्णु मायानयसूकरस्य ।

जनस्तपः सत्यनिवासिनस्ते त्रिभिः पवित्रैर्मुनयोऽगृणन् स्म ॥१६॥

तेषां सतां वेदचित्तानमूर्तिर्ब्रह्मावधायान्मगुणानुवादम् ।

विनय भूयो विबुधोदयाय गजेन्द्रलीलो जलमाविवेश ॥१७॥

सुरैः धुरप्रैदर्यस्तदाप उत्पारुपारं त्रिपह रसायाम् ।

ददर्श गां तत्र सुपुप्सुरग्रे यां जीवधानीं स्वयमभ्यधत् ॥१८॥

स्वदंष्ट्रयोद्भूत्य महीं निमग्नं स उत्थितः संरुद्धे रसायाः ।

तत्रापि दैव्यं गदयाऽऽपतन्तं सुनाभसंदीपिततीव्रमन्युः ॥१९॥

जघान रुन्धानमसह्यविक्रमं स लीलयेभं मृगराडिवाम्भसि ।

तद्रूपकाद्वितगण्डतुण्डो यथा गजेन्द्रो जगतीं विभिन्दन् ॥२०॥

moment. Could it be His Divinity Vishnu-incarnation of ritual-sacrifices-overpowering my mind ?" When Brahma and his sons were thus pondering, His Divinity incarnation of ritual sacrifices—who resembled a mountain, roared. Hearing the roars of His Divinity, who had assumed the form of the illusory boar, which had destroyed their mental affliction sages residing in the worlds named Jana, Tapas and Satya, offered prayers with hymns from the three Vedas. His Divinity, who was the personification of the three Vedas, on hearing the eulogy of His qualities which are described in the Vedas, roared again and entered the water, imitating sportiveness of an elephant. Cutting through the limitless water with his scimitar-like hoofs and going to Rasatala (the lowest nether world). He saw the Earth, which affords residence to all creatures and which had been previously deposited thereby Himself, when he was desirous of going to sleep (on the occurrence of the deluge) and lifted it up. Lifting the submerged Earth with His tusk, when he came out of Rasatala, He appeared lustrous. Extreme wrath, dreadful like the disc-weapon of Vishnu, having been kindled in Him, He killed the demon, whose exploits were dauntless, as if in a sport, while he was yet in the sky, in the manner of a lion killing an elephant. The demon assaulted and obstructed Him at that juncture. My dear ! He appeared splendid like a lordly elephant, whose temples and trunk have become red with mud when digging earth

तमालनीलं सितदन्तकोट्या इमामुत्क्षिपन्तं गजलीलयाङ्ग ।
प्रज्ञाय यद्वाञ्छल्योऽनुषाकैर्विरिञ्चिमुखा उपतस्थुरीशम् ॥२१॥

आपय ऊचुः

जितं जितं तेऽजित यज्ञभावन त्रयीं तनुं स्वां परिधुन्वते नमः ।
यद्रोमगतेषु निलिल्युरध्वरास्तस्मै नमः कारणसूकराय ते ॥२२॥
रूपं तवैतन्ननु दुष्कृतात्मनां दुर्दर्शनं देव यदध्वरात्मकम् ।
हृन्मांसि यस्य त्वष्टि वह्निरोमस्वाज्यं दृशि त्वह्निषु चातुर्होत्रम् ॥२३॥
स्रुक्पुण्ड आसीत्स्रुच ईश नासयोरिडोदरे चमत्ताः कर्णरन्ध्रे ।
प्राश्चित्रमास्ये अरुने ग्रहास्तु ते यच्चर्वणं ते भगवन्तग्निहोत्रम् ॥२४॥
दीक्षानुजन्मोपसदः शिरोधरं त्वं प्रायणीयोदयनीयदंष्ट्रः ।
जिह्वा प्रवर्ग्यस्तव शीर्षकं क्रतोः सभ्यावसथ्यं चितयोऽसवो हि ते ॥२५॥
सोमस्तु रेतः सवनान्यवस्थितिः संस्थाविमेदास्तव देव धातवः ।
सत्राणि सर्वाणि शरीरसन्धिवस्त्वं सर्वयज्ञक्रतुरिष्टिवन्धनः ॥२६॥
नमो नमस्तेऽखिलमन्त्रदेवताद्रव्याय सर्वक्रतवे क्रियात्मने ।
वैराम्यभक्त्यात्मजयानुभावितज्ञानाय विद्यागुरवे नमो नमः ॥२७॥

surcharged with ochre. My dear ! On observing Him, who was dark like Tamal leaves, lifting the Earth, on the point of His white tusk with the sportiveness of an elephant, sages led by Brahma, extolled His Divinity with Vedic hymns with folded hands. 11-21

The Sages said : Invincible Lord ! You are manifest in ritual sacrifices. We bow to you, while you are shaking your body, which is an embodiment of this incarnation of a boar on purpose. Ritual sacrifices are reposing in your hair. God ! Your this figure and body which is the personification of ritual sacrifices, is difficult to be seen by wicked persons. Vedic meters repose in your skin. Kusba grass reposes in your hair. Clarified butter reposes in your eyes the four functions of ritual sacrifices repose in your feet. Lord ! The laddle used for offering oblations in ritual sacrifices in your trunk, the small laddle in your nostrils, Ida (plate for serving remnants of oblations for eating) in your belly, Chamases (cups for soma juice) in your ear-holes, Prashitra (bowl for Brahma's share) in your mouth, Grahās (vessel for Soma plants) in your throat and the Agnihotra sacrifice constitutes your act of chewing. Your incarnation is the Deekshaniya sacrifice and your throat constitutes the triad of Upasad sacrifices. Your two tusks are Prayaniya and Udayaniya sacrifices. Your tongue is the pravargya (the divine eagles) sacrifice, your head is the Sabhya fire (to which

स इत्थं भगवानुवीं विष्वक्सेनः प्रजापतिः । रसाया लील्योन्नीतामप्सु न्यस्य ययौ हरिः ॥२८॥

य पचमेतां हरिमेघसो हरेः कथां सुमद्रां कथनीयमायिनः ।

शृण्वीत भक्त्या श्रवयेत वोद्यतीं जनार्दनोऽस्वाशु हृदि प्रसीदति ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे वराहप्रादुर्भावावर्णने त्रयोदशोऽध्यायः ॥११॥



अथ चतुर्दशोऽध्यायः

विदुर उवाच

तेनैव तु मुनिधेष्ठ हरिणा यक्षमूर्तिना । आदिदैत्यो हरिण्याशो हत इत्यनुश्रुतम् ॥१॥

तस्य चोद्धरतः क्षोणीं स्वदंष्ट्राग्रेण लीलया । दैत्यराजस्य च ब्रह्मन् कस्माद्धेतोरभून्मृगः ॥२॥

मैत्रेय उवाच

साधु वीर त्वया पृष्ठामवतारकथां हरेः । यत्त्वं पृच्छसि मत्यानां मृत्युपाशविशतनीम् ॥३॥

दितिर्दाक्षायणी क्षत्तमांरीचं कश्यपं पतिम् । अपत्यकानां चक्रमे सन्ध्यायां हृच्छयादिता ॥४॥

हृष्टाग्निजिह्वं पयसा पुरुषं यजुषां पतिम् । निम्लोचत्यर्कं आसीनमग्न्यगारे समाहितम् ॥५॥

no oblations have been given) and Avasathya fire (to which offerings are being made) and the bricks of the altar are your five life-breaths. The Soma juice is your semen. The three ritual sacrifices, which are being performed in the morning at mid-day, and in the evening constitute the three stages of your life. The seven sacrifices (Agnishtoma, Atyagnishtoma, Uktha, Shodashi, Vajapeya, Atiratra and Aptoryama) constitute the primary fluids of your body. All the sacrificial sessions constitute joints of your body and the performance of sacrifices is the constitution of your body. You are the personification of ritual sacrifices performed with Soma juice as well as those that are performed without it. We bow repeatedly to you-the personification of all the Vedic hymns, deities, sacrificial materials and all the ritual sacrifices and activities. Your vision could be had by having recourse to renunciation devotion to God and self-restraint and you are the preceptor of true knowledge. 22-27.

Maitreya said : The all-pervading Master of creations-Hari (Vishnu) placed the Earth, which had been raised by him in a sportive manner, on the oceanic waters and disappeared. 28 [His divinity Janardana (Vishnu-destroyer of the demon named Jana) would be quickly delighted in His heart with whomsoever, who hears or recites with devotion this auspicious account of the sacrifice of Hari (Vishnu) whose Maya is alluring. 29.

Thus ends chapter thirteenth of Book III



दितिरुवाच

पप मां त्वत्कृते विद्वन् काम आत्तशरासनः । दुनोति दीनां विक्रम्य रम्भामिव मतङ्गजः ॥६॥
 अथ मे कुरु कल्याण कामं कञ्जविलोचन । आतोपसर्पणं भूमन्तमोघं हि मदीयसि ॥७॥
 इति तां वीर मारीचः रूपिणं बहुभाषिणीम् । प्रत्याहानुनयन् वाचा प्रवृद्धानङ्गकदम्बलाम् ॥८॥
 पप तेऽहं विद्यास्यामि प्रियं भीरु यदिच्छसि । तस्याः कामं न कः कुर्यात्सिद्धिस्त्रैवर्गिकी यतः ॥९॥
 सर्वाश्रमानुपादाय स्वाश्रमेण कलत्रवान् । व्यसनार्णवमत्येति जलयानैर्यथार्णवम् ॥१०॥
 यामाहुरात्मनो ह्यर्थं श्रेयस्कामस्य मानिनि । यस्यां स्वधुरमध्यस्य पुमांश्चरति विज्वरः ॥११॥
 यामाश्रित्येन्द्रियारातीन्दुर्जयानितराश्रमैः । वयं जयेम ह्येलाभिर्दस्युन्मुनपतिर्यथा ॥१२॥
 न वयं प्रभवस्तां त्वमानुकर्तुं गृहेश्वरि । अप्यायुषा वा कारस्म्येन ये चान्ये गुणगृध्रवः ॥१३॥
 एषा घोरतरमा वेला घोराणां घोरदर्शना । चरन्ति यस्यां भूतानि भूतेशानुचराणि ह ॥१४॥
 पतस्यां साध्वि सन्ध्यायां भगवान् भूतभावनः । परीतो भूतपर्षन्निर्वृषेणाटति भूतराट् ॥१५॥

CHAPTER XIV

Vidura said : Eminent sage ! We have heard that primordial demon-Hiranyaksha-had been killed by the same His Divinity Hari (Vishnu) who is the personification of ritual sacrifices, when He was raising the Earth with His tusk in a sportive manner. Spiritual sage ! What was the reason that led to the fight ? 1-2

Maitreya replied : Eminent Vidura ! It is "good that you have asked me about the account of the incarnation of Hari (Vishnu). What you are asking me is such as would destroy the fetters of death of mortals. Vidura ! Diti—daughter of Daksha who was desirous of having a child and was afflicted by Cupid, approached her husband Kashyapa, son of Mareechi—for sexual knowledge one evening when the Sun was about to set and when he was sitting composed in the hall of sacrificial fire after having offered oblations of milk-pudding to the presiding deity of Yajurveda, to whom the sacrificial fire is his tongue. 3-5

Diti said : Sage ! Cupid, having taken up his bow, has invaded me and has been afflicting poor me, like an elephant attacking a banana plant. My lotus eyed propitious lord fulfil my craving, since approach by the afflicted to a great man is not fruitless. Vidura ! The son of Mareechi (Kashyapa) replied the poor gerrulous woman, who was distressed on account of excessive passion with a persuasive speech : "Timid woman : I will do what you desire and like. Who will not comply with the desire of his wife from whom he gets the three-fold advantage, of

मैत्रेय उवाच

सैवं संविदिते भर्ता मन्मथोन्मथितेन्द्रिया । जग्राह वासो ब्रह्मपर्व्वपत्नीव गतवप ॥१६॥
 स विदित्वाथ भार्यायास्तं निर्बन्धं विकर्मेणि । नत्वा विष्टाय रहसि तयायोपविवेश ह ॥१७॥
 अयोपस्पृश्य सलिलं प्राणानायम्य वाग्यतः । ध्यायन्नजाप चिरञ्जं ब्रह्म ज्योतिः सनातनम् ॥१८॥
 दितिस्तु व्रीडिता तेन कर्मावद्येन भारत । उपसंगम्य विप्रर्षिमधोमुख्यभ्यभाषत ॥१९॥

दितिरुवाच

मा मे गर्भमिमं ब्रह्मन् भूतानामुपभो वधीव । रुद्रः पतिर्हि भूतानां यस्याकरचमंहसम् ॥२०॥
 religious merit; economic stability and temporal pleasure? A man having a wife helps followers of all orders of life (orders of calibates, householders, those who have retired to forest and recluses) to cross the ocean of miseries and he himself crosses the same by his house-holders' order; like one crossing one ocean in a sea-going vessel. Selfrespecting woman! Lady of my house! Either I or others, who are desirous of their welfare and who appreciate merits, are not able to complete in their whole short life span with you woman whom learned men call the better-half of man. By placing his own yoke on her, a man moves about without anxiety. By resorting to her, we-men-vanquish, as if in a sport, the enemies in the form of organs of senses, which are unconquerable by followers of other orders of life, just as a commandant of a castle vanquishes bandits. The present time is, however, most terrific and frightful in appearance, goblins-followers of the lord of all creatures (Shiva) move about at this time. Pious woman! Shiva—the Lord and protector of all creatures—moves about on his bull at this time of the evening twilight, surrounded by hosts of goblins. 6-15

Maitreya said : The sensual organs of the woman had been, however, sorely oppressed by cupid. When, therefore, she was told this by her husband, she caught the dhoti of the spiritual sage like a shameless prostitute. Having realized the resolve of his wife for the sinful act, he bowed to destiny and lay with her in privacy. Thereafter, he touched water, restrained his breath and controlled his speech. Then, he concentrated on the Divine spirit and muttered the name of the perpetual divine light, without attachment. Scion of Bharata dynasty! Diti, who was struck with shame due to her censurable behaviour, approached the Brahminic sage with a downcast face and told him as under: 16-19

Spiritual sage! May Rudra (Shiva) the overlord of creatures—whom I have sinned against, not destroy my this embryo. 20

कश्यप उवाच

अप्रायत्यादात्मनस्तो दोषान्मौहूर्तिफाडुत । मन्निवेशातिचारेण देवानां चातिहेलनात् ॥२१॥
भविष्यतस्तवाभद्रावभद्रे जाठराधर्मो । लोकान् सपालांस्त्रीश्चण्डि मुहुराक्रन्दयिष्यतः ॥२२॥
प्राणिनां हन्यमानानां दीनानामकृतागसाम् । स्त्रीणां निगृह्यमाणानां कोपितेषु महात्मसु ॥२३॥
तदा विश्वेश्वरः क्रुद्धो भगवाँल्लोकभावनः । हनिष्यत्यवतीर्यासौ यथाद्रीन् शतपर्वधृक् ॥२४॥
कृतशोकानुतापेन सद्यः प्रत्यवमर्शनात् । भगवत्युत्तमानाद्य भवे मय्यपि चादरात् ॥२५॥
पुत्रस्यैव तु पुत्राणां भवितैकः सतां मतः । ग्रास्यन्ति यद्यशः शुद्धं भगवद्यशसा समम् ॥२६॥

अन्तर्बहिश्चामलमञ्जनेत्रं

स्वपूरुषेच्छानुगृहीतरूपम् ।

पौत्रस्तव श्रीललनाललामं द्रष्टा स्फुरत्कुण्डलमण्डिताननम् ॥२७॥

मैत्रेय उवाच

धृत्वा भागवतं पौत्रममोदत दितिर्भृशम् । पुत्रयोश्च वधं कृष्णाद्विदित्वाऽऽसीन्महामनाः ॥२८॥

॥ इति भीमशक्तिस्तोत्रभागवते तृतीयस्कन्धे दितिकश्यपप्रवादे चतुर्दशोऽध्यायः ॥१४॥



Kashyapa said : Inauspicious woman ! As the consequence of thy disobedience to my order and thy momentary lapse, thou shalt give birth to two obstinate and wicked sons. Passionate woman ! They shall terrorize people of the three worlds and their rulers. When magnanimous men will be enraged at the killing of poor innocent animals and kidnapping of women by them, the overlord of the universe, who is the protector of people, shall kill them, as Indra destroyed mountains, since you have become regretful and sorry on properly pondering over the matter, and since you have great reverence for His Divinity God Shiva and for me, one of thy grand-sons shall be held in respect by saintly persons. People shall sing his glory, which would equal that of His Divinity. Besides, thy grand-son shall have vision of His Divinity Vishnu, who is within and without, has lotus-like eyes, takes incarnations for complying with requests of His devotees, is an ornament to the beauty of goddess Laxmi and whose face is decked with tremulous earrings. 21-27

Maitreya said : When she heard that her grand-son shall be a devotee of His Divinity Vishnu and learnt that her two sons shall be killed by Vishnu, large-hearted Aditi was extremely delighted. 28

Thus ends chapter fourteenth of Book III



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

प्राजापत्यं तु तत्तेजः परतेजोदहनं दितिः । दधार वर्गाणि शतं शङ्कगना सुरार्दनात् ॥१॥
लोके तेन दत्तालोके लोकपाल दत्तौजसः । न्यवेदयन् विश्वरुजे ध्वान्तव्यतिकरं दिशाम् ॥२॥

देवा ऊचुः

तम पतद्विश्वो वेत्थ संधिना यद्वयं भृशम् । न ह्यव्यक्तं भगवतः कालेनास्पृष्टवर्त्मनः ॥३॥
नमो विज्ञानवीर्याय माधयेदमुपेयुषे । गृहीतगुणभेदाय नमस्तेऽव्यक्तयोनये ॥४॥

ब्रह्मोवाच

मानसा मे सुता युष्मत्पूर्वजाः सनकादयः । चेत्तुर्विधायसा लोकांल्लोकेषु विगतस्पृहाः ॥५॥
त एकदा भगवतो वैकुण्ठस्यामलात्मनः । ययुर्वैकुण्ठनिलयं सर्वलोकनमस्कृतम् ॥६॥
यसन्ति यत्र पुरुषाः सर्वे वैकुण्ठमूर्तयः । येऽनिमित्तनिमित्तेन धर्मेणाराधयन् हरिम् ॥७॥
यत्र चाद्यः पुमानास्ते भगवान् शब्दगोचरः । सत्त्वं विद्विभ्य विरजं स्वानां नो मृडयन् वृषः ॥८॥

CHAPTER XV

Maitreya continued: Suspecting trouble from the deities, Diti bore for a hundred years the foetus constituted of the lustrous semen of the Prajapati (Kashyapa), which was capable of destroying the might of enemies, when, however, light was destroyed in the world (by the presence of the foetus in Diti's womb), the guardians of the quarters, whose lustre also had been eclipsed, reported the extensive darkness to the creator of the universe (Brahma). 1-2

The deities said: Lord! You know about the darkness which has caused us extreme anxiety. Nothing is beyond your cognizance, since you are not affected by the efflux of time. We bow to you. Your strength consists of knowledge. You have assumed the present body, and have resorted to the quality of Rajas on account of Maya. The cause of your birth is, however, not known. We bow to you. 3-4

Brahma said: My spiritual sons—Sanaka and others—who are your ancestors and who have no desires, used to move among people while travelling in the sky. Once, these sinless sages went to "Vaikuntha" mansion of Lord Vaikuntha (Vishnu) to which all people bow. All persons there have the form of Vaikuntha and are engrossed in propitiating Hari (Vishnu) in a righteous manner without any motive of self-interest. The Primordial Divinity there, who could be known by recourse to Vedas and who resorts (only) to the quality of Sattwa, has made

यत्र नैऋत्यसं नाम वनं कामदुर्घैर्द्रुमैः । सर्वतुश्रीभिर्विभ्राजत्कैवल्यमिव मूर्तिमत् ॥९॥
 तद्विभ्वगुर्वधिकृतं भुवनैकवन्द्यं दिव्यं विचित्रविषुधाञ्चरिमानशोचिः ।
 आपुः परां मुदमपूर्वमुपेत्य योगमायाबलेन मुनयस्तदथो विकुण्ठम् ॥१०॥
 तस्मिन्नतीत्य मुनयः पङ्क्तज्जमानाः कक्षाः समानवयसावथ सप्तमायाम् ।
 देवावचक्षत गृहीतगदी परार्धकेयूरकुण्डलकिरीटविटङ्कवेपौ ॥११॥
 तान् वीक्ष्य वातरसनांश्चतुरः कुमारान् वृद्धान्दशार्धवयसो विदितात्मतत्त्वान् ।
 वेत्तेण चास्त्रलयतामतदर्हणांस्तौ तेजो विद्वस्य भगवत्प्रतिकूलशीलौ ॥१२॥
 ताभ्यां मितस्त्वनिमित्तेषु निपिथ्यमानाः स्वहृत्तमा ह्यपि हरेः प्रतिहारपाभ्याम् ।
 ऊचुः सुहृत्तमविद्वक्षितमद्भ्य ईपत्कामानुजेन सहसा त उपप्लुताक्षाः ॥१३॥
 मुनय ऊचुः

को वामिहेत्य भगवत्परिचर्ययोच्चैस्तद्धमिणां निवसतां विषमः स्वभावः ।

तस्मिन् प्रशान्तपुरुषे गतचिग्रहे वां को वाऽऽत्मवत्कुहकयोः परिशङ्कनीयः ॥१४॥

the quality of Rajas ineffective. He is the personification of righteousness, gives delight to his devotees and resides in that mansion. There is a park named "Nihshreyasa" (absolute bliss), which is the personification of absolution. It is bright and has desire yielding trees, which yield products (foliage, flowers and fruits) of all seasons. On reaching, with their yogic power, "Vaikuntha," which is presided only by the spiritual preceptor of the universe, which is the only venerable object in the three worlds, which is divine and appears bright on account of the presence of aerial chariots of various types belonging to leading deities, the sages were extremely delighted. Having crossed seven of its halls without feeling any attachment for them, the sages saw near the seventh hall two deities, of equal age, were armed with maces and wore costly bright attire, invaluable bracelets, ear rings and crowns. On seeing the four boyish sages, who were naked and who appeared only five years old, though they were aged, and who had spiritual knowledge, the two deities whose behaviour was averse to the Lord, laughed at them and obstructed them with their maces, though they were undeserving of such treatment. Though they were highly venerable, they were thus obstructed in their desire to have audience with their dearest Lord by the two chiefs of door-keepers of Hari (Vishnu). Thereupon, their eyes became red and they addressed them as under: 5-13

The sages said : How is it that you have such rough manners though you are living among deities who have developed the same disposition as His Divinity himself by serving Him? Who deserves to be suspected

न ह्यन्तरं भगवतीह समस्तकुक्षावात्मानमात्मनि नभो नभसीव धीराः ।
 पश्यन्ति यत्र युवयोः सुरलिङ्गिनोः किं व्युत्पादितं ह्युदरमेदिभयं यतोऽस्य ॥१५॥
 तद्वाममुष्य परमस्य विकुण्ठभर्तुः कर्तुं प्रकृष्टमिह धीमहि मन्दधीभ्याम् ।
 लोकानितो व्रजतमन्तरभायदृष्ट्या पापीयसस्त्रय इमे रिपवोऽस्य यत्र ॥१६॥
 तेषामितीरितमुभाववधार्य घोरं तं ब्रह्मदण्डमनिवारणमह्यपूर्वैः ।
 सद्यो हरेरनुचराबुध विभ्यतस्तत्पादग्रहावपततामत्तिकातरेण ॥१७॥
 भूयादघोनि भगवद्भिरकारि दण्डो यो नौ हरेत सुरहेलनमप्यशेषम् ।
 मा वोऽनुतापकलया भगवत्स्मृतिघ्नो मोहो भवेदिह तु नौ व्रजतोरधोऽधः ॥१८॥
 एवं तदैव भगवानरविन्दनाभः स्वानां विबुध्य सदतिक्रममार्गद्वयः ।
 तस्मिन् ययौ परमहंसमहामुनीनामन्वेपणीयचरणौ चलयन् सहस्रीः ।
 तं त्यागतं प्रतिहृतौपयिकं स्वपुग्भिस्तेऽचक्षताश्चविषयं स्वसमाधिभाग्यम् ॥१९॥

by you rogues with regard to the extremely tranquil Lord, who has (moreover) no ego about his body? Self-possessed persons do not entertain any distinction between themselves and His Divinity. Since the whole universe reposes in his belly like the sky in the ethereal fluid pervading the whole universe. Though you bear the guise of deities, why did you think we were nursing within us the intention of causing harm to Him? We are, therefore, thinking of what is best for you two in this matter. You are weak in intelligence, though you are serving the great Lord of Vaikuntha. Since, therefore, you entertain a feeling of distinction between different persons, you two should go from here to the world of sinful people, where the three enemies in the form of desire, anger and cupidity pervade. 14 16

When the two servants of Hari (Vishnu) pondered over the terrible curse of the Brahmins, which was incapable of being warded off by the best of means, they were alarmed and fell at their feet with extreme timidity. They said : The punishment meted out by your Reverends to us would completely destroy our entire sin consisting of contempt of venerable persons. May we, however, not be overcome by infatuation causing obliteration of the remembrance of His Divinity, when we go down (to the world of humans) by dint of your curse. 17-18

At this very juncture, His Divinity from whose navel the lotus of creation had sprung up, to whom saintly persons are dear and who had observed the irreverence shown to the saintly persons, came up there in company of (His consort) Laxmi on foot which are sought after by recluses of the highest religious order and great sages.

कुमारा ऊचुः

योऽन्तर्हितो हृदि गतोऽपि दुरात्मनां त्वं सोऽद्यैव नो नयनमूलमनन्त राट् ।
यह्येय कर्णविधरेण गुहां गतो नः पित्रानुवर्णितरहा भवदुःखवेन ॥२०॥
कामं भवः स्ववृजिनैर्निरयेषु नः स्ताच्चेतोऽलिखद् यदि नु ते पदयो रमेत ।
याचक्ष्व नस्तुलसिखद् यदि तेऽङ्घ्रिशोभाः पूर्येत ते गुणगणैर्यदि कर्णरन्ध्रः ।
तस्मा इदं भगवते नम इद्विधेम योऽनात्मनां दुरुदयो भगवान् प्रसीतः ॥२१॥
॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे जयविजययोः सनन्दादिपाशो नाम षडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीभगवानुवाच

पतौ तौ पार्षदौ मह्यं जयो विजय प्व च । कदर्थीकृत्य मां यद्वो बह्मकातामतिक्रमम् ॥१॥
यस्त्वेतयोर्धृतो दण्डो भवज्जिमांमनुव्रतैः । स प्वालुमतोऽस्माभिर्मुनयो देवहेलनात् ॥२॥
तद्यः प्रसादयाम्यद्य ब्रह्म देवं परं हि मे । तर्हीत्यात्मकृतं मन्ये यत्स्वपुम्भिरसत्कृताः ॥३॥
यन्नामानि च गृह्णाति लोको भूत्ये कृतागसि । सोऽसाधुवादस्तर्कीति हन्ति त्वचमिवामयः ॥४॥

They (the Sanatkumara brothers) saw before their eyes His Divinity, who was the lucky fruition of their concentration on the Supreme Being though He was followed by His retinue, He was without the usual paraphernalia. 19

The Sanatkumara brothers said : Venerable Lord of Eternity ! You remain obscure to wicked persons, though you repose in their hearts, but you are present before our eyes. Since you have been described by our father (Brahma) who is born of you, you have already penetrated the recesses of our hearts, through the holes of ears. If our minds were to rest at your feet like a bee, if our speech were to consist of glorification of your feet like the holy basil, and if the holes of our ears were to be filled with the multitude of your merits, let us varily be born even in hell on account of our sins. We, therefore, offer our obeisance to your worship. Though you are not capable of being seen by the wicked, you have come before us. 20-21

Thus ends chapter fifteenth of Book III

CHAPTER XVI

His Divinity said : That these two attendants—Jaya and Vijaya—have offended you so much virtually amounts to contempt of Myself. Sages ! The punishment inflicted on them by you has My approval, since you

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

निशम्यात्मभुवा गीतं कारणं शङ्कयोज्झिताः। ततः सर्वे न्यवर्तन्त त्रिदिवाय दिवोकसः ॥१॥
 दितिस्तु भर्तुर्गतादृशपत्यपरिशुद्धिनी। पूर्णे वर्षशते साध्वी पुत्रौ प्रसुपुवे यमौ ॥२॥
 उत्पाता बहवस्तत्र निपेतुर्जायमानयोः। दिवि भुव्यन्तरिक्षे च लोकस्योरुभयावहाः ॥३॥
 सहाचला भुवश्चेतुर्दिशः सर्वाः प्रज्ज्वलुः। सोऽकाश्चाशनयः पेतुः केतवश्चातिहेतवः ॥४॥
 दृष्ट्वान्याश्च महोत्पातानतत्तत्त्वविदः प्रजाः। ब्रह्मपुत्रानृते भीता मेनिरे विश्वस्तम्भवन् ॥५॥
 तावादिदैत्यो सहस्रा व्यज्यमानात्मपौरुषी। ववृधातेऽस्मसारेण कायेनाद्रिपती इव ॥६॥
 प्रजापतिनाम तयोरकार्षीद् यः प्राक् स्वदेहाद् यमयोरजायत।
 तं वै हिरण्यकशिपुं बिदुः प्रजा यं तं हिरण्याक्षमसूत साग्रतः ॥७॥

CHAPTER XVII

Maitreya said: When the Gods heard about the cause of their calamity, their doubt about it left them. They, therefore, returned to the heaven. Diti too, suspecting danger to her sons (when they were born) gave birth to twins – both sons – after lapse of a complete hundred years, at the behest of her husband. Many phenomena, portending a great calamity to the two worlds (heaven and the earth) occurred in the heaven, on the Earth and in the sky. The Earth, along with mountains, quivered : all the quarters were ablaze; thunderbolts, surcharged with lightning crashed and meteors forboding disaster rose (in the sky). On observing these and other great phenomena forboding calamities, people who did not know the cause thereof, except the Brahmin boys (the Sanatkumar brothers) were frightened and apprehended that a universal deluge would occur. 1-5

The two primordial demons suddenly demonstrated their prowess, as they grew up. Their bodies had the strength of stones, as if they were mountains. Kashyapa, who was one of the progenitors of the human race, gave names to the twins, People knew him who was conceived earlier from his body (i.e. Soman) and was born later as Hiranyakashipu and him who was born earlier Hiranyaksha.

Hiranyakashipu, whom death could not overtake him from anywhere, brought into submission the three worlds, along with their protectors, with his arms, due to a boon obtained from Brahma and became insolent. His affectionate younger brother, while doing what was dear to him went to the heaven, a mace in hand in search of a battle-field, with

चक्रे हिरण्यकशिपुर्दोभ्यां ब्रह्मवरेण च । वशे सपार्लोकोऽस्त्रीनकुतोमृत्युरुज्जतः ॥८॥
 हिरण्याक्षोऽनुजस्तस्य प्रियः प्रीतिकुदन्वहम् । गदापणिर्दिवं यातो युयुत्सुर्मृगयन् रणम् ॥९॥
 तं वीक्ष्य तुभ्सहजवं रणत्काञ्चननूपुरम् । भीता निलिखिरे देवास्ताक्ष्यत्रस्ता इवाह्वयः ॥१०॥
 स वै तिरोहितात् दृष्ट्वा महसा स्वेन दैत्यराट् । सेन्द्रादेवगणान् क्षीवानपश्यन् व्यनदद् भृशम् ॥
 ततो निवृत्तः क्रीडिष्यन् गम्भीरं भीमानिः स्वनम् । विजगाहे महासत्त्वो वार्धि मत्त इव द्विपः ॥११॥

तस्मिन् प्रविष्टे वरुणस्य सैनिका यादोगणाः सन्नधियः सप्ताध्वसाः ।
 अहन्यमाना अपि तस्य वर्चसा प्रधर्षिता दूरतरं प्रदुद्रुवुः ॥१३॥
 तत्रोपलभ्यासुरलोकपालकं यादोगणानामृपभं प्रचेतसम् ।
 स्मयन् प्रलब्धुं प्रणिपत्य नीचवज्जगाद मे देह्यधिराज संयुगम् ॥१४॥
 स पद्ममुत्सिक्तमदेन विद्रिपा दृढं प्रलब्धो भगवानपां पतिः ।
 रोपं समुत्थं शमयन् स्वया धिया व्यबोचदङ्गोपशमं गता वयम् ॥१५॥
 पश्यामि नान्यं पुरुषात्पुरातनाद् यः संयुगे त्वां रणमार्गकोविदम् ।
 आराधयिष्यत्यसुरर्षभेहि तं मनस्विनो यं गृणते भवादृशाः ॥१६॥
 तं वीरमारादभिपद्य विस्मयः शयिष्यसे वीरशये श्वभिर्वृतः ।
 यस्त्यद्विधानामसतां प्रशान्तये रूपाणि धत्ते सद्युग्रहेच्छया ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षदिविजये सप्तदशोऽध्यायः ॥१७॥



a desire to fight. On seeing him, the gods were frightened like serpents afraid of an eagle and concealed themselves, since his onslaught was unendurable. He wore jingling anklets. When that demon-king discovered that the gods, along with Indra, had made themselves scarce due to the fear of his great prowess and did not see them, he considered them too timid like eunuchs and roared much more. Retiring therefrom, that very powerful demon sportively delved into the deep ocean, which was roaring terribly like an intoxicated elephant plunging into the ocean.

When he entered the ocean, soldiers of Varuna and multitudes of sea monsters were terrorstricken, became despondent, were awe-struck by his prowess and bolted away, afar, even though they had not been struck by him. Approaching there Varun-the king of goblins and the lord of sea-monsters-he singled gently bowed to him tauntingly as if he were a lowly person and told him : " Great King ! Give me fight." The lord of water, who was thus taunted much by the haughty enemy, subdued his wrath, which was engendered by the taunt with understanding and said : " We have taken to control of senses. King of demons ! I do not see any one, except the primordial God, who would give thee satisfaction in battle, since though knowest ways of battle. Please, therefore,

अथाष्टादशोऽध्यायः

मैत्रेय उवाच

तदेवमाकर्ण्य जलेशभाषितं महामनास्तद् विगणय्य दुर्मदः ।
 हरेर्चिदित्वा गतिमङ्ग नारदाद्रसातलं निर्विचिषे त्वरान्वितः ।
 ददर्श तत्राभिजितं घराधरं प्रोन्नीयमानावनिमग्रदंष्ट्रया ॥१॥
 आहिनमेह्यत्र महीं विमुञ्च नो रसौकसां विश्वसृजेयमपिता ।
 न स्वस्ति यास्यस्यनया ममेक्षतः सुराधमास्तादितसूकरावृते ॥२॥
 स तुयमानोऽरिदुक्कतोमरैर्दंष्ट्राभ्रगां गामुपलक्ष्य भीताम् ।
 तोदं मृपन्निरगादभ्युमध्याद् ग्राह्यद्वतः सकरेणुर्यथेभः ॥३॥
 स गामुदस्तात्सलिलस्य गोचरे विन्यस्य तस्यामदधात्स्वसत्त्वम् ।
 अभिष्टुतो विश्वसृजा प्रसूनैरापूर्यमाणो विबुधैः पश्यतोऽरेः ॥४॥

approach Him whom wilful persons like thee give a challenge. When thou wouldst approach that champion, who assumes various forms with a desire to do favour to good men away for alleviation of persons like thee, thy arrogance shall disappear and thou shalt lie on a hero's bed (i.e. meet with death on the battle-field), surrounded by dogs. 6-17

Thus ends chapter seventeenth of Book III

CHAPTER XVII

Maitreya said : On hearing what was told him by Varuna, that exceedingly insolent demon of high ambitions disregarded the implied warning. Dear Vidura ! He learnt about the whereabouts of Vishnu from Narada, quickly entered Rasatala (the lowest nether world), saw there the victorious Vishnu upholding the Earth which was being carried on the tip of His tusk and told him : ' Fool ! Put down the Earth. It has been assigned by the Creator of the universe to us, who reside in Rasatal, Ye lovers of the gods you have assumed the form of a boar. You shall not, however, fare well if you will try to escape with it within my sight. 1-2

Though afflicted by the javelin-like abuses of the enemy, when he observed that the Earth, which was lying on the tip of His tusk, was afraid, He emerged from water, disregarding the affliction, like an elephant, accompanied by his mate struck by an aligator. He placed the Earth on the surface of the water by infusing in it His own vital force from below. He was, thereupon, extolled by the Creator of the Universe. (Brahma) Gods showered flowers on Him within view of His enemy. His Divinity, who was terribly enraged, told the latter,

परानुपक्तं तपतीयोपकल्पं महागदं काञ्चनचित्रदंशम् ।
मर्माण्यभीक्ष्णं प्रतुदन्तं दुरुक्तैः प्रचण्डमन्युः प्रहसंस्तं यमाये ॥५॥

श्रीभगवानुवाच

सत्यं वयं भो वनगोचरा मृगा युष्मद्विघ्नान्मृगये ग्रामसिंहान् ।
न मृत्युपाशैः प्रतिमुक्तस्य वीरा विकथनं तव गृह्णन्त्यभद्र ॥६॥

मैत्रेय उवाच

सोऽधिक्षिप्तो भगवता प्रलब्धश्च रुपा भृशम् । आजहारोत्पणं क्रोधं क्रीड्यमानोऽहिराडिव ॥७॥
सृजन्मर्षितः श्वासान्मन्युप्रचलितेन्द्रियः । आस्ताथ तरसा दैत्यो गदयाभ्यहनद्धरिम् ॥८॥
भगवांस्तु गशवेण विसृष्टं रिपुणोरसि । अवञ्चयत्तिरश्चीनो योगारूढ इवान्तकम् ॥९॥
पयं गदाभ्यां दुर्गुर्ध्यां हर्यक्षो हरिरेव च । जिगीषया सुसंरब्धावन्योन्यमभिजघ्नतुः ॥१०॥
आसन्नशौण्डीरमपेतसाध्वसं कृतप्रतीकारमहार्यविक्रमम् ।
चिक्ष्व दैत्यं भगवान् सहस्रणीर्जगाद् नारायणमादिसूकरम् ॥११॥

who had put on gold ornaments, was armed with a mace, was wearing a brilliant gold armour, was terribly wounding His vitals and was chasing Him, as if he were smiling. 3-5

His Divinity said : Inauspicious demon ! It is true that we are an aquatic animal. We are, therefore, in search of dogs like you. Brave men do not mind censures of persons, who have been caught in the noose of death (like you). 6

Maitreya said : When he was thus taunted and much ridiculed by His Divinity, he grew fierce with wrath like a cobra, which is goaded to sport. His senses of perception being agitated, he breathed heavily, became intolerant, hurriedly approached Vishnu and struck Him with his mace. His Divinity, however, parried the blow of the mace aimed by the enemy like a Yogi (contemplative ascetic) evading death. Hiran-yaksha and Hari (Vishnu), both of whom were wrathful, thus struck each other with their heavy maces with the desire of scoring victory. Observing that the demon, who had become haughty, was fearless, was offering opposition and had dauntless heroism, Lord Brahma, the leader of thousands of sages, told Narayana—the Primordial Boar, as under : 7-11

Brahma said : Your Divinity ! This demon has sinned against Gods, who have approached your feet, and against Brahmins, cows and innocent creatures. He afflicts them, causes them fear, and indulges in wicked activities. Since he has obtained a boon from me, he has become matchless. He has, therefore, been loafing about in search of an adversary like a

ब्रह्मोवाच

एष ते देव देवानामङ्घ्रिमूलमुपेयुषाम् । विप्राणां सौरभेयीणां भूतानामप्यनागसाम् ॥१२॥
 आगस्कन्धयक्रुद्गुदस्मद्राद्वचरोऽसुरः । अन्यैपन्नप्रतिरथो लोकानटति कण्टकः ॥१३॥
 मैत्रं मायाविनं द्रुप्तं निरकुक्षमसत्तमम् । अक्रोड वालवद् देव यथाऽऽशीविपमुत्थितम् ॥१४॥
 अधुनैषोऽभिजिन्नाम योगो माँहृतिको ह्यगात् । विकर्म्यैर्न मृधे हत्वा लोकानापेहि शर्मणि ॥१५॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे द्विपञ्चाशदध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अवधार्य विरिञ्चस्य निर्व्यलीकामृतं वचः । प्रहस्य प्रेमगर्भेण तदपाङ्गेन सोऽग्रहीत् ॥१॥
 ततः सपत्नं मुखतश्चरन्तमकुतोभयम् । जघानोत्फय गव्या ह्नावसुरमक्षजः ॥२॥
 सा हता तेन गव्या चिह्ना भगवत्करात् । विघूर्णितापतद्रेजे तदभुतमिवाभवत् ॥३॥

thorn in the flesh. Please do not, therefore, deal with him sportively like a child sporting with a serpent, since he has mystic powers, is arrogant, uncontrollable and wicked. There is now the auspicious planetary juncture called Abhijit. Please overpower him in the duel, kill him and restore people to happiness. 12-15

Thus ends chapter eighteenth of Book III



CHAPTER XIX

Maitreya said: On hearing the guileless and nectar-sweet request of Brahma, His Divinity smiled and concurred with it with a side-long wink, pregnant with affection. Thereafter, His Divinity, who had emerged from the nostrils of Brahma, leapt and struck His adversary the demon who was then moving about in front of Him, and who did not entertain fear from anywhere, with His mace on his chin. The latter hit the mace with his own mace so that His Divinity whirled and dropped down. This episode was, indeed, a marvel. Though the demon thus got a chance, he did not strike His Divinity, who was then without a weapon, having regard to the laws of war, but angered Him.

Then, he had recourse to mystic illusions to confuse Vishnu, who is Himself the master of mystic illusions. On seeing this, the worlds were terrified and apprehended that they were about to be extinct. Terrific winds blew; dust raised by them created darkness and stones rained from

स तदा लब्धतीर्थोऽपि न वयाधे निरायुधम् । मानयन् स मुधे धर्मं विप्रस्तेन प्रकोपयन् ॥३॥
 अयोध्यासृजन्मायां योगमायेश्वरे हरी । यां विलोक्य प्रजालस्ता मेनिरेऽस्योपसंयमम् ॥५॥
 प्रययुर्वायवश्चण्डस्तमः पांसवमैरयन् । दिग्भ्यो निपेतुर्गोवाणः क्षेपणैः प्रहिता इव ॥६॥
 बहुभिर्यक्षरक्षोभिः पत्यभ्यथकुञ्जरेः । आतताविभिरुत्सृष्टा हिन्ना वाचोऽतिवैशसाः ॥७॥
 प्रादुष्कृतानां मायानामासुरीणां विनाशयत् । सुदर्शनाखं भगवान् प्रायुङ्क्त दयितं त्रिपात् ।

करेण कर्ममूलेऽहन् यथा त्वाष्ट्रं मरुत्पतिः ॥८॥

स आहतो विश्वजिता ह्यवज्ञया परिभ्रमद्वाय उदस्तलोचनः ।

विशीर्णवाङ्मुग्धिशिरोरुहोऽपतद् यथा नगेन्द्रो लुलितो नभस्यता ॥९॥

यं योगिनो योगसमाधिना रहो ध्यायन्ति लिङ्गादस्तो मुमुक्षया ।

तस्यैव दैत्यक्रपभः पदाहतो मुखं प्रपश्यन्तनुमुत्ससर्ज ह ॥१०॥

देवा ऊचुः

नमो नमस्तेऽखिलयज्ञतन्त्रवे स्थितौ गृहीतामलसत्त्वमूर्तये ।

दिष्ट्या हतोऽयं जगतामलनुदस्त्वत्पादभक्त्या वयमीश निर्वृताः ॥११॥

the quarters, as if discharged with catapults. Several Yakshas and demons constituting infantry, chariot-riding warriors and elephant-riding warriors, yelled mortal and terrific war cries in their offensive. His Divinity thereupon discharged His favourite Sudarshan disc-missile, which destroyed the demonic mystic illusions which had appeared and struck the demon on the base of his ear with a fistcuff, just as Indra had struck the son of Twashtri with his thunderbolt. Struck by the conqueror of the universe (Varaha-incarnation of Vishnu) with disdain his body whirled about, his pupils came out, his arms and legs were cut off, his hair became dishevelled and he fell down. The leader of the demons was thus struck with His feet by His Divinity, on which Yogis (contemplative ascetics) concentrate with Yogic posture in solitude with the desire of salvation from the unreal subtle body. His soul left his body, while he was looking at the face of His Divinity. 1-10

The Deities said : We bow to thee, thou art the central theme of all religious sacrifices. Thou hast assumed the form of the quality of pure sublimity. Lord! It is good that thou hast killed this demon, who had been tormenting the worlds. We have been freed from anxiety by thy grace. 11

Maitreya said : Having thus killed Hiranyaksha of invincible prowess, Vishnu-the primordial Boar-repaired to His Vaikuntha, which is ever jubilant while he was being extolled by Brahma and the other deities.

मैत्रेय उवाच

एवं हिरण्याक्षमसहाविक्रमं स सावयित्वा हरिरादिस्फुरः ।
 जगात् लोकं स्वमखण्डितोत्सवं समीडितः पुष्करचिष्टरादिभिः ॥१२॥
 यत्नमहापुण्यमलं पवित्रं धन्यं यशस्यं पद्मायुराशिषाम् ।
 प्राणेन्द्रियाणां युधि शौर्यवर्धनं नारायणोऽन्ते गतिरङ्ग शृण्वताम् ॥१३॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे हिरण्याक्षवधो नाम एकोनविंशोऽध्यायः ॥१५॥

अथ विंशोऽध्यायः

विदुर उवाच

प्रजापतिपतिः सृष्ट्वा प्रजासर्गं प्रजापतीन् । किमारभत मे ब्रह्मन् प्रब्रूहाय्यक्तमार्गवित् ॥१॥
 ये मरीच्यादयो विप्रा यस्तु स्वायम्भुवो मनुः । ते वै ब्रह्मण आदेशात्कथमेतद्भावयन् ॥२॥

Soota said : Brahmin ! Having heard about the exploit of His Divinity, narrated by Maitreya, Vidura, great devotee of Vishnu, was extremely delighted. This account yields great merit. It is sanctifying, sacred and blissful. It lends glory. It is a repository of all blessings. Dear me ! It protects life and organs of senses and enhances bravery in battle. At the time of death, Narayana (Vishnu) becomes the refuge of those who hear this account. 12-13

Thus ends chapter nineteenth of Book III

CHAPTER XX

Shaunaka asked : What else did Vidura, who was a great devotee of His Divinity, whose exclusive friend was Krishna, who had resigned himself to the Krishna who dwells in the hearts of all, who was a follower of His Divinity's devotees and who had been purified by having had visited places of pilgrimage, ask when he approached Maitreya, who was the foremost among spiritual men and had his seat in Kushavarta ?

Soota replied that Vidura had asked Maitreya : " Spiritual Master ! You know the ways of the unmanifest Supreme Spirit. Please tell me what task did the lord of the deities, who was presiding over creation, commence after creating these deities at the creation ? How did Mareechi and other sages and selfborn Manu procreate this world at the command of Brahma ? 1-2

मैत्रेय उवाच

तस्य नामेरभूत्पद्मं सहस्राक्षं रदीधिति । सर्वजीवनिकार्योको यत्र स्वयमभूत्स्वराट् ॥३॥
ससर्जच्छाययाविद्यां पञ्चपद्मां गमयतः । तामिन्द्रमन्धतामिस्रं तमो मोहो महातमः ॥४॥
विससर्जोत्तमनः कायं तामिन्द्रमन्धतामिस्रं तमो मोहो महातमः ॥५॥
धुत्तृदभ्यानुपसृष्टास्ते तं जग्धुर्माभिदुद्रुवुः । मा रक्षतेनं जक्षध्वमित्यूचुः धुत्तृर्ददिताः ॥६॥
देवस्तानाह संविद्यो मा मां जक्षत रक्षत । अहो मे यक्षरक्षांसि प्रजा यूयं दभूविथ ॥७॥
देवताः प्रभया या या दीव्यन् प्रमुखतोऽसृजत् । ते अहर्षुर्देवयन्तो विसृष्टां तां प्रभामहः ॥८॥
प्रहस्य भावगम्भीरं जिघ्रन्त्यात्मानमात्मना । कान्त्या ससर्ज भगवान् गन्धर्वांस्तरसां गणान् ॥९॥
सृष्ट्वा भूतपिशाचांश्च भगवानात्मतन्निद्राणां । निद्रामिन्द्रियविषलेदो यया भूतेषु दृश्यते ॥१०॥
सिद्धान् विद्याधरांश्चैव तिरोधानेन सोऽसृजत् । तेभ्योऽद्वद्रात्तमात्मानमन्तर्धानाख्यमद्भुतम् ॥

Maitreya said : A lotus having the brilliance of a thousand suns sprouted forth from the navel of Ilis Divinity (Vishnu) from which Brahma—the Supreme being himself, who is the source of multitudes of all creatures, had taken birth. In the beginning he created from his shadow, five entities of Maya viz., Tamisra, Andha Tamisra, Tamas, Moha and Maha Tamas. He did not, however, like his this body, since it was composed of darkness. He, therefore, abandoned it. Ghosts and demons availed themselves of this body, which constituted night and was born of hunger and thirst. Having been overcome by thirst and hunger, they rushed upon Brahma himself in order to devour him. Distressed by hunger and thirst, they said: “Do not spare him. Devour him!” Terrified at this, Brahma told them: “Do not devour me. Spare me, Oh ghosts and demons! You are my offsprings.”

Whichever bright creations the lustrous Brahma created thereafter, mainly with his lustre, are the deities. While diverting themselves, they took up the lustrous body, which had been abandoned by Brahma, This is “day”. 3-8

Lord Brahma also created multitudes of Gandharvas (divine minstrels) and Apsaras (divine nymphs) with his beauty. The Lord created goblins and devils with his drowsiness. The latter took up the yawning of Brahma their body. This constituted night, whereby relaxation of organs of perception is observed in creatures. Thereafter, he created Siddhas (accomplished souls) and Vidyadharas (demi-gods) with his faculty of invisibility and gifted to them the marvellous power of invisibility. Lying down with this body, which was instrumental in enjoyment, he was overcome

देहेन वै भोगवता शयानो बहुचिन्तया । सर्वेऽनुपचिते क्रोधादुत्सर्जन् ह तद्वपुः ।
वेऽहीयन्तामुतः केशा अहयस्तेऽङ्ग जङ्घिरे ॥१३॥

स आत्मानं मन्यमानः कृतकृत्यमिवात्मभूः । तदा मनूय ससर्जान्ते मनसा लोकभावनान् ॥१३॥
तेभ्यः सोऽत्यसृजत्स्वीयं पुरं पुरुषमात्मवान् । तान्दृष्ट्वा ये पुरा सृष्टाः प्रशशंसुः प्रजापतिम् ॥१४॥
तपसा विचया युजो योगेन सुसमाधिना । ऋषीन्प्रीतिर्दिव्यैः ससर्जान्भिमतः प्रजाः ॥१५॥
तेभ्यश्चैकैकशः स्वस्य देहस्यांशमदादजः । यत्तत्समाधियोगादितपोविद्याविरक्तिमत् ॥१६॥

॥ इति धीसंक्षिप्तभागवते तृतीयस्कन्धे विंशोऽध्यायः ॥२०॥

अथैकविंशोऽध्यायः

विदुर उवाच

स्वायम्भुवस्य च मनोर्वशः परमसम्मतः । कथ्यतां भगवन् यत्र मैथुनेनैधिरे प्रजाः ॥१॥
प्रियव्रतोत्तानपादौ सुतौ स्वायम्भुवस्य वै । यथाघ्नं जुगुपतुः सतद्वीपवर्तौ महीम् ॥२॥

with anxiety, caused by absence of progress in creation. He, therefore, abandoned that body in anger. Dear Vidura! The hair of his body, which then fell off, became serpents. 9-12

At last, when Brahma considered that he had achieved his object, he created Manus, who were capable of creating mankind, with his mind. The supreme spirit gifted to them his own body having human form. On seeing them, those, who had been created before, praised the Creator. Brahma, who is wise, controls his organs of senses and who is equipped with penance, learning, Yoga and total concentration, created sages, who were his chosen progeny. Brahma gifted to them separately a portion of his own body, consisting of total concentration, Yoga prosperity, penance, knowledge and freedom from passion. 13-16

Thus ends chapter twentieth of Book III

CHAPTER XXI

Vidura said : Please tell me, Sir, about the highly esteemed dynasty of Manu in which progeny increased by sexual union and how Priyavrata and Uttanapada the two sons of the self-born Manu protected the Earth consisting of seven islands with righteousness. Sinless sage! You have told me that his daughter, renowned Devahooti was the wife of Kardama, one

तस्य वै दुहिता ब्रह्मन्देवहृतीति चिन्तुता । पत्नी प्रजापतेरुक्ता कर्दमस्य त्वयानय ॥३॥
तस्यां स वै महायोगी युकायां योगलक्षणैः । ससर्ज कतिधा वीर्यं तन्मे शुश्रूषवे वद ॥४॥
मैत्रेय उवाच

प्रजाः सृजेति भगवान् कर्दमो ब्रह्मणोदितः । सरस्वत्यां तपस्तेपे सद्ब्रह्मणां समा दश ॥५॥
तावत्प्रसन्नो भगवान् पुष्कराक्ष रुते युगे । दर्शयामास तं क्षत्तः शब्दं ब्रह्म दधद्वपुः ॥६॥
जातहर्षोऽपतन्मूर्ध्ना क्षितौ लब्धमनोरथः । गीर्भिस्त्वभ्यगृणात्प्रीतिस्वभावात्मा कृताब्रह्मिः ॥७॥

कपिस्वाच

शुष्टं यथाद्याखिलसत्त्वरशेः सांसिध्यमद्वेषोस्तव दर्शनान्नः ।
यद्दर्शनं जन्मभिरीड्य सद्भिराशासते योगिनो रूढयोगाः ॥८॥
लोकांश्च लोकान्नुगतान् पशूंश्च हित्वा ध्रितास्ते चरणातपत्रम् ।
परस्परं त्वद्गुणवादसीशुषीयून्निर्वापितदेहधर्माः ॥९॥

of the progenitors of the human race. Please tell me how often did that great Yogi create progeny through that lady, who also was endowed with the attributes of Yoga, since I am eager to hear about this. 1-4

Maitreya replied : When His Holiness Kardama was directed to procreate children, he practised penance on the bank of the Saraswati for ten thousand years. Vidura ! It was in the age of Satya that His Divinity lotus-eyed Vishnu was propitiated by him and gave to him the vision of the personification of the Vedas. His desire having been thus fulfilled, he, who had an affectionate heart by nature, was delighted, folded his hands, lay his head on the ground and extolled Him with his speech, as under: 5-7

The sage said : It is a matter of rejoicing that my eyes have attained their object today by the vision of your Divinity, since you are the repose of all creatures. Yogis, who have perfected themselves in the cult of Yoga, hope for a glimpse of this vision in successive births as saints. The life-span of those who have renounced temporal life and of even people of animal nature following worldly men who resort to the protection of the umbrella in the guise of your feet and who pass their physical existence in drinking the intoxicating nectar of mutual discussion of your attributes, is not destroyed by the wheel of time. The latter revolves on the axle of the imperishable Supreme Spirit (Brahma), has thirteen spokes (months including the leap-month in the Hindu calender), 360 forks (days), six felloes (seasons) limitless layers (moments), three hubs (consisting of the winter, the summer and the monsoon) and terrific velocity. Its speeds

न तेऽजराक्षमिरायुरेषां त्रयोदशारं त्रिशतं पष्टिपर्व ।
 पप्नेम्यनन्तच्छदि यत्त्रिणाभि करालस्रोतो जगदाच्छिद्य धावत् ॥१८॥
 तं त्वानुभूत्योपरतक्रियार्थं स्वमायया वर्तितलोकतन्त्रम् ।
 नमाम्यभीक्ष्णं नमनीयपादसरोजमल्पीयसि कामधर्म्मम् ॥१९॥

श्रीभगवानुवाच

विवित्वा तव चैत्यं मे पुरैव समयोजि तत् । यदर्थमात्मनियमैस्त्वयैराहं समर्चितः ॥२०॥
 प्रजापतिसुतः सप्राणमनुविख्यातमङ्गलः । ब्रह्मावर्तं योऽधिवसन् शास्ति सप्तार्णवां महीम् ॥२१॥
 स चेह विप्र राजर्षिर्महिष्या शतरूपया । आयास्यति दिङ्भ्रुत्वां परश्वो धर्मकोविद् ॥२२॥
 आत्मजामसितापाङ्गी वयःशीलगुणान्विताम् । मृगयन्तीं पति दास्यत्यनुरूपाय ते प्रभो ॥२३॥
 या त आत्ममृतं धीर्यं नवधा प्रसविष्यति । धीर्यं त्वदीये क्रय आधास्वन्त्यञ्जसाऽऽत्मनः ॥२४॥
 कृत्वा दयां च जीवेषु दत्वा चाभयमात्मवान् । मय्यात्मानं सह जगद् ब्रह्मस्वात्मनि चापि माम् ॥२५॥
 सदाहं स्वांशकलया त्वद्वीर्येण महामुने । तव क्षेत्रे देवहूत्यां प्रणेप्ये तत्त्वसंहिताम् ॥२६॥

on, enveloping the world. I bow to you. Your interest in the fruits of activities has subsided, since you are the Supreme Spirit. You are running the administration of the world with the aid of Maya. Your lotus like feet command reverence. You shower desired objects even on lesser devotees. You are now pleased to give me audience. 8-11

His Divinity Vishnu said : Having known the object for which I have been worshipped by you by restraining organs of your senses, I had already devised a plan ere now. Manu, whose auspicious deeds are well-known, who is performing righteous deeds, who is conscious of his righteous duties and who, residing in Brahmavarta (the region between the Saraswati and the Drishadwati northwest of Delhi) and who rules over the Earth, girdled by the seven oceans, shall come here, accompanied by his queen Shataroopa, day after tomorrow. Sir! He shall offer to you his daughter casting side-long glances with her black pupils. She is of marriageable age, is endowed with character and virtues and is in search of a suitable match. You are deserving of her. She shall give birth to nine issues (daughters) from you and sages shall procreate (sons) through them by their virility. You shall have spiritual knowledge, show mercy towards all creatures, make them free from fear and shall see yourself and the world in Me and shall see Me in yourself. Great Sage! I will then take birth in Devahooti through you and will compose a text on philosophy (Sankhya system).

मैत्रेय उवाच

एवं तमनुभाष्याथ भगवान् प्रत्यगक्षजः । जगाम बिन्दुसरस्तः सरस्वत्या परिश्रितात् ॥१९॥
 अथ सम्प्रस्थिते शुक्ले कर्दमो भगवानृषिः । आस्ते स्म बिन्दुसरसि तं कालं प्रतिपालयन् ॥२०॥
 मनुः स्यन्दनमास्थाय शतकोम्भपरिच्छदम् । आरोप्य स्यां दुहितरं समार्यः पर्यटन्महीम् ॥२१॥
 तस्मिन् सुधन्वन्हनि भगवान् यत्समादिशत् । उपायादाश्रमपदं मुनेः शान्तव्रतस्य तत् ॥२२॥
 यस्मिन् भगवतो नेत्रान्यपतन्नशुविन्दवः । कृपया सम्परोतस्य प्रपन्नेऽर्पितया भृशम् ॥२३॥
 तद्वै बिन्दुसरो नाम सरस्वत्या परिप्लुतम् । पुण्यं शिलामृतजलं महर्षिगणसेवितम् ॥२४॥
 प्रविश्य तत्तीर्थवरमादिराजः सहात्मजः । ददर्श मुनिमार्त्तानि तस्मिन् हुतहुताशनम् ॥२५॥
 गृहीतार्धणमासीनं संयतं प्रीणयन्मुनिः । स्मरन् भगवद्वादेशमित्याह ऋक्षण्या गिरा ॥२६॥
 नूनं चङ्क्रमणं देव सतां संरक्षणाय ते । वधाय चासतां यस्त्यं हरैः शक्तिर्हि पालिनी ॥२७॥
 न यदा रथमास्थाय जैत्रं मणिगणापितम् । विस्फूर्जच्चण्डकोदण्डो रथेन त्रासयन्मघान् ॥२८॥
 तदैव सेतवः सर्वे वर्णाश्रमनिबन्धनाः । भगवद्रचिता राजन् भिद्येरन् वत दस्युभिः ॥२९॥
 अधर्मश्च समेषेत लोलुपैर्वैकुण्ठैर्नृभिः । शयाने त्वयि लोकोऽयं दस्युग्रस्तो विनश्यति ॥३०॥
 अथापि पृच्छे त्वां वीर यदर्थं त्वमिहागतः । तद्वयं निर्व्यलीकिते प्रतिपद्यामहे हृदा ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे एकविंशोऽध्यायः ॥ २१ ॥

Maitreya said : Having told him this, His Divinity Vishnu departed from the Bindu Sarovar (a lake of this name), situated on the bank of the Saraswati. After his Divinity departed, the sage resided on the bank of the Bindu Sarovar waiting for that time (appointed by His Divinity). Manu, on his part; mounted his gold chariot and placed his daughter in it. Travelling the Earth in company of his queen he reached the hermitage of the sage of equanimous nature on the exact auspicious day, which His Divinity had indicated. The spot where tears had dropped from His Divinity, who is surcharged with extreme compassion for his proteges, is named the Bindu Sarovar. It receives water from the Saraswati which is sacred, contains wholesome nectar-like water and is resorted to by a number of eminent sages. 19-24

On entering that prominent pilgrim-centre with his daughter, he beheld the sage seated in his hermitage, situated on the bank of the lake after having offered oblations into sacrificial fire. After he had been reverently welcomed and taken his seat, the sage, recollecting the directions of His Divinity, told him in sweet language : " King ! " Your tour is meant for protection of the good and destruction of the wicked, since you constitute the protective power of Hari (Vishnu). Mounting your victorious chariot, which is studded with precious stones, and armed

अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

पवमाविष्कृताशेषगुणफलोदयो मुनिम् । समीड इव तं सप्राङ्गपारतमुवाच ह ॥१॥

मनुरवाच

महासृजतसमुत्ततो युष्मानात्मपरीप्सया । छन्दोमयस्तपोविधायोगयुक्तानलम्पटान् ॥२॥
तत्प्राणायासृजच्चास्मान्दोःसहस्रात्सहस्रपात् । हृदयं तस्य हि ब्रह्म क्षत्रमङ्गं प्रचक्षते ॥३॥
तव संदर्शनादेव च्छिन्ना मे सर्वसंशयाः । यस्त्वयं भगवान् प्रीत्या धर्ममाह रिरक्षिषोः ॥४॥
दिष्ट्या मे भगवान् दृष्टो दुर्दर्शो योऽकृतात्मनाम् । दिष्ट्या पादरजः स्फुटं शीष्णां मे भवतः शिवम्
दिष्ट्या त्वयानुशिष्टोऽहं कृतञ्चानुमदो महान् । अपावृत्तैः कर्णरन्ध्रैर्जुष्टा दिष्ट्योऽशतीर्गिरः ॥६॥
स भवान्दुहितृस्नेहपरिक्लिष्टात्मनो मम । श्रोतुमर्हसि दीनस्य धावितं कृपया मुने ॥७॥

with your terrific resplendent bow, if you were not to undertake tours for scaring away sinful persons, all the institutions consisting of religious castes and orders of life, established by His Divinity would be destroyed by infidels. If you become sleepy, uncontrolled greedy men would promote irreligiosity and the worlds, infested by infidels, would meet with annihilation. Now, may I inquire from you the purpose for which you have come so that I may heartily grant it without reserve? 25-31

Thus ends chapter twentyone of Book III

CHAPTER XXII

Maitreya said: The king, the ascedancy of whose virtues and actions had been thus extolled, told the sage, who had resigned from worldly emotions, as if bashfully, as under :

Manu said: His Divinity, Vishnu, who is the very incarnation of the Vedas, has created from his mouth you-Brahmins equipped with penance, learning and Yoga for self-realization. They are devoid of lust. His Divinity, who has a thousand feet, has created us (Kshatriyas the warrior-class) from His thousand arms for your (Brahmins) protection, the sages therefore say that Brahmins are His heart and Kshatriyas are His body. Sir, all my doubts have been severed simply by seeing you, since yourself have lovingly mentioned the duties of protectors. It is my good luck that I could see your Reverence since it is difficult for unlucky persons to see you. It is my good luck that I have touched the blissful dust of your feet with my head. It is my good luck that you have given me advice and have thus done me a favour. It is my good luck that I have heard your penetrating speech. Sage ! since you are such, you may

प्रियव्रतोत्तानपद्मोः स्वसेयं दुहिता मम । अन्विच्छति पतिं युक्तं वयःशीलगुणादिभिः ॥८॥
तत्प्रतीच्छ द्विजाश्रयेनां धृजयोपहृतां मया । सर्वात्मनानुरूपां ते गृहमेधिषु कर्मसु ॥९॥

ऋषिरुवाच

यादमुद्वोदुकामोऽहमप्रप्ता च तवात्मजा । आवयोरनुरूपोऽसावाचो वैवाहिको विधिः ॥१०॥

अतो भजिष्ये समयेन साध्वीं यावत्तेजो विश्रूयाश्रमनो मे ।

अतो धर्मान् पारमहंस्यमुष्यान् शुक्लप्रोक्तान् बहु मन्येऽविहिंस्रान् ॥११॥

यतोऽभवद्विध्वमिदं विचित्रं संस्थास्यते यत्र च वाचतिष्ठते ।

प्रजापतीनां पतिरेष मह्यं परं प्रमाणं भगवाननन्तः ॥१२॥

मैत्रेय उवाच

सोऽनु ब्राल्वा व्यवसितं महिष्या दुहितुः स्फुटम् । तस्मै गुणगणद्वयाय ददौ तुभ्यां प्रहर्षितः ॥१३॥

condescend to hear the prayer of my humble self, distressed as I am on account of affection for my daughter. My this daughter, who is sister of Priyavrata and Uttanapada, desires to have a husband, suitable in age, character, virtues etc. Exalted Brahmin ! Please accept her. She has been brought here with confidence. She is quite competent in discharging household duties of your home. 2-9

The sage replied : It is true that I am desirous of entering into matrimony and your daughter also has not been given in marriage. This first ceremony of our wedding would, therefore, be appropriate. The only condition is that I will be devoted to the righteous lady till only she conceives through my virile semen. Thereafter, I will reverently resort to the duties of the highest order of recluses, prescribed by His Divinity and curtailing abstinence from injury to others in thought, word or deed. His infinite Divinity from whom the variegated universe has emanated, by whom it is maintained and in whom it merges and who is the overlord of the progenitors of all creatures, would be the final authority for me. 10-12

Maitreya said : When the King learnt about the unambiguous decision of his daughter through his queen, he was delighted and wedded her to the sage, since she was a suitable match for him and was repository of multitudes of virtues. Having thus given his daughter to a suitable man, the King became free from anxiety. He was unable, however, to bear separation from her, repeatedly shed tears and exclaimed : " Good mother ! child ! " He moistened the hair of his daughter with tears. Then, he took leave of the exalted sage and having been permitted by him, the

मत्तां दुहितरं सप्राह सद्यसाय गतव्ययः । अश्वनुवंशतद्विरहं मुञ्चन् पाण्यकलां मुहुः ।

आसिञ्चदग्न्य वत्सेति नेत्रोद्वैर्दुहितुः शिलाः ॥१४॥

आमन्त्र्य तं मुनिवरमुज्जातः सहानुगः । प्रतरथे रथमारुह्य सभार्यः स्वपुरं नृपः ॥१५॥

बर्हिष्मती नाम पुरी सर्वसम्पत्समन्विता । न्यपतन् यत्र रोमाणि यज्ञस्याङ्गं विधुन्वतः ॥१६॥

बर्हिष्मती नाम विभुयां निविंद्य समावसत् । तस्यां प्रविष्टो भवनं तापत्रयविनाशनम् ॥१७॥

अयातयामास्तस्यासन् यामाः स्वान्तरयापनाः । शृण्वतो ध्यायतो विष्णोः कुर्वतो ब्रुवतः कथाः ॥१८॥

शरीरा मानसा दिव्या वैयासे ये च मानुषाः । भौतिकाश्च कथं वल्लेशा वाघन्ते हरिसंश्रयम् ॥१९॥

पतत् आदिराजस्य मनोश्चरितमद्भुतम् । वर्णितं वर्णनीयस्य तदपत्योदयं शृणु ॥२०॥

॥ इति भौसंक्षिप्तभागवते तृतीयस्कन्धे द्वाविंशोऽध्यायः ॥२१॥

अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

पितृभ्यां प्रस्थिते साध्वी पतिमिक्षितकोविदा । नित्यं पर्यवरतप्रीत्या भवानीति भवं प्रभुम् ॥१॥

विश्वस्मेणात्मशौचेन गौरवेण दमेन च । शुश्रूषया सौहृदेन वाचा मधुरया च भोः ॥२॥

King got into his chariot with his queen and retinue and started for his metropolis named Barhishmati; which was full of riches of all sorts. The Divine Boar had shed his hair there while shaking His body. It was, therefore, called Barhishmati (Barhis-Kusha grass).

The King who lived in this city, entered his palace, which was capable of soothing afflictions of the three sorts (physical, ordained by gods and spiritual). No part of his reign was barren, since he was passing his time in hearing about exploits of Vishnu, meditating on them, composing accounts thereof and reciting them. How can physical and mental troubles, caused by destiny or men or worldly calamities cause trouble to one, who has taken resort to Hari (Vishnu)?

I have narrated this marvellous account of Manu—the first King—which deserves to be recited. Now, hear the account of his progeny. 13-20

Thus ends chapter twentytwo of Book III

CHAPTER XXIII

Maitreya said : Her parents having left her, the pious lady (Devahooti), who was proficient in the interpretation of internal sentiments from external gestures, affectionately served her husband daily like Bhavani (Parvati-consort of God Shiva) serving His Divinity Bhava (Shiva). She gave

चित्स्थं कामं दम्भं च ह्येवं लोभमयं मदम् । अप्रमत्तोद्यता नित्यं तेजीयांसमतोपयत् ॥३॥
 कालेन भूयसा क्षामां कर्शितां व्रतचर्यया । प्रेमगद्गदया वाचा पीडितः रूपयाव्रवीत् ॥४॥
 कर्दम उवाच

तुष्टोऽहमद्य तव मानवि मानदायाः शुश्रूषया परमया परया च भक्त्या ।
 यो देहिनामथमतीव सुहृदस्वदेहो नावेक्षितः सुमुचितः क्षपितुं मदर्थे ॥५॥
 ये मे स्वधर्मनिरतस्य तपःसमाधिविद्यात्मयोगविजिता भगवत्प्रसादाः ।
 तानेव ते मदनुसेवनयाचरुद्धान् दृष्टिं प्रपद्य चित्तराम्यभयानशोकान् ॥६॥
 मैत्रेय उवाच

प्रियायाः प्रियमन्विच्छन् कर्दमो योगमास्थितः । चिन्मानं कामगं क्षत्तस्तर्ह्येवाधिरधीकृत् ॥७॥
 सर्वकामदुष्टं दिव्यं सर्वरत्नसमन्वितम् । सर्वदुष्टपचयोदकं मणिस्तम्भेरुपस्कृतम् ॥८॥
 दिव्योपकरणोपेतं सर्वकालसुखायहम् । पट्टिकाभिः पताकाभिर्दिचित्राभिरलंकृतम् ॥९॥
 ईदृगृहं तत्पश्यन्तीं नातिप्रीतेन चेतसा । सर्वभूताशयाभिन्नः प्रादोचत्कर्दमः स्वयम् ॥१०॥

satisfaction to the illustrious sage by fidelity, piety, dignity, self-restraint, service, love and sweet speech and by avoiding lust, pretence, hatred, greed, sinful acts and arrogance, since she was ever vigilant and industrious. After a lapse of considerable time, the sage, who was pained to see her pale and emaciated due to her religious observances, told her mercifully in an affectionate but faltering tone as under. 1-4

Kardama said : Daughter of Manu ! I am pleased with the great service and the extraordinary devotion of thine and reverence to me. You have not taken care of your body, though body is extremely dear to all creatures, and have wasted it for my sake. I am giving you supernatural vision. Behold with it the favours of His Divinity, which have been acquired by me by devotion to religious duties such as penance, concentration on His Divinity, spiritual knowledge and practise of Yoga. They are available to you without limit by virtue of thy service to me. 5-6

Maitreya said : Vidura ! Desirous of pleasing his beloved wife, Kardama resorted to Yoga and there and then created a heavenly air-chariot, capable of travelling to any desired destination. It was equipped with all desirable objects. It was divine, was studded with all sorts of jewels, was repository of multitudes of all sorts of magnificent objects, was supported by pillars of ruby, was equipped with supernatural furniture, gave comfort in all seasons and was decorated with exquisite curtains and banners. Kardama, who had acquired the faculty of knowing thoughts of all creatures, himself told his wife, who was looking at that peculiar mansion, like contrivance with her mind, which was much delighted :
 " Timid lady ! Mount the heavenly chariot after having a dip in this

निमज्ज्यास्मिन् हृदे भीरु विमानमिदमाकृष्ट । इदं शुक्लकृतं तीर्थमाशिषां यापकं नृणाम् ॥११॥
 सा तन्तुः समादाय वचः कुशलयेक्षणा । आचिवेश सरस्वत्याः सरः शिवजलाशयम् ॥१२॥
 सान्तःसरसि येदमस्या शतानि दश कन्यकाः । स्नानेन तां मद्राह्णेन स्नापयित्वा मनस्विनीम् ॥
 दुकूले निर्मले नूत्ने ददुरस्वै च मानसाः । अन्नं सर्वगुणोपेतं पानं चैवामृतासवम् ॥१३॥
 स तां कृतमलस्नानां विश्राजन्तीमपूर्ववत् । जातनायो विमानं तदारोहयदमित्रहन् ॥१४॥
 तस्मिन्नुत्तमहिमा म्रिययातुरतो विद्याधरोभिरुपवीर्णवपुर्विमाने ।

वध्राज उत्कचकुमुद्रणवानपीच्यस्ताराभिरावृत इवोदपतिर्नभःस्थः ॥१५॥
 वैश्रम्भके सुरसने नन्दने पुष्पमद्रके । मानसे चैत्ररथ्ये च स रेने रामया रतः ॥१७॥
 प्रेक्षयित्वा भुवो गोलं पन्थै यावान् स्वसंसाया । बह्वाश्रयं महायोगी स्वाश्रमाय न्यवर्तत ॥१८॥
 एवं योगानुभावेन दम्पत्यो रममाणयोः । शतं व्यतीयुः शरदः कामलालसयोर्मनाक् ॥१९॥
 अतः सा सुपुत्रे सद्यो देवहूतिः स्त्रियः प्रजाः । सर्वास्ताश्चाहस्तयाङ्गयो लोहितोत्पलमन्धवः ॥२०॥
 पतिं सा प्रमज्जिष्यन्तं तदाऽऽलक्ष्योशती सती । स्मयमाना विकलयेन हृदयेन विद्वयता ।
 उवाच ललितां वाचं निरुध्याश्रुकलं शनैः ॥२१॥

lake. This is a vertiable shrine created by His Divinity Vishnu and affords blessings to men." In obedience to the direction of her husband, the lotus-eyed lady plunged into the lake, situated on the bank of the Saraswati and containing wholesome water. Inside the lake, one thousand virgins of the (aerial) mansion offered respects to her and bathed her with its highly valuable water and gave to her a pair of spotless clothes of silk, wholly beneficial food and drink containing nectarlike liquor. Vidura ! Destroyer of enemies ! Kardama developed feeling of love which was engendered in him for her, when she had washed off dirt from her body and appeared, therefore radiant as never before. He helped her ascend the aerial chariot. Kardama, who had unimpaired eminence, who was devoted to his beloved wife and who was being served by demi-goddesses, shone in the aerial chariot like the beautiful Moon in the sky, surrounded by stars and blooming night lotuses. He dallied with his beloved wife in heavenly gardens named Vaishrambhaka, Surasana, Nandana, Pushpabhadra, Manasa and Chaitraratha. The great Yogi showed to his wife the very marvellous terrastrial globe and then returned to his hermitage with her beside him. A hundred autumns elapsed, as if this was only a short period while the couple of the ardent lovers dallied with the aid of Yoga. Thereafter Devalooti gave birth to nine daughters forthwith. All of them had all-beautiful bodies and exhumed the fragrance of red lotuses. Then, observing that her husband was desirous of embracing the order of recluses, a devoted wife as she was pained and smilingly told him as under: 7-21

देवहृतिरवाच

सर्वं तद्भगवान्महामुपोवाह प्रतिश्रुतम् । अथापि मे प्रपन्नाया अभयं दातुमर्हसि ॥२२॥
 प्रहसन् दुहितुमिस्तुभ्यं विमृश्याः पतयः समाः । कश्चित्स्यान्मे विशोकाय त्वयि प्रमज्जिते वनम्
 सङ्गो यः संसृतेर्हेतुरसत्सु विहितोऽधिया । स एव साधुषु कृतो निःसङ्गत्वाय कल्पते ॥२३॥
 नेह यत्कर्म धर्माय न विरागाय कल्पते । न तीर्थपदसेवायै जीवन्नपि मृतो हि सः ॥२४॥
 साहं भगवतो नूनं वञ्चिता मायया दृढम् । यत्त्वां विमुक्तिदं प्राप्य न मुमुक्षुं वन्द्यनात् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे चापिण्ड्योक्त्याने त्रयोविंशोऽध्यायः ॥२३॥

अथ चतुर्विंशोऽध्यायः

ऋषिरवाच

मा खिदो राजपुत्रीत्यमात्मानं प्रत्यनिन्दिते । भगवांस्तेऽक्षरो गर्भमदूरात्सम्पत्स्यते ॥१॥
 धृतप्रतासि भद्रं ते दमेन नियमेन च । तपोद्रविणदानैश्च श्रद्धया चेश्वरं भज ॥२॥
 स त्वयाऽऽराधितः शुक्लो वितन्वन्मामकं यशः । हेत्ता ते हृदयमन्यिमौदर्यं ब्रह्माभावनः ॥३॥

Devahooti said : All that my lord had promised has been fulfilled. All same, he deserves to confer on me freedom for fear, since I have surrendered myself to him. Spiritual sage ! You will have to find out bridegrooms, good matches for our daughters. There should also be someone to console me in my grief when you have retired to the forest. Attachment to wicked persons, formed by foolishness, is the cause of worldly existence. If, however, attachment is contracted with saintly persons, it results in detachment from worldly existence. A man, whose actions do not result in righteousness, detachment from worldly life or devotion to Vishnu, is like a dead person, even though he may be alive. The self-same I have been however, deceived by the Maya of His Divinity, since having resorted to you, who are capable of giving salvation, I did not entertain desire for salvation. 22-26

Thus ends chapter twentythree of Book III



CHAPTER XXIV

Sage Kardama said : Irreproachable Princess ! Do not afflict thyself thus, since the Lord of Eternity shall enter thy womb ere long. Thou art leading an austere life. I bless thee. Worship His Divinity by restraint of organs of senses, self control, penance, donations to charitable

मैत्रेय उवाच

देवहूत्यपि संदेशं गौरवेण प्रजापतेः । सम्यक् श्रद्धाय पुनः कूटस्थमभजद्गुरुम् ॥४॥
 तस्यां बहुतिथे काले भगवान्मधुसूदनः । कर्दमं वीर्यमापशो जज्ञेऽग्निरिव दारुणि ॥५॥
 तत्कर्दमाश्रमपदं सरस्वतया परिश्रितम् । स्वयम्भूः साकम्पिभिर्मरीच्यादिभिरभ्ययात् ॥६॥
 तत्त्वसंख्यानविज्ञप्त्यै जातं विद्वानजः स्वराट् । प्रहृष्यमाणैरसुभिः कर्दमं चेदमभ्यधात् ॥७॥

ब्रह्मोवाच

इमां दुहितरः सभ्य तव यत्स सुमन्यमाः । सर्गमेतं प्रभावैः स्वैर्वृंहयिष्यन्त्यनेकधा ॥८॥
 अतस्त्वमृपिमुख्येभ्यो यथाशीलं यथारुचि । आत्मजाः परिदेह्य च विस्तृणीहि यशो भुवि ॥९॥
 परं मानचि ते गर्भं प्रविष्टः कैटभादतः । अविद्यासंशयग्रन्थि छित्त्वा गां विचरिष्यति ॥१०॥
 अयं सिद्धगणाधीशः साह्रवाचार्यैः सुसम्मतः । लोके कपिल इत्याख्यां गन्ता ते कीर्तिवर्धनः ॥११॥

institutions and faith. His Divinity Vishnu thus adored by thee, shall impart to thee spiritual knowledge, shall cut the knot of thy heart which causes attachment to worldly existence and shall thus extend His own glory. 1-3

Maitreya said: Devahooti too, reverently reposed confidence in the advice of Kardama, who was one of the progenitors of the creation and worshipped the eternal supreme spirit-master of the world. After a number of days elapsed, His Divinity, destroyer of the demon named Madhu—penetrated the semen of Kardama, like fire pervading wood and incarnated Himself through her. Thereupon, Brahma the self-born God came to the hermitage of Kardama, which was girdled by the Saraswati, in company of Marcechi and other sages. Since Brahma—the supreme spirit who had no worldly birth—knew that His Divinity Vishnu had incarnated Himself for imparting the Sankhya system of philosophy, he was extremely delighted and told Kardama as under: 4-7

Brahma said: My venerable child! These slender-waisted daughters of thine shall expand this creation several fold by their own vitality. You should, therefore, give your daughters in marriage to principal sages in consonance with their desires and dispositions today and spread your glory on the Earth. Daughter of Manu! The destroyer of the demon named Kaitabha, who has penetrated thy womb, shall flourish on the Earth and shall cut thy knot of indecisiveness arising from Maya. He shall be the master of multitudes of Siddhas (accomplished souls), shall be highly revered by the masters of the Sankhya system of philosophy, attain glory under the name of Kapila and shall extend thy fame. 8-11

मैत्रेय उवाच

तावात्स्वास्य जगत्स्रष्टा कुमारैः सहनारदः । हंसो हंसेन यानेन त्रिधामपरमं ययौ ॥१२॥
 मरीचये कलां प्रादादनसूयामथात्रये । श्रद्धामङ्गिरसेऽयच्छत्पुलस्त्याय हविर्भुवम् ॥१३॥
 पुलहाय गतिं युक्तां क्रतवे च क्रियां सतीम् । ह्यार्तिं च भृगवेऽयच्छद्वसिष्ठायाप्यरुन्धतीम् ॥१४॥
 अथर्वणेऽदृष्टान्ति यया यक्षो वितन्यते । विप्रर्षभान् कृतोद्वाहान् सदारान् समलालयत् ।

प्रातिष्ठन्तन्दिमापन्ताः स्वं स्वमाश्रममण्डलम् ॥१५॥

स चावतीर्णं त्रियुगमाज्ञाय विबुधर्षभम् । विविक्त उपसङ्गम्य प्रणम्य समभाषत ॥१६॥
 बहुजन्मविषमवेन सम्पन्त्योगसमाधिना । द्रष्टुं यतन्ते यतयः शून्यागारेषु यत्पदम् ॥१७॥
 स एव भगवानद्य हेलन्तं नगण्य नः । गृहेषु ज्ञातो ग्राम्याणां यः स्वानां पक्षपोषणः ॥१८॥
 परं प्रधानं पुरुषं महान्तं कालं कविं त्रिवृतं लोकपालम् ।

आत्मानुभूत्यानुगतप्रपञ्चं स्वच्छन्दशक्तिं कपिलं प्रपद्ये ॥१९॥

आ स्मामिषृच्छेऽयं पतिं प्रजानां त्वयावतीर्णार्णे उतात्तकामः ।

परिव्रजत्पद्विमास्थितोऽहं चरिष्ये त्वां हविं युञ्जन् विशोकः ॥२०॥

Maitreya said : After congratulating the couple, Brahma-the creator of the world-went to his own abode in Satyaloka, which lies beyond the three worlds (the nether world, the Earth and the heaven) on his swan, accompanied by Sanatkumara brothers and Narada. Thereafter, Kardama gave his daughter Kala to Mareechi, Anasooya to Atri, Shraddha to Angiras, Havirbhoo to Pulatsya, Gati to Pulaha, Chaste Kriya to Kratu, Khyati to Bhrigu, Arundhati to Vasishtha and Shanti, whose aid religious sacrifices are performed to Atharvan. After they had gone through the wedding ceremonies, he entertained these eminent sages along with their wives. The happy couples then went to their respective hermitages. 12-15

Knowing that Vishnu, who is foremost among the deities, had incarnated Himself, Kardama approached Him in solitude, bowed to Him and told Him : "His Divinity, who is partial to His devotees and for the vision of whose feet ascetics strive in secluded places with deep concentration achieved by Yoga which has ripened after many births, has incarnated Himself in our home, disregarding our sins. I, therefore, take refuge in Kapila, who is the Supreme spirit, the exalted source of the universe, incarnation of Time, embodiment of knowledge of religious sacrifices, in whom temporal aspects of life merge through self-realization and whose prowess is self-dependent. My desires have come to fruition due to thy birth. I solicit thy permission, since thou art the lord of the creations, so that I may embrace the order of recluses, be free from sorrow and depart from this place, keeping thee in my heart. 16-20

श्रीभगवानुवाच

एतन्मे जन्म लोकेऽस्मिन्मुमुक्षूणां दुराशयात् । प्रसंख्यानाय तत्त्वानां सम्मतायात्मदर्शने ॥२१॥
 एष आत्मपथोऽव्यक्तो नष्टः कालेन भूयसा । तं प्रवर्तयितुं देहमिमं विद्धि मया भूतम् ॥२२॥
 गच्छ कामं मयाऽऽप्नुो मयि सन्यस्तकर्मणा । जित्वा सुदुर्जयं मृत्युममृतत्वाय मां भजे ॥२३॥
 मामात्मानं स्वयं ज्योतिः सर्वभूतगुहाशयम् । आत्मन्येवात्मना बीज्य विशोकोऽभयमृच्छसि ॥२४॥
 मात्र आध्यात्मिकीं विद्यां शमनीं सर्वकर्मणाम् । चित्तरिप्ये यया चासौ भयं चातितरिष्यति ॥२५॥

मैत्रेय उवाच

एवं समुदितस्तेन कपिलेन प्रजापतिः । दक्षिणीकृत्य तं प्रीतो वनमेव अगाम ह ॥२६॥
 निरहंकृतिर्निर्ममश्च निर्द्वन्द्वः समदक् स्वदक् । प्रत्यक्षप्रशान्तधीर्धीरः प्रशान्तोर्मिरिवोदधिः ॥२७॥
 वासुदेवे भगवति सर्वज्ञे प्रत्यगात्मानि । परेण भक्तिभावेन लब्ध्वात्मा मुक्तयन्धनः ॥२८॥
 इच्छाद्वेषविहीनेन सर्वत्र समचेतसा । भगवन्नक्तिर्युक्तेन प्राप्ता भागवती गतिः ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेन चतुर्विंशोऽध्यायः ॥२४॥



His Divinity said : My this, incarnation is meant for preaching the Sankhya system of philosophy, which is acknowledged to be capable of leading to self-realization in the case of persons, who are desirous of securing salvation from the abhorable temporal world. This path of self-realization and attainment of the unmanifest supreme spirit had been extinct for a long time. Know that I have assumed this body for exposition of this system. Since you have consigned the fruits of your activities to Me, you have My permission to go wherever you like. Vanquish the extremely unconquerable death and resort to Me for attaining immortality. When you shall have vision of Me, who am self-illuminous and shall repose in the hearts of all creatures and yourself in Me with your spirit, you shall be free from sorrow and achieve fearlessness. I will expound to My mother spiritual knowledge, which erases the effect of all actions, whereby she too shall transgress fear. 21-25

Maitreya said : Having been thus permitted by Kapila, Kardama (who is one of the progenitors of the creation) circumambulated around the former and went to a forest in a delightful mood. He cast off his ego and attachment to temporal objects. He became free from any feeling of duality and became balanced in viewing at things.

He got spiritual insight and his mind became completely unruffled. He became patient like an ocean having placid waves, having secured

अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

पितरि प्रस्थितेऽरण्यं मातुः प्रियचिकीर्षया । तस्मिन् विन्दुसरेऽद्यात्सीद्भगवान् कपिलः किल ॥१॥
तमासीनमकर्माणं तत्त्वमार्गाग्रदर्शनम् । स्वसुतं देवहूत्याह धातुः संस्मरती बचः ॥२॥

देवहूतिरुवाच

निर्विण्णा नितरां भूमन्नसदिन्द्रियतर्पणात् । येन सम्भाव्यमानेन प्रपन्नान्धं तमः प्रभो ॥३॥
अथ मे देव सम्मोहमपाकट्टं त्वमर्हसि । योऽयग्रहोऽहंममेतीत्येतस्मिन् योजितस्त्वया ॥४॥
तं त्वा गताहं शरणं शरण्यं स्वभृत्यसंसारतरोः कुटारम् ।
जिज्ञासयाहं प्रकृतेः पुरुषस्य नमामि सद्धर्मचिदां वरिष्ठम् ॥५॥

श्रीभगवानुवाच

योग आध्यात्मिकः पुंसां मतो निःश्रेयसाय मे । अत्यन्तोपरतिर्यक् दुःखस्य च सुखस्य च ॥६॥

self-realization by his conscious extreme devotion to His omnipotent Divinity Vasudeva (Vishnu) who is the soul of all creatures. He became free from worldly bonds, devoid of desires and feeling of hatred, had universal mental equilibrium, became devoted to His Divinity and attained Vaikuntha (abode of Vishnu). 26-29

Thus ends chapter twentyfour of Book III



CHAPTER XXV

Maitreya said : After his father had departed for the forest, His Divinity Kapila resided on the bank of the Bindu Sarovar itself with the desire of doing what His mother desired. Recollecting the words of the creator (Brahma), Devahooti asked her son, who was then seated who did not engage in any activity and who was a guide to philosophical studies, as under. 1-2

Devahooti said : All pervading Master! I have become extremely disgusted with my craving for the unreal sensualness, by resorting to it I have only reached spiritual darkness. Your Divinity! You should, therefore, drive off my infatuation, which is an impediment, contrived by you, in spiritual pursuits and results in egoism and possessiveness. I have, therefore, resigned myself to you, with the desire of attaining Purusha (Supreme Spirit) and Prakriti (Nature). You are pre-eminent among exponents of the righteous paths. 3-5

चेतः खल्वस्य बन्धाय मुक्तये चात्मनो मतम् । गुणेषु सक्तं बन्धाय रतं चापुंसि मुक्तये ॥३॥
 भवंममाभिमानोत्थैः कामलोभादिभिर्मलैः । वीतं यदा मनः शुद्धमदुःखमसुखं समम् ॥४॥
 न युज्यमानया भक्त्या भगवत्पलितमनि । सदृशोऽस्ति शिवः पन्था योनिनां ब्रह्मसिद्धये ॥५॥
 प्रसङ्गमज्जरं पाशमात्मनः कवयो विदुः । स एव साधुषु कृतो मोक्षद्वारपावृतम् ॥६॥
 तितिक्ष्वः कारुणिकाः सुहृदः सर्वदेहिनाम् । अज्ञातशत्रवः शान्ताः साधवः साधुभूषणाः ॥७॥
 मग्न्यनन्येन भावेन भक्तिं कुर्वन्ति ये दृढाम् । माकृते त्यक्तकर्माणस्यैकस्वजनबान्धवाः ॥८॥
 भदाश्रयाः कथा मृष्टाः गृण्वन्ति कथयन्ति च । तपन्ति चिविधास्तापा नैतान्मद्वतचेतसः ॥९॥
 त पते साधनः साध्वि सर्वसङ्गविवर्जिताः । सङ्गस्तेष्वथ ते प्रार्थ्यः सङ्गवोपहरा हि ते ॥१०॥

सतां प्रसङ्गान्मम वीर्यसंविदो भवन्ति हृत्कर्णरसायनाः कथाः ।
 तज्जोषणादाद्यप्यवर्गवर्मेनि श्रद्धा रतिर्भक्तिरनुकमिष्यति ॥१५॥

His Divinity (Kapila) said : For attainment of final beautytude by men, I approve spiritual knowledge, which leads to extinctions of feelings of pleasure and pain. The mind is considered to be the veritable cause of bondage or salvation of the soul. If it were attached to the qualities (of Sattwa, Rajas and Tamas), the result is bondage and if it were devoted to the Supreme Spirit (Purusha), the result is salvation. When the mind is purged of the impurities consisting of desires, avarice etc. which arise from egoism, possessiveness and self-indulgence, it becomes purified, does not have feelings of pleasure and pain and attains mental equilibrium. There is no propitious path for attainment of the Supreme spirit by Yogis, which could match resort to devotion to His Divinity, who is the soul of the whole creation. Sainly persons have held that attachment to sensuousness is the undecaying bond of the soul, while the same attachment, if directed to saintly persons, is tantamount to the open door to salvation. Saintly persons are for-bearing, compassionate and friendly to all creatures. They do not consider any one as an enemy. They are tranquil and consider saintly character as an ornament. They are firmly devoted to Me without any feeling of reserve. Renounce temporal activities and forsake friends and relatives for My sake in their devotion to Me. They hear and narrate accounts relating to Me. Various afflictions do not afflict those whose mind is devoted to Me. Saintly mother ! You should seek association with such saintly persons who shun all associations, since they destroy the evil effects of association. Association with saintly persons results in recital of accounts which impart knowledge of My exploits, which are, therefore, an elixir to the heart and ears. Recourse

भक्त्या पुमाञ्जातविराग पेन्द्रियाद् दृष्टश्रुतान्मद्रचनानुचिन्तया ।
चित्तस्थ यत्तो ग्रहणे योगयुक्तो यतिष्यते ऋजुभियोगमार्गैः ॥१६॥
असेवयायं प्रकृतेर्गुणानां ज्ञानेन वैराग्यविजृम्भितेन ।
योगेन मय्यर्पितया च भक्त्या मां प्रत्यगात्मानमिहाचरन्धे ॥१७॥

देवहूतिरवाच

काचिरश्मद्युचिता भक्तिः कीदृशी मम गोचरा । यया पदं ते निर्वाणमञ्जसान्वाप्नुवा अहम् ॥१८॥
यो योगो भगवद्वाणो निर्वाणात्मस्त्वयोदितः । कीदृशः कति चाङ्गानि यतस्तत्त्वावबोधनम् ॥१९॥

श्रीभगवानुवाच

देवानां गुणलिङ्गानामानुश्रविककर्मणाम् । सत्य एवैकमनसो वृत्तिः स्वाभाविकी तु या ॥२०॥

to them quickly results in faith on the ways of attaining salvation, love for it and devotion to it. A man imbibes aversion from firmly established sensuous objects by devotion to Me, which ensues from contemplation of My creation. Thereafter, he gets ready for control of mind by resort to Yoga by adoption of the simple Yogic school of philosophy. Thus, an ascetic gets My vision—the soul of all creatures—by abstaining from resort to the qualities of Prakriti (Nature) by spiritual knowledge, augmented by abstinence from attachment to temporal objects, by resort to Yoga and by devotion to Me. 6-17

Devahooti said : What sort of devotion to you, whereby I may enjoy unity with you with ease, is open to me ? Oh personification of salvation ! Which sort of Yoga by which knowledge of the Supreme Spirit is obtained, did you mention and how many aspects has it ? 18-19

His Divinity said : If single-minded attitude of the organs of perception, which normally attract sensuous objects and which are devoted to ritual enjoined by the Vedas, were to turn voluntarily to His Divinity, it results in devotion to His Divinity without being inspired by any object. Such devotion to His Divinity is superior to even salvation and wears out the subtle frame of the soul, like the digestive fire of the stomach consuming eaten food. Some persons, who are devoted to the service of My feet and endeavour to achieve Me do not desire even union with Me. These devotees of Vishnu meet each other and sing about My exploits, Mother ! These saintly persons have the vision of My radiant divine forms, having gracious countenances and ruddy eyes and which confer favours. They have even covetable conver-

अनिमिता भागवती भक्तिः सिद्धेर्गरीयसी । जरयत्याशु या कोशं निगोर्गमनलो यथा ॥२१॥

नैकात्मतां मे स्पृहयन्ति केचिन्मातृपादसेवाभिरता मदीहाः ।

येऽन्योन्यतो भागवताः प्रसज्य सभाजयन्ते मम पौरुषाणि ॥२२॥

पश्यन्ति ते मे रुचिराण्यम्य सन्तः प्रसन्नवक्त्रारुणलोचनानि ।

रूपाणि दिव्यानि वरप्रदानि साकं वाचं स्पृहयिष्यां वदन्ति ॥२३॥

न कर्हिचिन्मत्पराः शान्त रूपे नृह्वयन्ति नो मेऽनिमिषो लेढि हेतिः ।

येषामहं मिय आत्मा सुतश्च सखा गुरुः सुहृदो दैवमिष्टम् ॥२४॥

इमे लोकं तथैवामुमात्मानमुभयायिनम् । आत्मानमनु ये चेह ये रायः पशवो गृहाः ॥२५॥

विसृज्य सर्वानन्यांश्च मामेवं विश्वतोमुखम् । भजन्त्यनन्यया भक्त्या तान्मृत्योरतिपारघे ॥२६॥

नान्यत्र मङ्गलवतः प्रधानपुरुषेश्वरात् । आत्मनः सर्वभूतानां भयं तीर्थं निवर्तते ॥२७॥

ज्ञानवैराग्ययुक्तेन भक्तियोगेन योगिनः । क्षमाय पादमूलं मे प्रविशन्त्यकुतोभयम् ॥२८॥

पताचानिव लोकेऽस्मिन् पुंसां निःश्रेयसोदयः । तीर्थेण भक्तियोगेन मनो मय्यर्पितं स्थिरम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टविंशोऽध्यायः ॥२५॥



sations with these forms. Unruffled mother ! Those who hold Me dear or consider Me as their son, friend, teacher, lover, divinity or a chosen one and are dedicated to Me do not perish. My ever vigilant weapon (the wheel of time) does not touch them. Those discard attraction for their present existence or for life after death or those whose heart is not attached to these or to body, wealth, domestic, animals, houses and all other possessions and resort with singular devotion to Me, who am omnipresent, are helped by Me to transgress death. That intense fear death, entertained by all creatures, does not abate, except by resort to Me, since I am the master of Purusha and Prakriti. Yogis enter the protection of My feet, where there is no fear from anywhere, with the aid of the cult of devotion to God, accompanied by spiritual knowledge and abstinence from wordly passions for happiness. Dedication of a steady mind to Me with intense devotion by men is tantamount to complete final beatitude. 20-29

Thus ends chapter twentyfifth of Book III



अथ षड्विंशोऽध्यायः

श्रीभगवानुवाच

अथ ते सम्प्रवक्ष्यामि तत्त्वानां लक्षणं पृथक् । यद्विदित्वा विमुच्येत पुरुषः प्राकृतैर्गुणैः ॥१॥
 अनादिरात्मा पुरुषो निर्गुणः प्रकृतेः परः । प्रत्यग्धामा स्वयंज्योतिर्विश्वं येन समन्वितम् ॥२॥
 स एव प्रकृतिं सूक्ष्मां दैवीं गुणमयीं विभुः । यदृच्छत्यैषोपगतमभ्यपद्यत लीलया ॥३॥
 गुणैर्विचित्राः सृजतीं सरूपाः प्रकृतिं प्रजाः । विलोक्य मुमुहे सद्यः स इह ज्ञानगूहया ॥४॥
 एवं पराभिध्यानेन कर्तृत्वं प्रकृतेः पुमान् । कर्मसु क्रियमाणेषु गुणैरात्मनि मन्यते ॥५॥
 तदस्य संसृतिर्वन्धः पारतन्त्र्यं च तत्कृतम् । भवत्यकर्तुरीशस्य साक्षिणो निर्वृतात्मनः ॥६॥
 कार्यकारणकर्तृत्वे कारणं प्रकृतिं विदुः । भोक्तृत्वे सुखदुःखानां पुरुषं प्रकृतेः परम् ॥७॥

देवहूतिरुवाच

प्रकृतेः पुरुषस्यापि लक्षणं पुरुषोत्तम । ब्रूहि कारणयोरस्य सदसच्च यदात्मकम् ॥८॥

CHAPTER XXVI

His Divinity said : I will now describe to you distinct characteristics of primary elements. A man is liberated from the effects of the qualities of Prakriti (the original source of the material world) by the knowledge of these qualities. The Soul, which is eternal, is the Supreme Spirit (Purusha). It pervades the universe; is devoid of all the qualities viz. Sattwa-Sublimity), Rajas (mundanity) and Tamas (Spiritual darkness), is distinct from Prakriti in every creature and is self-illuminous. It was this all pervading Supreme spirit which, by its own will, received the subtle and divine Prakriti, which has the qualities of Sattwa, Rajas and Tamas, when it approached the former. On observing that the Prakriti was creations, which were variegated on account of their qualities and which were similar to it in forms, the Supreme Spirit (Purusha) became instantly infatuated since its knowledge was shrouded by it. Thus, actions performed by the qualities of Prakriti were considered by it to be its own actions, since it was constantly thinking of it. Though the soul itself is inactive, is the master, is only an overseer and is blissful, its ego is the cause the bond of worldly life and dependence caused by it. Learned men held that the Parkriti is the cause in bringing about cause and effect, while it is the soul, which is distinct from the Prakriti, which enjoys happiness and miseries. 1-7

Devahooti said : Supreme Spirit ! I have learnt about the character-

श्रीभगवानुवाच

यत्तद्विगुणमव्यक्तं नित्यं सदसदात्मकम् । प्रधानं प्रकृतिं प्रादुरविशेषं विशेषयत् ॥९॥
पञ्चभिः पञ्चभिर्ब्रह्म चतुर्भिर्दशभिस्तथा । एतच्चतुर्विंशतिकं गणं प्राधानिकं विदुः ।
संनिवेशो मया प्रोक्तो यः कालः पञ्चविंशकः ॥१०॥

प्रकृतेर्गुणसाम्यस्य निर्विशेषस्य मानवि । चेष्टा यतः स भगवान् काल इत्युपलक्षितः ॥११॥
अन्तः पुरुषरूपेण कालरूपेण यो बहिः । समन्वयेष सत्त्वानां भगवानात्ममायया ॥१२॥
दैवात्पुनर्भूतधर्मिण्यां स्वस्यां योनौ परः पुमात् । आधत्त वीर्यं सासूत महत्तत्त्वं हिरण्यम् ॥१३॥
यत्तत्सत्त्वगुणं स्वच्छं शान्तं भगवतः पदम् । यदाहुर्वांसुदेवात्त्वं चित्तं तन्महदात्मकम् ॥१४॥
स्वच्छत्वमधिकारित्वं शान्तत्वमिति चेतसः । वृत्तिर्भिलक्षणं प्रोक्तं यथाप्रां प्रकृतिः परा ॥१५॥
महत्तत्त्वाद्विकुर्वाणाद्भगवद्गौर्यसम्भवान् । क्रियाशक्तिरहंकारस्त्रिविधः समपद्यत ॥१६॥

istics of the Prakriti and also of the soul. Now, tell me which of the Prakriti are real and which of them are unreal. 8

His Divinity said: The primary principal entity (Mahat-tattwa or cosmos), which has the qualities of Sattwa, Rajas and Tamas, which is unmanifest, which is composed of real and unreal entities and which appears to be possessed of the qualities, though it has none, is called Prakriti. Learned men say that a congregation of twenty-four elements consisting of two groups of five elements each, one group of ten elements and one group of four elements, is the primary entity. Time is the twenty-fifth element. Daughter of Manu! The element, which brings about activity in the even state of the qualities of the Prakriti, is known as Time, which is the manifestation of His Divinity. This manifestation of His Divinity as time resides in creatures in the form of soul by dint of His Divinity's Maya and stays outside as Time. Purusha (Supreme Spirit) deposited His semen in the womb of the Prakriti, which was then in an agitated condition, with His divine power. The Prakriti thereupon gave birth to the lustrous Mahat-tattwa. 9-13

The mind, which has the quality of Sattwa (alone), which is pellucid and tranquil and which is the seat of God, is what is known as Vasudeva and is composed of the Mahat-tattwa. The characteristics of the mind are said to be pellucidity, immutability and tranquility with regard to its attitudes, like the original state of water. 14-15

Ego is of three types, viz., (1) Subject to change (which pertains to quality of Sattwa), (2) lustrous (which pertains to the quality of Rajas), and (3) dark which pertains to the quality of Tamas

वैकारिकस्तैजसश्च तामसश्च यतो भवः । मनसश्चेन्द्रियाणां च भूतानां महतामपि ॥१७॥
 सहस्रशिरसं साक्षाद्यमनन्तं प्रचक्षते । संकर्षणाख्यं पुरुषं भूतेन्द्रियमनोमयम् ॥१८॥
 कर्तृत्वं करणत्वं च कार्यत्वं चेति लक्षणम् । शान्तघोरविमूढत्वमिति वा स्यादहंकृतेः ॥१९॥
 वैकारिकाद्विकुर्वाणान्मनस्तत्त्वमजायत । यत्संकल्पविकल्पाभ्यां वर्तते कामसम्भवः ॥२०॥
 यद्विबुर्ह्यनिरुद्धाख्यं हृषीकाणामधीश्वरम् । शारदेन्द्रीवरदयामं संराध्यं योगिभिः शनैः ॥२१॥
 तैजसाच्च विकुर्वाणाद् बुद्धितत्त्वमभूत्सति । द्रव्यस्फुरणविज्ञानमिन्द्रियाणामनुग्रहः ॥२२॥
 संशयोऽथ विपर्यासो निश्चयः स्मृतिरेव च । स्वाप इत्युच्यते बुद्धेर्लक्षणं वृत्तितः पृथक् ॥२३॥
 तैजतानीन्द्रियाण्येव क्रियाज्ञानविभागशः । प्राणस्य हि क्रियाशक्तिर्वुद्धेर्विज्ञानशक्तिः ॥२४॥
 तामसाच्च विकुर्वाणाद् भगवद्दीर्घबोदितात् । शब्दमात्रमभूत्स्मान्मनः श्रोत्रं तु शब्दगम् ॥
 अर्थाश्रयत्वं शब्दस्य लक्षणं कवयो विदुः ॥२५॥

It was born of the Mahat-tattwa, which was born of the semen of His Divinity when it underwent change and has the power of activity. The mind, the organs of senses and the five elements (ether, wind, light, water and earth) were born of them, ego, consisting of the five elements, the organs of senses and the mind, is called the Supreme Being, is known as Sankarshana (attracting everything to itself), who is the veritable God of Infinity; having a thousand heads. The characteristics of the ego consist of the functions of an agent, cause, effect, tranquility, terrificness and ignorance. 16-19

When the quality of Sattwa—which is subject to change, underwent change, the element called mind, which gives birth to desires by resoluteness and indecision, was born. Learned men know it by the name of Aniruddha, who is the master of the organs of senses, is bluish in the object of adoration by Yogis. 20-21

Virtuous lady: When the lustrous element (the quality of Rajas) underwent change, the element called intellect ensued, whereby the organs of senses acquire knowledge of elementary substances and are favoured with that knowledge. The characteristics of intellect are doubt, false perception, resoluteness, remembrance and sleep, according to its different attitudes. The organs born of lustrous elements are classified as organs of activity and organs of perception. The functions of activity belong to the life-breath and those of perception belong intellect. 22-24

When the element of spiritual darkness (Tamas), inspired by the power of His Divinity, underwent change, the ether having the primary

भूतानां छिद्रवातत्वं वहिरन्तरमेव च । प्राणेन्द्रियात्मधिष्ण्यत्वं नभसो वृत्तिलक्षणम् ॥२६॥
 नभसः शब्दतन्मात्रात्कालगत्या विकुर्यतः । स्पर्शोऽभवत्ततो वायुस्त्वक् स्पर्शस्य च संग्रहः ॥२७॥
 मृदुत्वं कठिनत्वं च शैत्यमुष्णत्वमेव च । एतत्स्पर्शस्य स्पर्शत्वं तन्मात्रत्वं नभस्वतः ॥२८॥
 चालनं व्यूहनं प्राप्तिर्नैतृत्वं द्रव्यशब्दयोः । सर्वेन्द्रियाणामात्मत्वं वायोः कर्माभिलक्षणम् ॥२९॥
 वायोश्च स्पर्शतन्मात्राद्रूपं देवेस्तितादभूत् । समुत्थितं ततस्तेजश्चक्षू रूपोपलम्भनम् ॥३०॥
 द्रव्याकृतित्वं गुणता व्यक्तिसंस्थात्वमेव च । तेजस्त्वं तेजसः साधि रूपमात्रस्य वृत्तयः ॥३१॥

element of sound, came into existence. The ear (the organ of hearing) receives sound. Learned men say that the characteristic of sound is the resort of meaning to it. The characteristics of other consist of giving space outside and inside to all creatures. It is the resort of the life-breath, organs of perception and the soul. When the ether, having the primary element of sound, underwent change by afflux of time, the feeling of sensation was born therefrom. The wind was born of the sensation of touch. The skin is capable of feeling the sensation of touch. Feelings of softness, hardness, coolness and heat are the characteristics of the sensation of touch, which is born of the element of wind. Propulsion, collection, connecting objects with the organs of perception, uniting with its meaning and imparting vigour to all organs are the characteristics of the element of wind.

When the primary element of touch which, was born of the wind, underwent change at the instance of His Divinity, the perception of form arose. From it was born light, Eyes are the organs of acquiring perception of form. Sainly lady! Giving shape to a substance, pervading it with qualities and resulting in forms of substances are the characteristics of the element of form. Shining, digestion, drinking, eating, destruction of cold, drying, hunger and thirst are the functions of the element of light.

When the primary element of the perception of form underwent change at the instance of His Divinity, the element of taste ensued therefrom and water resulted from the latter. The tongue has the function of taste, though taste by itself is singular, it divides itself into several tastes, such as astringent, sweet, pungent, bitter and sour on account of the change in the nature of objects associated with it. Moistening, collecting atoms, etc., giving contentment, nourishing life, thirst, softening any object, removing, heat and being produced again are the characteristics of water.

घोतनं पचनं पानमदनं हिममर्दनम् । तेजसो वृत्तयस्त्वेषाः शोषणं क्षत्तृडेव च ॥३२॥
 रूपमात्राद्विकुर्वाणात्तेजसो दैवचोदितात् । रसमात्रमभूत्तस्मादम्भो जिह्वा रसग्रहः ॥३३॥
 कपायो मधुरस्तिक्तः कट्वम्ल इति त्रैकधा । भौतिकानां विकारेण रस एको विभियते ॥३४॥
 क्लेदनं पिण्डनं वृष्टिः प्राणनाप्यायनोन्दनम् । तापापनोदो भूयस्त्वमम्भसो वृत्तयस्त्विमाः ॥३५॥
 रसमात्राद्विकुर्वाणादम्भसो दैवचोदितात् । गन्धमात्रमभूत्तस्मात्पृथ्वी प्राणस्तु गन्धगः ॥३६॥
 कर्मभूतिसौरभ्यशान्तोग्राग्लादिभिः पृथक् । द्रव्यावयववैषम्याद्गन्ध एको विभियते ॥३७॥
 भावनं ग्रहणः स्थानं धारणं सद्दिशेषणम् । सर्वसत्त्वगुणोद्भेदः पृथिवीवृत्तिलक्षणम् ॥३८॥
 परस्य दृश्यते धर्मो ह्यपरस्मिन् समन्वयात् । अतो विशेपो भावानां भूमावेवोपलक्ष्यते ॥३९॥
 पतान्यसंहृत्य यदा महदादीनि सप्त वै । कालकर्मगुणोपेतो जगदादिरुपाविशत् ॥४०॥
 ततस्तेनानुचिद्रेभ्यो युक्तेभ्योऽण्डमचेतनम् । उत्थितं पुरुषो यस्मादुदतिष्ठदसौ विराट् ॥४१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेये तत्त्वसमाभाष्ये पञ्चविंशोऽध्यायः ॥३९॥



When the primary element of the perception of taste, resulting from water underwent change at the instance of His Divinity, the element of smell ensued therefrom and earth resulted from the latter. The nose has the function of smelling. Though the Smell by itself is singular, it divides itself into several Smells on account of association with other objects, as mixed, putrid, good, agreeable, strong, sour etc. Making the supreme spirit manifest (by images, pictures etc.) which exists without support, while it affords support (to others), measuring, determining genus or species, genders etc. of creatures are the characteristics of the functions of earth.

Since the qualities of previous elements are seen in the succeeding ones by conjunction of a new one, the qualities of all the elements are observed in earth. 25-39

When the seven elements of the Mahat-tattwa etc. were separate, His Divinity, who existed even before the creation, entered it equipped with time, activity and qualities. Hence, the inanimate egg of the universe resulted from the elements, which are pervaded by His Divinity and are conjoined with each other. 40-41

Thus ends chapter twenty-sixth of Book III



अथ सप्तविंशोऽध्यायः

श्रीभागवानुवाच

प्रकृतिस्थोऽपि पुरुषो नाज्यते प्राकृतैर्गुणैः । अविकारादकर्तृत्वान्निर्गुणत्वाज्जलार्कवत् ॥१॥
 स एष र्हि प्रकृतेर्गुणेष्वभिषिपज्जते । अहंक्रियाविमूढात्मा कर्तास्मीत्यभिमन्यते ॥२॥
 तेन संसारपदवीमवशोऽभ्येत्यनिवृत्तः । प्रासङ्गिकैः कर्मदोषैः सदसन्मिथ्रयोनिषु ॥३॥
 अर्थे ह्यपिपमानेऽपि संलुत्तिर्न निवर्तते । ध्यायतो विषयानस्य स्वप्नेऽनर्थागमो यथा ॥४॥
 अत एव शनैश्चित्तं प्रसक्तमसतां पथि । भक्तियोगेन तीव्रेण विरक्त्या च नयेद्वशम् ॥५॥
 यमादिभिर्योगपथैरभ्यसन् श्रद्धयान्वितः । मयि भावेन सत्येन मत्कथाश्रवणेन च ॥६॥
 सर्वभूतसमत्वेन निर्वरेणाप्रसङ्गतः । ब्रह्मचर्येण मोनेन स्वधर्मेण बलीयसा ॥७॥
 यदृच्छ्योपलब्धेन संतुष्टो मितमुङ्गु मुनिः । चिचित्कशरणः शान्तो नैवः करुण आत्मवान् ॥८॥

CHAPTER XXVII

His Divinity continued : Eventhough the Supreme spirit resides in the Prakriti, it is not affected by the qualities of the latter, since it is immutable and free from activity, like into the Sun, which is not affected by water, eventhough its reflection falls on it. When, however, the soul is affected by the qualities of the prakriti, it is infatuated with ego and activity and considers that it itself the door of the activities. Helpless and devoid of beautitude, it thereby comes into good, bad and mixed births by reason of errors in its activities caused by reason of errors in its activities caused by associations. Just as a person experiences harm in a dream (which experience is unreal and is not set at naught till the person is awake), the worldly existence does not cease, so long as a person continues to brood over sensuous objects, eventhough the experiences of worldly life (like birth, death, joy, sorrow, etc.) are unreal. A man should, therefore, gradually bring under control his mind, which might have been attached to ways of wicked persons, by extreme devotion to His Divinity and abstinence from passions. 1-5

A man attains the Supreme Spirit, which is free, from the qualities of Sattwa, Rajas and Tamas and which, therefore, appears to be real in the unreal self, by recourse to Yogic practises, such as selfcontrol etc, by sincere devotion to Me, hearing accounts relating to Me, equal treatment of all creatures, absence of enmity, shunning association with others, observance of celibacy, maintaining silence strict performance of duty, contentment with whatever comes by chance, moderate food, meditation

सानुबन्धे च देहेऽस्मिन्ननुर्वन्तसदाग्रहम् । शानेन दृष्टतत्त्वेन प्रकृतेः पुरुषस्य च ॥१॥
निवृत्तबुद्ध्यवस्थानो दूरीभूतान्यदर्शनः । उपलभ्यात्मनाऽऽत्मानं चक्षुषेर्वार्कमात्मदृक् ।
मुक्तलिङ्गं सदाभासमसति प्रतिपद्यते ॥१०॥

देवहूतिरुवाच

पुरुषं प्रकृतिर्ब्रह्मन् विमुञ्चति कर्हिचित् । अन्योन्यापाश्रयत्वाच्च नित्यत्वादनयोः प्रभो ॥११॥
यथा गन्धस्य भूमेश्च न भावो व्यतिरेकतः । अपां रसस्य च यथा तथा बुद्धेः परस्य च ॥१२॥
अकर्तुः कर्मघन्धोऽयं पुरुषस्य यदाश्रयः । गुणेषु सत्सु प्रकृतेः कैवल्यं तेष्वतः कथम् ॥१३॥
क्वचित्तत्त्वायमर्शेन निवृत्तं भयमुल्लङ्घनम् । अनिवृत्तनिमित्तत्वात्पुनः प्रत्यवतिष्ठते ॥१४॥

श्रीभगवानुवाच

अनिमित्तनिमित्तेन स्वधर्मेणामलात्मना । तीव्रया मयि भक्त्या च श्रुतसंभृतया चिरम् ॥१५॥
शानेन दृष्टतत्त्वेन वैराग्येण बलीयसा । तपोयुक्तेन योगेन तीव्रेणात्मसमाधिना ॥१६॥

on the Supreme Spirit, recourse to a secluded place, tranquility, friendliness with all, compassion, self-respect, total absence of attachment to his body and relatives, knowledge resulting from realization of the truth regarding the Prakriti and the Supreme Spirit, freedom from resort to intellect and denial of seeing anything except spirit by direct perception of the Supreme spirit with the aid of the soul, like upto one seeing the Sun with the sunlight that is reflected in the eyes. 6-10'

Devahooti said : Spiritual Master ! The Prakriti never leaves the soul, since both of them are closely connected with each other and since both are eternal. Just as smell and earth have no separate existence, nor have taste and water, the Prakriti and the soul have no separate existence. Even if the soul itself were not to engage in any activity, how can it have beauty, so long as the qualities (Sattwa, Rajas and Tamas) of the Prakriti, which are the cause of the fetters of activity, continue to exist ? Sometimes, the terrific danger (of worldly existence) may abate, consequent upon deliberation on the real nature of the soul (as being identical with the Supreme Spirit), but the cause of worldly existence (viz., the qualities of Sattwa, Rajas and Tamas) having not been eliminated, the danger reverts. 11-14

His Divinity Replied : Just as a faggot of Shami wood, which is the generating cause of fire, is itself consumed by its own fire, the Prakriti of the soul would gradually disappear, being consumed day and night by unmotivated performance of ones duties, spotless mind, intense devotion to

प्रकृतिः पुरुषस्येह दह्यमाना त्वहर्निशम् । तिरोभविव्री शनकैरुनेयानिखिवारणिः ॥१७॥
 मन्त्रकः प्रतिबुद्धार्थो मत्प्रसादेन भूयसा । निःश्रेयसं स्वसंस्थानं कैवल्यार्थं मदाश्रयम् ॥१८॥
 यदा न योगोपचितासु चेतो मायासु सिद्धस्य विपज्जतेऽहम् ।
 अनन्यहेतुष्वथ मे गतिः स्यादात्यन्तिकी यत्र न मृत्युहासः ॥१९॥
 इति धीसंक्षिप्तभागवते तृतीयस्कन्धे अष्टाविंशोऽध्यायः ॥२०॥

अथाष्टाविंशोऽध्यायः

श्रीभगवानुवाच

योगस्य लक्षणं वक्ष्ये सर्वज्ञस्य नृपात्मजे । मनो येनैव विधिना प्रसन्नं याति सत्पथम् ॥१॥
 स्वधर्माचरणं शक्त्या विधर्माच्च निर्वर्तनम् । देवाह्वयेन संतोष आत्मविच्चरणार्चनम् ॥२॥
 प्राम्यधर्मनिवृत्तिश्च मोक्षधर्मरतिस्तथा । मितमेध्यादनं शश्वद्विविक्तक्षेमसेवनम् ॥३॥

Me, nourished by hearing accounts pertaining to Me for a long time, knowledge resulting in perception of the Supreme Spirit, intensive detachment from sensuous objects, Yoga augmented by penance, and concentration on the Supreme Spirit. Thus My devotee shall acquire spiritual knowledge and shall attain within himself beauty, known as salvation, which rests in Me. 15-19

Thus ends chapter twenty-seventh of Book III

CHAPTER XXVIII

His Divinity continued : Royal Princess ! I will now describe the characteristics of Sabeeja Yoga (adoration of an image of the Supreme Spirit) by practising which the mind is delighted and takes to the path of saints. It consists of discharging one's duty according to ability, desisting from unrighteous activities, contentment with whatever comes by luck, worshipping feet of saints who have attained knowledge of the supreme spirit, abstinence from mundane activities, love for means of attaining salvation, eating moderate and consecrated food, permanent resort to a secluded and safe place, non-violence, truth abstaining from thieving, acquisition of only absolutely needed wealth, celibacy, penance, study of wholesome literature, adoration of the Supreme Spirit, vow of maintaining silence, steadiness resulting from control of sitting posture, gradual control of breath, withdrawal of organs of senses from mundane

अहिंसा सत्यमस्तेयं यावदर्थपरिग्रहः । ब्रह्मचर्यं तपः शौचं स्वाध्यायः पुरुषार्चनम् ॥४॥
मौनं सदाऽऽसनजयः स्थैर्यं प्राणजयः शनैः । प्रत्याहारश्चेन्द्रियाणां विषयान्मनसा हृदि ॥५॥
स्वधिष्ण्यानामेकदेशे मनसा प्राणधारणम् । वैकुण्ठलीलाभिध्यानं समाधानं तथाऽऽत्मनः ॥६॥
पतैरन्यैश्च पथिभिर्मनो दुष्टमसत्पथम् । बुद्ध्या युञ्जीत शनैर्कर्मितप्राणो ह्यतन्द्रितः ॥७॥
शुचौ देशे प्रतिष्ठाप्य विजितासन आसनम् । तस्मिन् स्वस्ति समासीन ब्रह्मकायः समभ्यसेत् ॥८॥
प्राणायामैर्देहोपान्धारणाभिश्च क्विचिपान् । प्रत्याहारेण संसर्गान्ध्यानेनानोन्ध्वरान् गुणान् ॥९॥
यदा मनः स्वं विरजं योगेन सुसमाहितम् । काष्ठां भगवतो ध्यायेत्स्वनासाग्रावलोकनः ॥१०॥
प्रसन्नवदनाम्भोजं पद्मगर्भाक्ष्णेश्वरम् । नीलोत्पलदलश्यामं शङ्खचक्रगदाधरम् ॥११॥
लसत्पङ्कजकिञ्चल्कपीतकौशेयवाससम् । श्रीवत्सवक्षसं भ्राजत्कौस्तुभामुक्तकन्धरम् ॥१२॥
मत्तद्विरेफकलया परितं वनमालया । परार्धहारवलयकिरीटाङ्गदनुपुरम् ॥१३॥

objects and diverting them inside the heart, concentration of the breath in one of the mystical centres in the body (eg. the centre above the organ of generation called Mooladhara) by a mental effort, contemplation on the amorous sports in the company of His Divinity in Vaikuntha and fixing the mind on abstract contemplation on the true nature of spirit. A man should gradually connect his mind, which might be bent on unrighteous ways, with God with the aid of intellect in these and other ways. By controlling breath and by casting off slothfulness, he should connect his evil disposed mind, which might be bent on unrighteous ways, with intellect by these and other means. 1-6

He should have controlled various poses of sitting (prescribed for practising Yoga), should place his seat in a sacred place and sit thereon erect with crossed legs and practise Yoga. He should burn disorders of his three humours (wind, bile and phlegm) of his body and his sins with Dharana (i.e. by keeping his mind composed holding the breath and steady abstraction of the mind), his social contacts by Pratyahara (i.e. by withdrawing his mind therefrom) and his unholy contacts by contemplation of the Supreme Spirit. When his mind becomes detached and composed with the practise of Yogs, he should fix his eyes on the tip of his nose and meditate on an image of His Divinity. 7-10

With mind surcharged with pure love, he should meditate. His Divinity, who has a charming lotus-like face, ruddy eyes like the inside of lotus-petals, and who is dark like the petals of a dark blue lotus flower, bears a conch, a disc-weapon, and a mace (in His hands), wears

काञ्चीगुणोल्लसच्छ्रोणिं हृदयाम्भोजविष्टरम् । दर्शनीयतमं शान्तं मनोनयनवर्धनम् ॥१४॥
स्थितं यजन्तमासीनं शयानं वा गुहाशयम् । प्रेक्षणीयेहितं ध्यायेच्छुद्धभावेन चेतसा ॥१५॥
तस्मिँल्लब्धपदं चित्तं सर्वावयवसंस्थितम् । विलक्ष्यैकत्र संयुज्यादङ्गे भगवतो मुनिः ॥१६॥

एवं हरौ भगवति प्रतिलब्धभावो भक्त्या द्रवद्दृढय उत्पुलकः प्रमादात् ।
आत्मानमत्र पुरुषोऽव्यधानमेकमन्वीक्षते प्रतिनिवृत्तगुणप्रवाहः ॥१७॥
देहं च तं न चरमः स्थितमुत्थितं वा सिद्धो विपश्यति यतोऽध्यगमत्स्वरूपम् ।
दैवादुपेतमथ दैववशादपेतं वासो यथा परिकृतं मदिरामदान्धः ॥१८॥
देहोऽपि दैववशः खलु कर्म यावत्स्वारम्भकं प्रतिसमीक्षत एव सासुः ।
तं सप्रपञ्चमधिरूढसमाधियोगः स्वान्तं पुनर्न भजते प्रतिबुद्धवस्तुः ॥१९॥

bright yellow silk garments resembling filaments of a lotus, has a curl of hair on the chest, wears the Kaustubha-gem which hangs from His neck, a garland of Sylvan flowers over which intoxicated bees are humming and which reaches His toes, an invaluable necklace, bracelets, crown, armlets and anklets, His hips are adorned with a shining tinkling girdle (of gold). He has his seat in lotus-like hearts (of His Devotees). He is extremely handsome tranquil and delightful to the mind and the eyes. His posture may be standing walking or sleeping. He resides in the cavity of the heart and is charming. When the mind gets fixed on all the limbs of the image severally, the devotee should fix it on His Divinity's corpus as a whole. 11-16

When he thus acquires love for His Divinity Vishnu, his heart melts with devotion and he experiences horripilation through rapturous delight. In this state, the soul experiences itself as being wholly one with the supreme spirit, since the current of the qualities of Sattwa, Rajas and Tamas has then turned away from him. 17

Just as a man, who is intoxicated with liquor, does not notice whether his clothes are on his body, a devotee, who is in the final stage of being an accomplished soul, does not notice whether his body is sitting or standing or whether it has come or is going by destiny, since he has attained knowledge of his spiritual self. His body too, as long as the soul continues to reside in it, surrenders itself to destiny and continues to live, awaiting consumption of the fruits of his actions, which have already started their effect. Since, however, he has reached the stage of abstract meditation, and has had perception of the supreme spirit,

सर्वभूतेषु चात्मानं सर्वभूतानि चात्मनि । ईक्षेतानन्यभावेन भूतेष्विव तदात्मताम् ॥२०॥
 स्वयोन्येषु तथा ज्योतिरेकं नाना प्रतीयते । योनीनां गुणवैपम्यात्तथाऽऽत्मा प्रकृतौ स्थितः ॥२१॥
 तस्मादिमां स्वां प्रकृतिं देवां सदसदात्मिकाम् । दुर्विभाव्यां पराभाव्य स्वरूपेणावतिष्ठते ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे काविकेये साधानुष्ठानं नामाष्टाविंशोऽध्यायः ॥२८॥



अथैकोनविंशोऽध्यायः

देवहूतिस्त्वाच

यथा सांख्येषु कथितं यन्मूलं तत्प्रचक्षते । भक्तियोगस्य मे मार्गं ब्रूहि विस्तरशः प्रभो ।
 चिरागो येन पुरुषो भगवन् सर्वतो भवेत् ॥१॥

श्रीभगवानुवाच

भक्तियोगो बहुविधो मार्गैर्भामिनि भाव्यते । स्वभावगुणमार्गेण पुंसां भावो विभिद्यते ॥२॥

he does not take cognizance of that body and worldly affairs associated with it, which are to him then only experiences of a dream. A devotee should, therefore, see himself in all creatures and see all creatures in himself with signal love and should feel identity of his soul with the souls of all creatures. Eventhough fire itself is one, it appears to assume various shapes in the objects of its origin, due to the differences in the qualities of its objects, the soul also, though one, appears to be several when it reposes in different bodies, composed of the Prakriti. It is, therefore, that a man attains his original form only after overcoming this his own inexplicable Prakriti, which has to submit to destiny and is composed of real and unreal elements. 18-22

Thus ends chapter twenty-eight of Book III



CHAPTER XXIX

Devahooti said : My Lord ! Please describe to me extensively the way to the cult of devotion to God (Bhakti) as prescribed in the Sankhya school of philosophy by having recourse to which one may be free from passions. The knowledge of Mahat-tattwa is said to be its root. 1

His Divinity said : Young lady ! The cult of devotion to God is of various types. Devotion to God is achieved in various ways, since the temperament of men is also diverse depending on their nature and

अभिसंधाय यो हिंसां दम्भं मात्सर्यमेव वा । संरम्भी भिन्नहृद्भावं मयि कुर्यात्स तामसः ॥३॥
 विषयानभिसंधाय यश्च वैर्धर्ममेव वा । अर्चादावर्चयेद्यो मां पृथग्भावः स राजसः ॥४॥
 कर्मनिर्हारमुद्दिश्य परस्मिन् या तदर्पणम् । यत्नेच्छष्ट्यमिति वा पृथग्भावः स सात्त्विकः ॥५॥
 मद्गुणधृतिमात्रेण मयि सर्वगुहाशये । मनोगतिरचिच्छिन्ना यथा गह्वरभसोऽम्बुधौ ॥६॥
 लक्षणं भक्तियोगस्य निर्गुणस्य ह्युदाहृतम् । अहेतुक्यव्यवहिता या भक्तिः पुरुषोत्तमे ॥७॥
 सालोक्यसाधिसामीप्यसारूप्यैकत्वमप्युत । दीयमानं न गृह्णन्ति विना मत्सेवनं जनाः ॥८॥
 स एव भक्तियोगाख्य अत्यन्तिक उदाहृतः । येनातिव्रज्य त्रिगुणं मद्भावारोपयच्छते ॥९॥
 निवेदितेनानिमित्तेन स्वधर्मेण महीयसा । क्रियायोगे शस्तेन नातिहिंसेण नित्यशः ॥१०॥
 मद्भिष्यदर्शनस्यैश्वर्यपूजास्तुत्यभिवन्दनैः । भूतेषु मद्भावनया सत्त्वेनासङ्गमेन च ॥११॥
 मद्गतां बहुमानेन दीनानामनुकम्पया । मैत्र्या चैवात्मतुल्येषु यमेन नियमेन च ॥१२॥

qualities. A man, who practises devotion to Me by having recourse to violence, hypocrisy, jealousy, impetuosity or partiality, is a man having the quality of Tamās (Spiritual darkness). He who worships Me with the aim of obtaining mundane objects, fame or greatness, worships Me in My image and is partial in his attitudes, is a man of Rajas quality (mundanity). He who worships Me with the aim of destruction of the fruits of his past actions or surrenders them to the will of the Supreme Being, worships Me because he considers it to be his duty to do so and is impartial in his attitudes is a man of Sattwa quality (Sublimity). When a man's mind rushes without interruption into Me, only on hearing about My merits, like the water of the Ganges flowing into the ocean, because I have my seat in the hearts of all creatures, it would be an example of the cult of devotion performed without any desire. This is spontaneous and uninterrupted devotion to the supreme spirit. Such devotees do not accept, except as an opportunity of serving Me, any type of salvation in which (1) devotees reside in the same heaven with His Divinity or (2) devotees have the same status as His Divinity or (3) devotees reside in the presence of His Divinity or (4) devotees acquire the same form as His Divinity or (5) devotees attain identity with His Divinity, even if such salvation were gifted to him. This is what is called the cult of everlasting devotion to the Supreme Lord, whereby a devotee gets over the qualities of Sattwa, Rajas and Tamās and attains the state or oneness with Me. 2-9

The mind of a devotee who hears about My qualities is completely purified and reaches Me effortlessly by discharging his high righteous

यद्गयाद्वाति घातोऽयं सूर्यस्तपति यद्गयात् । यद्गयाद्वर्षते देवो भगणो भोति यद्गयात् ॥६॥
 गुणाभिमानिनो देवाः सर्गादिष्वस्य यद्गयात् । वर्तन्तेऽनुयुगं येषां वशं पतञ्चराचरम् ॥७॥
 सोऽनन्तोऽन्तकरः कालोऽनादिरादिर्लुप्तव्ययः । जनं जनेन जनयन्मारयन् मृत्युनान्तकम् ॥८॥
 तस्यैतस्य जनो नूनं नायं वेदोद्यिक्रमम् । कात्यमानोऽपि यलिनो घायोरिव घनाबलिः ॥९॥
 यं यमर्थमुपादेते दुःखेन सुखहेतवे । तं तं धुनोति भगवान् पुमाञ्छोचति यत्कृते ॥१०॥
 यद्भुवस्य देहस्य सातुबन्धस्य दुर्मतिः । ध्रुवाणि मन्यते मोहाद् गृहक्षेत्रवसूनि च ॥११॥
 जन्तुर्वै भव पतस्मिन् यां यां योनिमनुव्रजेत् । तस्यां तस्यां स लभते निवृत्तिं न विरज्यते ॥१२॥

being itself free from idleness and is the death of all: The wind blows, the Sun shines God Indra showers rain and constellations shed brilliance through its fear. Vegetation, creepers and herbs yield flowers and fruits in their respective seasons, being afraid of it. Rivers flow, oceans do not overflow and fire burns through its fear. The Earth does not sink along with the mountains due to its fear. Under its orders, the sky yields air to breathing creatures and the great Mahat-tattwa extends its corpus, consisting of the world and shrouded with the seven elements (sky, wind, light, water, earth, ego and Mahat) due to its fear. Gods presiding over the qualities (Sattwa, Rajas and Tamas), which control all animate and inanimate objects, work for the creation etc. in every age due to its fear. It is eternal, causes destruction, has no beginning and does not decay. It brings about birth and death of one person through another and causes the death of even the God of Death. Man has no knowledge of the extensive strides of this supreme spirit even though he is pushed about by it, like unto a duster of clouds being pushed about by a strong wind (not knowing that it is being pushed). His Divinity—the supreme spirit—destroys whatever objects a man may acquire with pains with the motive of achieving happiness and then bewails their loss. 3-10

Foolish as he is, he considers through ignorance that houses, fields etc. associated with his non-permanent body, are permanent. A creature gets worldly happiness in whatever form of existences, he comes by in the course of his worldly existences, but he does not get disgusted with it. Though all his limbs are getting worn out by the trouble of maintaining these properties, the wicked fool incessantly commits sins. In his unwearied efforts to cure miseries confronting him in domestic affairs in which falsehood is considered a duty and which are infested with painful

संदहमानसर्वाङ्ग पपामुद्धनाधिना । करोत्यचिरं मूढो दुरितानि दुराशयः ॥१३॥
 गृहेषु कूटधर्मेषु दुःस्तन्वेष्वतन्द्रितः । कुर्वन्दुःखप्रतीकारं सुखवन्मन्यते गृही ॥१४॥
 दातायां लुप्यमानायामारब्धायां पुनः पुनः । लोभाभिभूतो निःसत्त्वः परार्थं कुरुते स्पृहाम् ॥१५॥
 कुटुम्बभरणाकल्पो मन्दभाग्यो वृथोद्यमः । श्रिया विहीनः कृपणो ध्यायन्नुद्यसिति मूढधीः ॥१६॥
 पर्वं स्वभरणाकलां तत्कलत्राद्यस्तथा । नाद्रियते यथा पूर्वं कीनाशा इव गोजरम् ॥१७॥
 तत्राप्यजातनिर्वेदो भ्रियमाणः स्वयम्भृतैः । जरयोपाचवैरूप्यो मरणाभिमुखो गृहे ॥१८॥
 आस्तेऽवमत्पोषण्यस्तं गृहपाल इवाहरन् । आमयान्यमर्दन्तान्निरल्पाहारोऽल्पचेष्टितः ॥१९॥
 याच्यमानोऽपि न भूते कालपाशवशं गतः । भ्रियते रुदतां स्वानामुत्वेदनयास्तथीः ॥२०॥
 यातनादेह आवृत्य पार्श्वेदध्वा गले बलात् । नयतो दीर्घमध्यानं दण्ड्यं राजभटा यथा ॥२१॥
 केवलेन ह्यधर्मेण कुटुम्बभरणोत्सुकः । याति जीवोऽन्धतामिह चरमं तमसः पदम् ॥२२॥
 अधस्तान्तरलोकस्य याचतीयातिनादयः । क्रमशः समनुक्रम्य पुनश्चात्रजेच्छुचिः ॥२३॥
 अत्रैव नरकः स्वर्ग इति मातः प्रचक्षते । या यातना वै नारक्यस्ता इहाप्युपलक्षिताः ॥२४॥
 ॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिल्योपाख्याने कर्मविपाको नाम त्रिंशोऽध्यायः ॥१०॥



machinations, he considers himself happy as a house-holder. Even when his occupation is ruined, he engages himself in it again and again. Being overcome with avarice, he covets wealth for the sake of others. Foolish as he is, he sighs when he becomes incapable of maintaining his family or when he is unlucky, is frustrated in his undertakings, is devoid of wealth and is miserable. Thus, his wife and others do not treat him with regard as previously, when he becomes incapable of maintaining them, just as a cultivator treats his old bullock with disregard. Even thus, he does not get disgusted and when he has become deformed by old age, in his limbs, which had been nourished personally by him and is dying, he resides in his house awaiting death, accepting, like a domestic dog, whatever is flung at him. The digestive fire of his stomach then remains unkindled due to disease. He can eat but little food and can move about also little. Having been caught in the noose of the God of Death, he is encircled and tied by the neck with fetters and is led along a long road, like an offender being lead by servants of a King. 11-20

A soul, which had been eager to maintain his family by only impious methods, goes to the farthest hell named Andha Tamisra. After suffering as many torments as there are in the hell beneath his world of humans and after successively passing through various forms of existence, he returns to the world, purified. 21-24

Thus ends chapter thirty of Book III



अथैकत्रिंशोऽध्यायः

श्रीभगवानुवाच

कर्मणा देवनेत्रेण जन्तुर्देहोपपत्तये । स्त्रियाः प्रविष्ट उदरं पुंसो रेतःकणाश्रयः ॥१॥
 कललं त्वेकरात्रेण पञ्चरात्रेण बुद्बुदम् । दशाहेन तु कर्कन्धुः पेंदयण्डं वा ततः परम् ॥२॥
 मासेन तु शिरो द्वाभ्यां याद्वह्म्याद्यङ्गविग्रहः । नखलोमास्थिचर्माणि लिङ्गच्छिद्रोद्भवस्त्रिभिः ॥३॥
 चतुर्भिर्धातवः सन्त पञ्चभिः शुक्लदृक्श्रवः । पटभिर्जरायुणा वीतः कुक्षौ भ्राम्यति दक्षिणे ॥४॥
 मातुर्जघान्नपानाद्यैरेधद्वातुरसम्भते । शेते विण्मूत्रयोगतं स जन्तुर्जन्तुसम्भवे ॥५॥
 उल्बेन संवृतस्तस्मिन्नन्त्रैश्च बहिरावृतः । अकल्पः स्वाङ्गचेष्टायां शकुन्त इव पञ्चरे ॥६॥
 तत्र लब्धस्मृतिर्देवात्कर्म जन्मशतोद्भवम् । सरन्दीर्घमतुच्छ्वासां शर्म किं नाम विन्दते ॥७॥
 आरभ्य सप्तमांसासहस्रबोधोऽपिवेपितः । स्तुवीत तं विह्वयया धाचा येनोदरेऽपितः ॥८॥

CHAPTER XXXI

His Divinity continued : As the result of its actions, which constitute virtual eyes of destiny, an individual soul enters the womb of a female, resorting to a particle of the semen of a male, for acquiring a body. It becomes an embryo in one night, assumes the form of a bubble within five nights and the size of a jujube fruit in ten days. Thereafter, it assumes the form of a ball of flesh (in the case of humans) or of an egg (in the case of invertebrate creatures). The head is formed in a month; arms, legs and other limbs are formed in two months; and nails; hair, bones, skin and holes of genital organs are formed in three months. Seven primary fluids (viz., fluid, blood, flesh, fat, bones, marrow and semen) are formed in four months. Hunger and thirst arise in five months. It gets covered with the outer skin in six months and begins movements in the right part of the womb (if a male and in the left part if a female). The soul is nourished by the food and liquids, consumed by its mother and lies in a pit of faeces and urine, which generate germs. It is enveloped by an umbilical bag, is covered with entrails (of the mother) and is incapable of voluntary movements of its limbs, like a bird in a cage. It gets, however, the power of recollection through divine action, and recollects actions done by it in hundreds of previous births. It is incapable of breathing and gets no ease. Beginning from the seventh month on its existence, it gets the power of comprehension and prays with distressed spirit to God by whom it was deposited in the womb, as under. 1-8

जन्तुरुवाच

तस्योपसन्नमवितुं जगदिच्छयाऽऽत्तनानात्मोर्भुवि चलचणारविन्दम् ।
 सोऽहं प्रजामि शरणं हकुतोभयं मे येनेदशी गतिरदर्शयसतोऽनुरूपा ॥१॥
 यस्त्वत्र बद्ध इव कर्मभिरावृतात्मा भूतेन्द्रियाशयमयीमवलम्ब्य मायाम् ।
 आस्ते विशुद्धमविकारमखण्डयोधमातप्यमानहृदयेऽवसितं नमामि ॥२॥
 ज्ञानं यदेतद्व्याक्ततमः स देवसैकालिकं स्थिरचरेष्वनुवर्तितांशः ।
 तं जीवकर्मपदवीमनुवर्तमानास्तापत्रयोपशमनाय वयं भजेम ॥३॥
 देहान्यदेहविवरे जठराग्निनाष्टग्विण्मूत्रकूपपतितो भृशतप्तदेहः ।
 इच्छन्निनितो विवसितुं गणयन् स्वमासान्तिर्वास्यते कृपणधीर्मागवन् कदा नु ॥४॥

The soul prays ! I surrender myself to Him, who voluntarily incarnates Himself to protect the world when it seeks His shelter and walks on the Earth with is lotus-like feet. He has no fear from anywhere. It is He who has brought me to this sort of plight. Due to resort to Maya, characterized by the five elements, organs of perception and conscience, my soul is shrouded with the effects of actions (of my previous births). I bow to Him, who is an embodiment of piety, who is immutable, who is indestructible, and who dwells in my afflicted heart. He pervades all the animate and inanimate objects with one phase of Himself. Which other deity could have imparted to me this knowledge relating to the three phases of time (past, present and future)? We-souls-who pursue the activities common to all souls, therefore, resort to Him for allaying our three types of afflictions (worldly brought about by destiny and spiritual). Lord ! I have fallen into a well of feces and urine in a pit of another (mother's) body. My body has been extremely scorched by the digestive fire of the stomach. I am desirous of escaping from here and have been counting months for doing so. I am pitiable. When will you take me out ? There are other creatures, which have got their present bodies by way of punishment, which are enveloped by the seven primary fluids, and which get experience (of only happiness and miseries) in their corporeal bodies, but I see the eternal supreme spirit by whose creative function I have come into existence and which manifests itself as an individual soul. Such as I am, I do not desire to go into the camouflaged well of worldly life from the womb though I am residing (at present) in a place, which is the repository of many hardships, since the Maya of the Supreme Spirit invades anyone who

सोऽहं वसन्नपि विभो बहुदुःखासं गभान्न निजिगमिषे बहिरन्धकूपे ।

यत्रोपयातमुपसर्पति देवमाया मिथ्यामतिर्यदनु संसृतिचक्रमेतत् ॥१३॥

तस्मादहं विगतविक्रव उद्धरिष्य आत्मानमाशु तमसः सुहृदाऽऽत्मनैव ।

भूया यथा व्यसनमेतदनेकरन्ध्रं मा मे भविष्यदुपसादितविष्णुपादः ॥१४॥

कपिल उवाच

पवं कृतमतिर्गर्भं दशमासः स्तुवन्नृपिः । सद्यः क्षिपत्यवाचीनं प्रसूत्यै सृतिमास्तः ।

चिनिष्कामति कृच्छ्रेण निरुच्छ्वासो हतस्सृतिः ॥१५॥

पतितो भुव्यसृष्टमूत्रे विष्टाभूरिच चेष्टते । रोहयति गते ज्ञाने विपरीतां गतिं गतः ॥१६॥

परच्छन्दं नविदुषा पुण्यमाणो जनेन सः । अनभिप्रेतमापन्नः प्रत्यास्थातुमनीश्वरः ॥१७॥

शायितोऽशुचिपर्यंके जन्तुः स्वेदजदूषिते । नेशः कण्डूयनेऽज्ञानामासन्नोत्थानचेष्टने ॥१८॥

हृत्पथं शैशवं भुक्त्वा दुस्त्रं पीणण्डमेव च । अलम्बाभीप्सिब्रोऽज्ञानादिदमन्युः शुचापितः ॥१९॥

सह देहेन मानेन वर्धमानेन मन्युना । अहंममेत्यसद्व्याहः करोति कुमतिर्मतिम् ॥२०॥

यद्यसद्भिः पथि पुनः शिदन्नोदरकृतोद्यमैः । अस्थितो रमते जन्तुस्तमो विशति पूर्ववत् ॥२१॥

enters into it; who is pursued by it and by this wheel of metempsychosis.

I will, therefore, soon succour myself fearlessly from the darkness of

delusion with the help of my spirit itself. As it is my well-wisher, I will

attain the shelter of the feet of Vishnu, so that the wordly life, which

has so many openings for calamities, may not have to be confronted

with. 9-14

Kapila said : When the pious ten months old soul has thus come to a decision, the parturient wiew immediately pushes it head-long for its delivery. It emerges (from the womb) with difficulty—breathless and bereft of the power of recollection. Fallen on the ground in blood and urine, it behaves like a fecal germ. Since its power of recollection has left it and since it has come to a disagreeable plight, it weeps. Being nourished by persons, who are incapable of knowing the mind of others, it is unable to protest even if it is confronted with an undesirable situation. Made to lie down in a filthy bed, which is defiled with insects generated by sweat, it is incapable of even scratching its limbs, sitting up or arising. Having thus had experience of infancy and painful childhood, it becomes angry and sorrowful when it fails to obtain what it desires. The feeling of self-respect and anger grow along with its body. Foolish as it is, it persists in thinking: "This is I. This is mine." If the soul derives pleasure in the association of wicked persons, whose

सत्यं शौचं दया मौनं बुद्धिः श्रीर्हीर्यशः क्षमा । शमो दमो भगव्येति यत्सङ्गाद्याति संक्षयम् ॥२२॥
 तेष्वशान्तेषु मूढेषु खण्डितात्मस्वसाधुषु । सङ्गं न कुप्याच्छोष्येषु योषित्क्रीडाभूतेषु च ॥२३॥
 तस्मात्तु कार्यः संत्रासो न कार्पण्यं न सम्भ्रमः । बुद्ध्या जीवगतिं धीरो मुक्तसङ्गश्चरेद्दिह ॥२४॥
 सम्यग्दर्शनया बुद्ध्या योगवैराग्ययुक्तया । मायाविरचिते लोके चरेन्न्यस्य कलेवरम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कृष्णवैद्योपाख्यानं जीवगतिर्नामैकत्रिंशोऽध्यायः ॥३१॥

अथ द्वात्रिंशोऽध्यायः

कपिल उवाच

अयं यो गृहमेधीयान्धर्मेनैवावसन् गृहे । यज्ञते क्रतुभिर्देवान् पितृञ्च धृष्ट्यान्वितः ॥१॥
 गत्वा चान्द्रेमसं लोकं सोमपाः पुनरेष्यति । निःसङ्गा न्यस्तवर्माणः प्रशान्ताः शुद्धचेतसः ॥२॥
 activities are restricted to carnal pleasures and filling their bellies, by taking to their ways, it enters hell as before. 15-21

A man should not, therefore, associate with persons, by associating with whom truthfulness, piety, compassion, restraint of speech, intellect, wealth, modesty, fame, forgiveness, mental equilibrium, control of organs perception and good luck decline. He should not associate with such frivolous and silly persons, who identify the body with the soul, who are wicked and pitiable and who serve as play-things of women. 22-23

A self-possessed man should neither entertain terror for death nor have despondancy for living; nor should be confused, but he should live in the world with detachment in the knowledge that such has to be the fate of his soul. While maintaining his body, he should live this wordly life, created by Maya, with right thinking, accompanied by Yoga and renunciation. 24-25

Thus ends chapter thirty-one of Book III

CHAPTER XXXII

Kapila continued : A house-holder, who adores with faith deities and manes with religious sacrifices while discharging the functions of his order of life, goes to the Lunar Region (after death), drinks Soma juice there and then returns to this world. Persons, who have renounced wordly attachments, have discarded mundane, activities, are free from

निवृत्तिधर्मेनिरता निर्मा निरहङ्कृताः । स्वर्गद्वारेण ते यान्ति पुरुषं विश्वतोमुखम् ॥३॥
 द्विपराद्धावसाने यः प्रलयो ब्रह्मणस्तु ते । तावदध्यासते लोकं परस्य परचिन्तकाः ॥४॥
 आद्यः स्थिरचराणां यो वेदगर्भः सद्भिभिः । योगेश्वरैः कुमारैः सिद्धैर्योगप्रवर्तकैः ॥५॥
 भेददृष्ट्याभिमानेन निःसङ्गेनापि कर्मणा । कर्तृत्वात्सगुणं ब्रह्म पुरुषं पुरुषर्षभम् ॥६॥
 सः संख्य पुनः काले कालेनेश्वरमूर्तिना । जाते गुणव्यतिकरे यथापूर्वं प्रजायते ॥७॥
 पेथ्व्यं परमेष्ठ्यं च तेषु धर्मेविनिर्मितम् । निषेव्य पुनरायान्ति गुणव्यतिकरे सति ॥८॥
 तस्मात्त्वं सर्वभावेन भजस्व परमेष्ठिनम् । तद्गुणाश्रयया भक्त्या भजनीयपदाम्बुजम् ॥९॥

passions, have pious minds, are free from emotions, have no feeling of Meum and are without ego, reach the all pervading Supreme Spirit through the Solar Region. Those, who adore Brahma and engage in meditation of the Supreme Spirit, reside in the dominion of Brahma till the end of two Parardha periods (200,000,000,000,000 years) when Brahma himself merges into the Supreme Spirit. 1-3.

Thus, even Brahma, who is the primordial progenitor of animate and inanimate objects and who is the fountain-head of the Vedas, is born again along with sages, masters of the cult of Yoga, the Sanat-kumara brothers, Siddhas (accomplished souls) and founders of the Yoga school of philosophy, as of Yore, after performing his task with detachment and after attaining the Supreme Spirit, which is the master of all souls, due to efflux of Time, which is the image of God on account of the manifestation of the qualities (of Sattwa, Rajas and Tamas) as the result of his belief that the universe is distinct from the Supreme spirit, his ego and his feeling that it is he who is the Creator. Thus, even after enjoying divinity and the status of Brahma, achieved by performance of his allotted functions, Brahma and others revert to their respective existences due to the manifestation of the qualities. 4-7

You should, therefore, adore with all your heart the Supreme Spirit Vishnu, whose lotus-like feet are the object of adoration with devotion based on His qualities. Concentration in devotion to His Divinity Vasudeva creates aversion to attachment to mundane objects and results in the knowledge of the Supreme Spirit, which, in its turn, results in the perception of the latter. When the mind of such a man does not lose equilibrium due to attitudes of his organs of perception in respect of equal objects and does not consider some of them to be agreeable and some of them to be disagreeable, he sees through his soul that the

वासुदेवे भगवति भक्तियोगः प्रयोजितः । जनयत्याशु वैराग्यं ज्ञानं यद्ब्रह्मदर्शनम् ॥१०॥
 पदास्य चित्तमर्धेषु समेष्विन्द्रियवृत्तिभिः । न विगृह्णाति वैषम्यं प्रियमप्रियमित्युत ॥११॥
 स तदैवात्मनाऽऽत्मानं निःसङ्गं समदर्शनम् । हेयोपादेयरहितमारूढं पदमीक्षते ॥१२॥
 यथा महानहंरूपस्त्रिवृत्पञ्चविधः स्वराट् । एकादशविधस्तस्य वपुरण्डं जगद्यतः ॥१३॥
 एतद्वै श्रद्धया भक्त्या योगाभ्यासेन नित्यशः । समाहितात्मा निःसङ्गो विरक्त्या परिपश्यति ॥१४॥
 श्येतत्कथितं गुर्वि ज्ञानं तद्ब्रह्मदर्शनम् । येनासुबुद्धयते तत्त्वं प्रकृतेः पुनस्त्य च ॥१५॥
 ज्ञानयोगश्च मन्निष्ठो नैर्गुण्यो भक्तिलक्षणः । द्वयोरप्येक एवार्थो भगवच्छब्दलक्षणः ॥१६॥
 यथेन्द्रियैः पृथग्द्वारैरर्थो बहुगुणाश्रयः । एको नानेयते तद्ब्रह्मगवान् शास्त्रवर्त्मभिः ॥१७॥
 क्रियया कृतुभिर्दानैस्तपःस्वाभ्यायमर्शनैः । आत्मेन्द्रियजयेनापि संन्यासेन च कर्मणाम् ॥१८॥

spirit is in such a state that it has no attachment to these objects, views all things with equanimity and is devoid of the desire either to shun or to covet anything and attains the state in which he considers himself to be one with the Supreme Spirit.

The self-illuminous Supreme Spirit became Mahat-tattwa (Cosmos); the latter developed ago, which, in its turn, developed, into the three qualities of Sattwa, Rajas and Tamas and the eleven organs of perception and activities. Its corpus constitutes the egg of the universe from which the world has been created. Whoever is self-composed and devoid of attachment to mundane objects can have vision of the Supreme spirit with the aid of faith, devotion to the Supreme Spirit, continuous practise of Yoga and asceticism. 8-13.

Venerable mother! I have preached to you this lore, which leads to the vision of the Supreme Spirit, whereby the reality about the spirit and the Prakriti could be comprehended. The system of philosophy teaching a man how to understand his own nature and how he may be reunited with the Supreme spirit, which is not affected by the three qualities of Sattwa, Rajas and Tamas and the cult of devotion to God, based on Me, yield the same result; of having vision of His Divinity. Just as an object having many attributes is perceived by different organs of perception, having separate apertures in the body; His Divinity also is similarly perceived by recourse to different systems of philosophy. The self-illuminous Supreme Spirit, whether conceived as having the three qualities (of Sattwa, Rajas and Tamas) i.e. Personal God or as not affected by them (i.e. the Supreme Spirit) can be gradually realized by performance of religious sacrifices, charity, penance, study of

योगेन विविधाङ्गेन भक्तियोगेन चैव हि । धर्मोभयन्विहनेन यः प्रवृत्तिनिवृत्तिमान् ॥१९॥
 आत्मतत्त्वाद्यवोधेन वैराग्येण हृद्वेन च । ईयते भगवानेभिः सगुणो निर्गुणः स्वदृक् ॥२०॥
 य इदं शृणुयादस्य श्रद्धया पुरुषः सकृत् । यो वाभिधत्ते मच्चित्तः स ह्येति पदवीं च मे ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कापिल्ये द्वाविंशोऽध्यायः ॥३२॥



अथ त्रयस्त्रिंशोऽध्यायः

मैत्रेय उवाच

पवं निशम्य कपिलस्य घबो जनित्री सा कर्दमस्य दयिता किल देवहूतिः ।
 विरक्तस्तमोदपटला तमभिप्रणम्य तुष्टाव तत्त्वविषयाङ्कितसिद्धिभूमिम् ॥१॥

देवहूतिरुवाच

स एव विश्वस्य भवान् विधत्ते गुणप्रवाहेण विभक्तवीर्यः ।
 सर्गाद्यनीहोऽवितथाभिसन्धिघरात्मेश्वरोऽतर्क्यसहस्रशक्तिः ॥२॥

philosophy self-restraint, control of organs of perception, renunciation of mundane activities, practice of Yoga with its various constituents, the cult of devotion to the Supreme Spirit, pursuit of duties with or without desires which involve performance of religious acts and remuneration of all activities, since they lead to acquisition of the knowledge of self-realization and unwavering detachment from wordly life. 14-19

Mother! A man, who hears this discourse even once or who recites it while concentrating his mind on Me, attains My status. 20

Thus ends chapter thirty-two of Book III



CHAPTER XXXIII

Maitreya said : Having thus heard the sermon of Kapila, Devahooti—His mother and sweet heart of Kardama—bowed and prayed to Him, since he is the source of achieving spiritual knowledge. 1

Devahooti said : Your worship has no desires; your desires never fail. You are the master of yourself. Your thousands of faculties are unimaginable. You distribute your faculties in consonance with the currents of the qualities (Sattwa, Rajas and Tamas) and undertake creation etc. Even a Chandala (i.e. one who eats dog's carion) becomes pure like a Brahmin who has performed the Soma religious sacrifice, by

यन्नामधेयश्रयणानुकीर्तनाद् यत्प्रद्वेषाद्यस्मरणादपि क्वचित् ।
 श्वाशोऽपि सद्यः सयनाय कल्पते कुतः पुनस्ते भगवन्तु दर्शनात् ॥३॥
 तं त्वामहं ब्रह्म परं पुनातं प्रत्यक्श्रोतस्यात्मनि संविभाव्यम् ।
 स्वतेजसा ध्वस्तगुणग्रवाहं वन्दे विष्णुं कपिलं वेदगर्भम् ॥४॥

कपिल उवाच

मार्गेणानेन मातस्ते सुसेव्येनोदितेन मे । आस्थितेन परां काष्ठामचिरादवरोत्स्यसि ॥५॥
 भ्रष्टस्त्वैतन्मतं मह्यं जुष्टं यद्ब्रह्मवादिभिः । येन मामभयं याया मृत्युमृच्छन्त्यतद्विदः ॥६॥

मैत्रेय उवाच

इति प्रदर्श्य भगवान् सतीं तामात्मनो गतिम् । स्वमात्रा ब्रह्मवादिन्या कपिलोऽनुमतो ययौ ॥७॥
 सा चापि तनयोक्तेन योगादेशेन योगयुक् । तस्मिन्नाश्रम आपीडे सरस्वत्याः समाहिता ॥८॥
 अभीक्ष्णावगाहकपिशान् जटिलान्कुटिलालकान् । आत्मानं चोग्रतपसा विश्रुती चीरिणं कृशम्
 मज्जापतेः कर्दमस्य तपोयोगविद्वृन्मिमम् । स्वगार्हस्थ्यमनौपम्यं प्रार्थ्य वैमानिकैरपि ॥९॥

hearing and reciting your name, by bowing to You and by continuously remembering your name. Then, what to talk of the good luck of one who has your vision? I, therefore, bow to you—the Supreme Spirit and the highest deity. You could be realized in the mind of it were turned inwards by withdrawing it from mundane objects. 2-4

Kapila said : Mother! You shall soon reach the final stage (of Salvation) by adopting this course, which is easy to resort to and which has been described by Me. Rely on this course, which has been adopted by Sages, who have expounded the nature of the Supreme Spirit, so that you shall attain Me. Those who do not have knowledge of the Supreme Spirit meet death (i.e. continue in the worldly life in which the fear of death exists). 6

Maitreya said : Having explained the ultimate goal of the spirit to the saintly woman, He (Kapila) went away with the permission of His mother. She, too, adopted the Yoga cult in accordance with the principles of the Yoga school of philosophy which had been expounded by Him and continued to stay in the same hermitage, which was like the crown of the Saraswati. She wore curly matted hair, which had grown tawny by frequent baths and a worn out Sari. She renounced her home in which she had lived as a house-wife, which was blooming with the penance and practice of Yoga by Kardama who was one of the progenitors of mankind, which had no match and which was such

पयःफेननिभाःशय्या दान्ता रुक्मपरिच्छदाः। आसनानि च हेमानि सुस्पृशास्तरणानि च ॥११॥
 हित्वा तदीप्सिततममप्याखण्डलयोपिताम् । किञ्चिच्चकार वदनं पुत्रविश्लेषणानुरा ॥१२॥
 वनं प्रव्रजिते पत्यावपत्यविरहातुरा । ज्ञाततत्त्वाप्यभून्मृष्टे वत्से गौरिव वत्सहृष्टा ॥१३॥
 तमेव ध्यायती देवमपत्यं कपिलं हरिम् । बभूवाचिरतो वत्स निःस्पृहा तादृशे गृहे ॥१४॥
 ध्यायती भगवद्रूपं यदाह ध्यानगोचरन् । सुतः प्रसन्नवदनं समस्तव्यस्तचिन्तया ॥१५॥
 भक्तिप्रवाहयोगेन वैराग्येण बलीयसा । युक्तानुष्ठानजातेन ज्ञानेन ब्रह्महेतुना ॥१६॥
 ब्रह्मण्यवस्थितमतिर्भगवत्वात्मसंश्रये । निवृत्तजीवापत्तिवात्क्षीणक्लेशोऽऽप्तनिर्वृत्तिः ॥१७॥
 नित्यारूढसमाधित्वात्परावृत्तगुणभ्रमा । न संसार तदोऽऽत्मानं सज्जे दृष्टमिवोत्थितः ॥१८॥
 तदेहः परतःपोषोऽप्यकुशश्चाप्यसम्भवात् । यमौ मलैरवच्छन्नः सधूम इव पावकः ॥१९॥

as would be desired by gods residing in air-chariots. It was furnished with beds which were white like froth of milk, furniture of ivory and gold, seats of gold and carpets of agreeable touch, so that even celestial damsels would covet it. Having been separated from her son, her face became melancholy. Since her husband also had taken to the forest, she was tormented by the separation from her son, an affectionate mother as she was, even though she had received spiritual knowledge, like a cow whose calf had been lost. 7-13

My dear ! Engrossed in thinking about her divine son Kapila, who was an incarnation of Vishnu, she grew indifferent to even such a home in a short time, she meditated on the corpus of His Divinity, which was capable of being seen by meditating on Him. Casting away all anxiety she meditated on the corpus of His Divinity, which had a charming face and which had been described to her by her son, by directing the flow of her devotional fervour to it, by strong detachment from mundane objects and with the knowledge of the Supreme Spirit, which was born of appropriate religious practices and which led to realization of the Supreme Spirit. Her mind became fixed on His Divinity, which is the refuge of all souls. Since her notion of being an individual had soul had receded and her mental distress had worn out, she attained beautitude. When her delusion about the three qualities (Sattwa, Rajas and Tamas) had receded on account of her being in a perpetual state of concentration on the Supreme Spirit, she became oblivious of even her own existence, just as a man does not remember a dream when he is awake. Her body, which was being nourished by others, did not become emaciated, since she had no mental anguish. It shone brilliantly

यं सा कपिलोकेन मार्गेणाचिरतः परम् । आत्मानं ब्रह्म निवाणं भगवन्तमवाप ह ॥२०॥
 तद्वीरासीत्युच्यतमं क्षेत्रं त्रैलोक्यविश्रुतम् । नाम्ना सिद्धपदं यत्र सा संसिद्धिमुपेयुषी ॥२१॥
 तस्यास्तद्योगविश्रुतमार्त्यं मर्त्यमभूत्सरित् । स्रोतसां प्रवरा सौम्य सिद्धिदा सिद्धसेविता ॥२२॥
 कपिलोऽपि महायोगी भगवान् पितुराश्रमात् । मातरं समनुज्ञाप्य प्रागुदीचीं दिशं ययौ ।
 स्तूयमानः समुद्रेण दत्तार्हणनिकेतनः ॥ २३ ॥

आस्ते योग समास्याय सांख्याचार्यैरभिष्टुतः । त्रयाणामपि लोकानामुपशान्त्यैसमाहितः ॥२४॥

य इदमनुगृणोति योऽभिधत्ते कपिलमुनेर्मतमात्मयोगगुहम् ।

भगवति कृतधीः सुपर्णकेतावुपलभते भगवत्पदारविन्दम् ॥२५॥

॥ इति श्रीसंक्षिप्तभागवते तृतीयस्कन्धे कपिलेद्योगस्याने त्रयस्त्रिंशोऽध्यायः ॥३३॥

इति तृतीयः स्कन्धः समाप्तः



eventhough it was covered with dirt, like fire shrouded by smoke. In this way, she had soon realization of the Supreme Spirit, attained the presence of His Divinity and beautitude by recourse to the path preached by Kapila. 14-20

When she had attained beautitude, the place of her residence became the most sacred shrine, which became renowned in the three worlds by the name of Siddhapura. Good man! Her mortal body, which had been sanctified by her practice of Yoga and which metamorphised into a river of the mortal world is the most sacred river, confers superhuman powers and is resorted to by Siddhas (accomplished souls). 21-22

His Divinity Kapila too, a great Yogi as he was, took leave of His mother and went in the North East direction. The ocean prayed to Him and gave him a place for residence. Applying himself to Yoga, he resided there for the peace of the three worlds and was being extolled by masters of the Sankhya school of philosophy. 23-24

He who hears this account, takes to this secret spiritual Yoga and meditates on His Divinity Vishnu, whose banner is marked with the emblem of the divine eagle, attains to the lotus-like feet of His Divinity. 25

Thus ends chapter thirty-three of Book III



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

चतुर्थः स्कन्धः



अथ प्रथमोऽध्यायः

मैत्रेय उवाच

मनोस्तु शतरूपायां तिष्ठः कन्याश्च जज्ञिरे । आकूतिर्देवहूतिश्च प्रसूतिरिति विश्रुताः ॥१॥
आकूतिं रुचये प्रादादपि भ्रातृमतीं नृपः । पुत्रिकाधर्ममाश्रित्य शतरूपानुमोदितः ॥२॥
प्रजापतिः स भगवान् रुचिस्तस्यामजीजनत् । मिथुनं ब्रह्मवर्चसी परमेण समाधिना ॥३॥
यस्तयोः पुरुषः साक्षाद्विष्णुर्वज्रस्वरूपधृक् । या स्त्री सा दक्षिणा भूतेरंशभूतानपायिनी ॥४॥
आनित्ये स्वगृहं पुण्याः पुत्रं विततरोचिपम् । स्वार्थभुवो मुदा युक्तो रुचिर्जग्राह दक्षिणाम् ॥५॥
तां कामयानां भगवानुवाह यजुषां पतिः । तुष्टायां तोषमापन्नोऽजनयद् द्वादशात्मजान् ॥६॥
तोषः प्रतोषः संतोषो भद्रः शान्तिरिडस्पतिः । इध्मः कविर्विभुः स्वह्नः सुदेवो रोचनो द्विपद् ॥

CHAPTER I

Maitreya said : Manu begot three daughters in Shataroopa, who were renowned by their respective names of Akooti, Devabooti, and Prasooti. The King gave Akooti in marriage to Ruchi, making it a condition, with approval of Shataroopa, that she should hand over her son to him, eventhough she had a brother (i.e. eventhough Manu had a son). Ruchi, who was one of the progenitors of mankind, and had spiritual lustre, begot in her, by extreme concentration on the Supreme Spirit, twins. Out of them the child which was a male was Vishnu himself—personification of religious sacrifices,— and the child which was a female was Dakshina,— partial incarnation of Laxmi, inseparable from Vishnu. The son of Brahman (Manu) delighted at this brought home his daughters lustrous son, while Ruchi retained Dakshina. The Lord of sacrificial prayers (Vishnu) married the latter since she had love for him. Pleased with her, he procreated in her, who was also delighted, twelve sons named Tosha, Pratosha, Santosha, Bhadra, Shanti, Idaspati, Idhma, Kavi, Vibhu, Swahna, Sudeva and Rochna. 1-7

याः कर्दमसुताः प्रोक्ता नव ब्रह्मर्षिपत्नयः । तासां प्रसूतिप्रसवे प्रोच्यमानं नियोग मे ॥८॥
 पत्नी मरीचेस्तु कला सुपुत्रे कर्दमात्मजा । कश्यपे पूर्णिमानं च ययोरापूरितं जगत् ॥९॥
 भ्रूवेः पत्न्यनसूया श्रीकृष्णे सुयशसः सुतान् । दत्ते दुर्यससं सोममात्मेशब्रह्मसम्भवान् ॥१०॥

घिदुर उवाच

भगवृन्दे सुरश्रेष्ठाः स्थित्युत्पत्त्यन्तहेतवः । किञ्चिच्छिकीर्ण्यो जाता एतदाख्याहि मे गुरो ॥११॥

मैत्रेय उवाच

ब्रह्मणा नोदितः सृष्टावचिर्ब्रह्मविदां वरः । सह पत्न्या यथावृक्षं कुलादिं तपसि स्थितः ॥१२॥
 शरणं तं प्रपद्येऽहं य एव जगदीश्वरः । प्रजामात्मसमां मह्यं प्रयच्छत्विति चिन्तयन् ॥१३॥
 तप्यमानं त्रिभुवनं प्राणायामैधसाग्निना । निर्गतेन मुनेर्मूर्ध्नेः समीक्ष्य प्रभवद्वयः ॥१४॥
 वितायमानयशस्तदाश्रमपदं ययुः । प्रणम्य दण्डवद्भूमावुपतस्थेऽर्हणाञ्जलिः ।
 शृङ्क्षया सूक्त्या वाचा सर्वलोकगरीयसः ॥१५॥

Hear from me the description of the progeny of the nine daughters of Kardama, who were wives of the spiritual sages :

Kala—wife of Marichi and daughter of Kardama—gave birth to Kashyapa and Purnima, whose progeny filled up the world.

Atri's wife—Ansooya gave birth to three sons of great fame : Datta, Duryasas and Soma, who were born of a phase each of Vishnu, Shiva and Brahma respectively. 8-10

Vidura said : Master ! what are the tasks for performing which the foremost of Gods concerned with maintenance, creation and end of the world (Brahma, Vishnu and Shiva respectively) were born in the home of Atri ? Please tell me this. 11

Maitreya said : Atri—the best among men having spiritual knowledge—instructed by Brahma to engage himself in creation, proceeded to Riksha mountain accompanied by his wife and devoted himself to penance.

He prayed : " I surrender myself to him, who is the Lord of the world. May He grant to me progeny like himself." On observing that the three worlds were being scorched by the heat, generated by ceremonial restraint of breath emanating from the head of the sage, the three Gods, went to his hermitage, thus extending their Glory. The sage prostrated himself like a staff, then stood before them with folded hands in reverence and prayed to them who are held in reverence in all the worlds with wellspoken gentle speech. 12-15

अथिरुवाच

विश्वोद्भवस्थितिलयेषु विभज्यमानैर्मायागुणैरनुयुगं विगृहीतदेहाः ।
 ते ब्रह्मविष्णुगिरिशाः प्रणतोऽस्म्यहं वस्तेभ्यः क पव भवतां म इहोपहृतः ॥१६॥
 पको मयेह भगवान् विबुधप्रधानश्चिक्तीकृतः प्रजननाय कथं नु यूयम् ।
 अत्रागतास्तनुभृतां मनसोऽपि दूराद् श्रुत प्रसीदत महानिह चिस्मयो मे ॥१७॥

देवा उचुः

यथा कृतस्ते संकल्पो भाव्यं तेनैव नान्यथा । सत्संकल्पस्य ते ब्रह्मान् यद्वै ध्यायति ते वयम् ॥१८॥
 अथास्मदंशभूतास्ते आत्मजा लोकविधृताः । भवितारोऽङ्ग भद्रं ते विघ्नम्यन्ति च ते यशः ॥१९॥
 पर्वं कामवरं दत्त्वा प्रतिजग्मुः सुरेश्वराः । सभाजितास्तथोः सम्यग्दम्पत्योर्मितोस्ततः ॥२०॥
 सोमोऽभूद्ब्रह्मणोऽंशेन दत्तो विष्णोस्तु योगवित् । दुर्वासाः शङ्करस्यांशो निबोधाङ्गिरसः प्रजाः ॥२१॥
 अद्वा त्वङ्गिरसः पत्नी चतस्रोऽसूत कन्यकाः । सिनीवाली कुङ्ग राका चतुर्थ्यनुमतिस्तथा ॥२२॥
 तत्पुत्रावपरावास्तां व्यातां वारोचिषेऽन्तरे । उतथ्यो भगवान् साक्षाद्ब्रह्मिष्ठश्च वृद्धस्पतिः ॥२३॥
 पुलस्त्योऽज्जनयत्पत्न्यामगस्त्यं च हविर्भुवि । सोऽन्यजन्मनि द्वाशिर्विश्रवाश्च महातपाः ॥२४॥
 तस्य यक्षपतिर्देवः कुबेरस्त्विडयिदासुतः । रावणः कुम्भकर्णश्च तथान्यस्यां विभीषणः ॥२५॥

Atri said : Oh Brahma ! Vishnu ! Shiva ! you incarnate yourselves in every age with your qualities emanating from maya, respectively channelled into creation, maintenance and extinction of the universe : I bow to you. Who among your reverences is the God, invited by me here ? I had meditated only on one god, who is the chief of gods for (favouring me with a boon for) procreation. How are you (all)—who though far away even from the minds of creatures—have come here ? Please tell (me). Be pleased (with me). I have a great surprise in this matter. 16-17

The Gods said : Oh spiritual sage ! The very things shall happen as per resolve made by you—not otherwise. We are the same who had been meditated upon by you, whose resolves are successful. Dear ! you will have sons, composed of our (respective) phases. They shall be renowned in the world and shall extend your fame. Fare you well ! The lords of deities, well worshipped by the couple then repaired from there, within their sight, after granting this excellent boon. Soma (the Moon) was born from a phase of Brahman, Datta-master of Yoga from a phase of Vishnu and Durvasas from a phase of Shanker. Now hear (from me) about the progeny of Angirasas :

Shraddha—wife of Angirasas—likewise gave birth to four daughters—Sincrali, Kuhoo, Raka and Anumati, who was the fourth. He had two

पुलस्त्यस्य गतिर्भायां धीनसूत सती सुतान् । कर्मश्रृण्वं वरीयांसं सद्दिष्णुं च महामते ॥२६॥
 क्रतोरपि क्रिया भार्या बालसित्यान्सूयत । कपोन् पष्टिसहस्राणि ज्वलतो ब्रह्मतेजसा ॥२७॥
 ऊजायां जसिरे पुत्रा वसिष्ठस्य परंतप । चित्रकेतुप्रधानास्ते सप्त ब्रह्मर्षयोऽमलाः ॥२८॥
 चित्तिस्त्वथर्वणः पत्नी लेमे पुत्रं भृतवतम् । दध्यञ्जमभ्यशिरसं भृगोर्वशं निबोध मे ॥२९॥
 भृगुः स्यात्यां महाभागः पत्न्यां पुत्रानजीजनत् । धातारं च विधातारं ध्रियं च भगवत्पराम् ॥३०॥
 परं कर्ममदोद्विग्नसंतानः कथितस्तव । शृण्वतः श्रद्धधानस्य सद्यः पापहरः परः ॥३१॥
 प्रसूतिं मानर्षी दक्ष उपयेमे ह्यजात्मजः । तस्यां ससर्ज दुहितृ पोडशमल्लोचनाः ॥३२॥
 त्रयोदशादादमां तथैकामग्नये विभुः । पितृभ्य एकां युकेभ्यो भवायैकां भवच्छिदे ॥३३॥
 धृजां मैत्री द्या शान्तिस्तुष्टिः पुष्टिः क्रियोन्नतिः । बुद्धिमंधा तितिक्षा द्वीभूतिर्वर्मस्य पत्नयः ॥
 श्रद्धासूत शुभं मैत्री प्रसादमभयं दया । शान्तिः सुखं मुदं तुष्टिः स्मयं पुष्टिरसूयत ॥३४॥

sons in addition—Utathya, who was the Lord himself and Brihaspati—who had realized the Supreme Spirit.

Pulastya begot in his wife Havirbhoo Agatsya who was stomach-fire in another birth and Vishravas, who had performed great penance. The latter had a son—Kubera, who was a deity and the King of Yakshas, born of his wife Idavida and Ravan, Kumbhakarna and Vibheeshana through another wife (Keshinee).

Oh Vidura of high ideals! Gati—the devoted wife of Pulaha—gave birth to three sons : Karmashreshtha, Varceyans and Sahishnu. Kriya—wife of Kratu—also gave birth to sixty thousand Valakhilyas, who were sages resplendent with spiritual lustre. Oh conqueror of enemies! Seven sons of Vasistha among whose Chitraketu was prominent, were born of Oorja. They were pious spiritual sages. Chitti—wife of Atharvan got a pious son—Dadhyaca alias Ashwashiras. Now hear about the progeny of Bhṛigu. Lucky Bhṛigun begot in his wife Khyati sons named Dhatri and Vidhatri and a daughter named Shri (normally known as Laxmi—consort of Vishnu). I have described to you this progeny of the daughter of Kardama. Sons of one who hears about it with faith are immediately destroyed. 18-31

Daksha—son of Brahman—married Prasooti—daughter of Manu and begot in her sixteen bright-eyed daughters. The king (Daksha) gave in marriage thirteen (of them) to Dharma, one to Fire-God, one to the group of manes and one to Bhava (Shiva), who brings an end to worldly existence. Straddha, Maitree, Dāya, Shanti, Tushiti, Pushti. Kriya, Unnati, Buddhi, Medha, Titiksha, Hreṇ and Moorti were the wives of Dharma.

योगं क्रियोन्नतिर्दोषमर्थं बुद्धिरसूयत । मेधा स्मृतिं तितिक्षा तु क्षेमं ह्रीः प्रथमं सुतम् ।

मूर्तिः सर्वगुणोत्पत्तिर्नारायणावृषी ॥३६॥

ययोजन्मन्यदो विध्वमभ्यनन्दत्तुनिवृतम् । मनांसि ककुभो वाताः प्रसेदुः सखितोऽद्रयः ॥३७॥

एवं सुरगणैस्तात भगवन्तावभिष्टुतो । लब्धावलोकैर्ययतुरर्चितो गन्धमादनम् ॥३८॥

भयस्य पत्नी तु सती भवं देवमनुवता । आत्मनः सदृशं पुत्रं न लेभे गुणशीलतः ॥३९॥

पितर्यप्रतिरूपे स्वे भवायानागसे रुपा अग्रोदैवात्मनाऽऽत्मानमजहद्योगसंयुता ॥४०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुरमधेयसंवादे प्रथमोऽध्यायः ॥ १ ॥

अथ द्वितीयोऽध्यायः

विदुर उवाच

भवे शीलवतां श्रेष्ठे दक्षो दुहितृवत्सलः । विद्वेषमकरोत्कस्मादनादृत्यात्मजां सतीम् ॥१॥
कस्तं चराचरगुरुं निर्येवं शान्तविग्रहम् । आत्मारामं कथं वेष्टि जगतो देवतं महत् ॥२॥

Shraddha gave birth to Shubha, Maitrī to Prasada, Daya to Abhaya, Shanti to Sukha, Tushti to Muda, and Pushti to Smaya, Kriya gave birth to Yoga, Unnati to Darpa, Buddhi to Artha, Medha to Smriti, Titiksha to Kshema and Hree to a son named Prashraya. Moorti—the source of all quantities—gave birth to two sages—Nara and Narayana. The universe felt very happy and rejoiced at their birth and minds (of people), quarters, winds, rivers and mountains were delighted. Dear me ! These divinities were extolled and worshipped by multitudes of deities who got a vision of them, and went away to mount Gandhamadana. 32-38

Satee, the consort of Bhava (Shiva), who was devoted to the latter, did not have a son, equal to herself in qualities and character. When her father became averse to Bhava through wrath, though the latter had given him no offence, she, young as she was, and endowed with mystic powers, voluntarily abandoned her body. 39-40

Thus ends chapter one of Book IV

CHAPTER II

Vidura inquired : Why did Daksha, who loved his daughter, bear hatred towards Bhava (Shiva)—the best among the virtuous—in disregard of his daughter Satee ? Who would bear hatred towards that

पतदाख्यादि मे ब्रह्मन् जामातुः श्वशुरस्य च । विद्वेषस्तु यतः प्राणांस्तत्पजे दुस्त्यजान् सती ॥

मैत्रेय उवाच

पुरा विश्वसृजां सत्रे समेताः परमर्षयः । तथामरगणाः सर्वे सानुगा मुनयोऽग्नयः ॥३॥
तत्र प्रविष्टमृषयो दृष्ट्वाकर्मिष रोचिषा । भ्राजमानं वितिमिरं कुर्वन्तं तन्महत्सवः ॥४॥
उदतिष्ठन् सदस्यास्ते स्वधिष्ण्येभ्यः सहाग्नयः । ऋते विरिञ्चं शयं च तद्भासाऽऽक्षितचेतसः ॥
सदसस्पतिभिर्दक्षो भगवान् साधु सक्ततः । अजं लोकगुरुं नत्वा निपसाद तदाश्रया ॥५॥
प्राज्ञनिपण्णं मृडं दृष्ट्वा नानृष्यत्तदनादतः । उवाच वामं चक्षुभ्यामभिबीक्ष्य दहन्निव ॥६॥
श्रूयतां ब्रह्मर्षयो मे सहदेवाः सहाग्नयः । साधूनां द्रुवतो वृत्तं नाज्ञानान्न च मत्सरात् ॥७॥
अयं तु लोकपालानां यशोष्णो निरपघ्नपः । सद्भिराचरितः पन्था येन स्तब्धेन दूषितः ॥८॥

lord of animate and inanimate objects, who does not nurse enmity, who has a quiet bearing, who is a seeker of spiritual knowledge, and who is the great divinity of the world and why should he do so? Spiritual Master! Please tell me about this—about the enmity between the son-in-law and the father-in-law, due to which Satee renounced her life—difficult to renounce as it is. 1-3

Maitreya said : Of yore, great seers, as well as multitudes of deities—sages, and Fire-Gods,—all with their retinues—gathered in the session of a religious sacrifice, performed by Daksha, one of the progenitors of mankind. On seeing that Daksha, who was shining with lustre like the Sun and who (thus) dispelled the gloom of that great assembly, had entered the place, the members of the assembly, along with the Fire-Gods whose minds were attracted by his lustre, stood up with the exception of Brahman and Shiva. Lord Daksha—who was the president of the assembly having been thus well greeted, bowed to Brahman, the overlord progenitor of mankind, and sat down with his permission. Observing that Shiva had sat down prior to him, he could not put up being (thus) disrespected by him and viewed Shiva, as if he would scorch the latter with his eyes and addressed them as under. 4-8

Oh spiritual sages! Deities! Fire-Gods! Hear me describe, the manners of good persons. I am doing this neither through ignorance nor through jealousy. This (Shiva) by whom the manners followed by good men are violated, has thus destroyed the glory of the regents of the quarters of the world. He is shameless. He has subjected himself to my discipline, since he has accepted the hand of my daughter in the presence of Brahmins and sacred fire, like a pseudo-saint taking to the Gayatri

एष मे शिष्यतां प्राप्तो यन्मे दुहितुरग्रहीत् । पाणिं विप्राग्निमुखतः सावित्र्या इव साधुषत् ॥
 प्रत्युत्थानाभिवादाहं वाचाप्यकृतं नोचितम् । लुप्तक्रियायाश्चये मानिने भिन्नसेतवे ॥१२॥
 अनिच्छन्त्यदां बालां शूद्रायेयोशर्तां गिरम् । अयं तु देवयजन इन्द्रोपेन्द्रादिभिर्भवः ।
 सह भागं न लभतां देवैर्देवगणाधमः ॥१३॥

मैत्रेय उवाच

निषिध्यमानः स सदस्यमुख्यैर्दक्षो गिरिप्राय विस्त्रय्य शापम् ।
 तस्माद्विनिष्क्रम्य विबुद्धमन्युर्जगाम कौरव्य निजं निकेतनम् ॥१४॥
 विज्ञाय शापं गिरिशानुगाग्रणीर्नन्दीश्वरो रोपकपायदूषितः ।
 दक्षाय शापं विससर्ज दारुणं ये चान्धमोदंस्तदवाच्यतां द्विजाः ॥१५॥

य पतन्मर्त्यमुद्दिश्य भगवत्यप्रतिद्रुहि । द्रुह्यत्यन्नः पृथग्दण्डिस्तत्त्वतो विमुखो भवेत् ॥१६॥
 बुद्ध्या पराभिध्यायिन्या विस्मृतात्मगतिः पशुः । स्त्रीकामः सोऽस्त्वतितरां दक्षोवस्तनुषोऽचिरात्

hymn, since he did not greet me, even with words, though I deserve to be greeted by standing up.

Like one imparting Vedic lore to a shoodra, reluctant though I was, gave my daughter to him, who does not observe religious practices, is impious, egoistic and had violated the rules (of good conduct). This Shiva, who is the lowest in the ranks of Gods, shall not therefore receive any share with Indra, Upendra and others in religious sacrifices. 9-13

Maitreya said : Scion of Kuru dynasty ! After having given the curse to Shiva, though dissuaded by prominent members of the assembly, Daksha retired from it with increased anger and returned to his mansion.

On learning about the curse, Nandeeshwara, leader of the retinue of Shiva, affected as he was with the passion of anger, gave terrible curses to Daksha and to those Brahmins, who had indicated their approval for that censurable action. "This silly Daksha, who considers the universe as distinct from the Supreme Spirit and who is regardful of only his mortal body, has offended against the Lord (Shiva), who bears no ill-will, shall be bereft of spiritual knowledge. The brute Daksha, who has forgotten the course of the soul's existence, as his intellect is concentrated in mundanity, and who is extremely desirous of sexual pleasure, shall have the head of a goat in a short while. Brahmins (who had approved Daksha's action) shall eat all types of food (without discriminating between prohibited and unprohibited food) shall engage

सर्वभक्षा द्विजा वृत्तै भृतविद्यातप्रोद्यताः । वित्तदेहेन्द्रियारामा याचका विचरन्तिवह ॥१८॥
 तस्यैवं ददतः शार्पं ध्रुत्वा द्विजकुलाय वै । भृगुः प्रत्यसृजच्छापं ब्रह्मदण्डं दुरत्ययम् ॥१९॥
 भवप्रतधरा ये च ये च तान् समनुवताः । पाषाण्डिनस्ते भवन्तु सच्छास्त्रपरिपन्थिनः ॥२०॥
 तस्यैवं यदतः शार्पं भृगोः स भगवान् भवः । निश्चक्राम ततः किंचिद्विमना इव सानुगः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षशपो नाम द्वितीयोऽध्यायः ॥ २ ॥

अथ तृतीयोऽध्यायः

मैत्रेय उवाच

सदा विद्विषतोरेवं कालो वै ध्रियमाणयोः । जामातुः भ्रसुरस्यापि सुमहानतिचक्रमे ॥१॥
 यदामिपिको दक्षस्तु ब्रह्मणा परमेष्ठिना । प्रज्ञापतीनां सर्वेषामाधिपत्ये सयोऽभयत् ॥२॥
 इष्ट्वा स वाजपेयेन ब्रह्मिष्ठानभिभूय च । बृहस्पतिसवं नाम समारेसे क्रतूत्तमम् ॥३॥

in learning, penance and austerity for the sake of livelihood shall have love for wealth, body and organs of senses and shall loaf about in this world as madicants. 14-18

On hearing the curse given by him to the community of Brahmins, Bhrigu (who was himself a Brahmin) discharged an unwardable Brahminic missile in the guise of this curse: "Those who are devotees of Shiva and those who follow their religious practices shall be heretics and antagonists of sacred scriptures." 19-21

Maitreya said : When Bhrigu was pronouncing the curse, Lord Shiva, became some what dejected and went away therfrom, accompanied by his retinue. The prominent members of the assembly completed the sacrificial session lasting for a thousand years, in which the great Vishnu is the object of worship, performed the concluding sacrificial bath at the place where the Ganges is met by Yamuna, and went home there with purified souls.

Thus ends chapter second of Book IV

CHAPTER III

Maitreya said : A very long time elapsed (thereafter) during which the son-in-law and the father-in-law continued to quarrel. When Daksha was coronated as overlord of all the progenitors of mankind by Brahman, he grew arrogant. After performing Vajapeya sacrifice and

तस्मिन् ब्रह्मर्षयः सर्वे देवर्षिपितृदेवताः । आसन् कृतस्वस्त्ययनास्तत्पत्न्यश्च सभर्तृकाः ॥४॥
तदुपश्रुत्य नभसि खेचराणां प्रजस्पताम् । सती दाक्षायणी देवी पितुर्यज्ञमहोत्सवम् ॥५॥
व्रजन्तीः सर्वतो दिग्भ्य उपदेवचरस्त्रियः । पतिं भूतपतिं देवमोत्सुनयादभ्यभाषत ॥६॥

सत्युवाच

प्रजापतेस्ते ष्वशुरस्य साम्प्रतं निर्यापितो यज्ञमहोत्सवः किल ।
ययं च तत्रामिसराम वाम ते यद्यर्थात्मा विबुधा व्रजन्ति हि ॥७॥
तस्मिन् भगिन्यो मम भर्तृभिः स्वकैर्भुवं गमिष्यन्ति सुहृद्दिदृक्षवः ।
अहं च तस्मिन् भवताभिकामये सहोपनीतं परिवर्द्धमर्हन्तुम् ॥८॥
तत्र स्वसृमं ननु भर्तृसम्मिता गातृष्वसृः क्लिन्नधियं च मातरम् ।
द्रक्ष्ये चितोत्फण्डमना महर्षिभिरुन्नीयमानं च सृडाभ्यरध्वजम् ॥९॥
कथं सुतायाः पितृगोहकौतुकं निशम्य देहः सुरवर्थं नेहते ।
अनाहुता अप्यभियन्ति सौहृदं भर्तृगुरोर्देहकृतश्च केतनम् ॥१०॥

humiliating learned men thoroughly proficient in Vedas, he commenced performance of religious sacrifice, named Brihaspatisava—the best of religious sacrifices. Brahmin sages, all divine sages, manes and deities, along with their consorts were received by him with benedictions. Goddess Sati—daughter of Daksha—learnt about the great festival, being celebrated by her father by overhearing the conversations of semi-divine ladies flying in the sky. She saw beautiful ladies of Yaksha, Gandharva and Apsara communities going (to the festival) from all quarters and told the lord of all creatures (Shiva), as under actuated by eagerness (to offend it). 1-6

Satec said : Your father-in-law—one of the progenitors of mankind has at present inaugurated a great sacrificial festival. Shiva ! We may also go there, if you desire, since these gods are going (there). My sisters, accompanied by their husbands will certainly go there with the desire of seeing relatives. I (too) desire to go to that festival with you in order to be entitled to receive presents (from my father). Your Grace ! I will see there my sisters, who are held in esteem by their husbands, my mother's sisters and my affectionate mother whom I have been eager to see for long and the excellent topmost religious sacrifice being performed by great sages. Chief of Gods ! On hearing about an auspicious occasion in father's home, how would the body of daughter not throb (with joy) ? People go to the lovable homes of their husbands, preachers and fathers, even uninvited. God of Eternity ! be, therefore,

तन्मे प्रसीदेदममर्थं वाञ्छितं कर्तुं भवान् कारुणिको यतार्हति ।
त्वयाऽऽत्मनोऽर्घेऽहमदभ्रचक्षुषा निरूपिता मानुगुहाण याचितः ॥११॥

श्रीभगवानुवाच

त्वयोदितं शोभनमेव शोभने अनाहुता अप्यभियन्ति वन्धुषु ।
ते यद्यनुत्पादितदोषदृष्ट्यो यलीयसतातात्म्यमदेन मन्युना ॥१२॥
विघातपोविचित्रपुर्वयःकुलैः सतां गुणैः पद्भिरसत्तमेतरैः ।
स्मृतौ हतायां भूतमानदुर्दशः स्तब्धा न पश्यन्ति हि धाम भूयसाम् ॥१३॥
नैतादृशानां स्वजनव्यपेक्षया गृहान् प्रतीयादनवस्थितात्मनाम् ।
येऽभ्यागतान् वक्रधियाभिचक्षते आरोपितभूमिरमर्पणास्त्रिभिः ॥१४॥
तथारिभिर्न व्यथते शिलीमुखैः शेतेऽर्दिताहो हृदयेन दूषता ।
स्वानां यथा वक्रधियां दुरुक्तिभिर्दिवानिशं तप्यति मर्मताडितः ॥१५॥
व्यक्तं त्वमुक्तप्रगतेः प्रजापतेः प्रियाऽऽत्मजानामसि सुभु सम्मता ।
अद्यापि मानं न पितुः प्रपत्स्यसे मदाभ्रयात्कः परितप्यते यतः ॥१६॥
प्रत्युद्रमप्रश्रयणाभिवादनं विधीयते साधु मिथः सुमध्यमे ।
प्राज्ञैः परस्मै पुरुषाय चेतसा गुहाश्रयायैव न देहमानिने ॥१७॥

pleased. Your Grace deserves to grant my desire. You have received me as your better half with plentiful love. Please, therefore, favour me by granting my request. 7-11

His Divinity said : Beautiful lady ! What thou hast said that people go to their relatives uninvited is quite right but only if the latter's attitude is not vitiated with arrogance born of staunch mundanity and anger. Those persons, however, whose wicked eyes are full of arrogance, because their discretion has been struck down and benumbed with the six qualifications of learning, penance, wealth (handsome), physique, (yong) age and (high) family, which serve as good qualities in the case of good man, but debase other most wicked persons, do not appreciate the splendour of great men because they are relatives. One should not go to houses of such men, whose minds are unsteady and who view their guests with crooked feelings and with intolerant eyes signified by twisted eye-brows. A man is not so much hurt or afflicted day and night by arrows, struck by enemies, as when he is struck in the vitals by abuses of his crooked relatives, but sleeps with his paining body and afflicted heart. Lovely lady ! It is evident that among his daughters thou art dear to prosperous Daksha, who is one of the

सत्त्वं विशुद्धं वसुदेवश्रुतं यदीयते तत्र पुमानपावृतः ।
 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विद् तदनुवताश्च ये ।
 यो विश्वसृग्यज्ञगतं वरोह मामनागसं दुर्धचसाकरोत्तिरः ॥१९॥
 यदि व्रजिप्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
 सम्भावितस्य स्वजनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे उमादशसंवादे तृतीयोऽध्यायः ॥ ३ ॥

अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

पतावदुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्यभयत्र चिन्तयन् ।
 सुद्विद्विष्टः परिशुक्लितो भवान्निष्क्रामती निर्विशती द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein..Thou should not, therefore, see Daksha and those who agree with him, eventhough he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

CHAPTER IV

Maitreya said : Having told her this much, Shiva ceased speaking, thinking that the mortal body of his wife would come to be destroyed either way. Though she was desirous of seeing her relatives, being afraid of Shiva, she (often) got out of the house and re-entered it in

सुहृदिदक्षाप्रतिघातदुर्मताः स्नेहाद्रुदत्यथुकलातिविह्वला ।
 भवं भवान्यप्रतिपूर्यं रुपा प्रपश्यतीवैक्षत जातत्रेपथुः ॥२॥
 ततो विनिःश्वस्य सती विहाय तं शोकेन रोपेण च दूयता हृदा ।
 पित्रोर्गात्रैणचिर्मूर्धगृहान् प्रेम्णाऽऽत्मनो योऽर्धमदात् सतां प्रियः ॥३॥
 तामन्वगच्छन्द्रुतविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।
 सपार्षदयक्षा मणिमन्मदादयः पुरोवृपेन्द्रास्तरसा गतव्यथाः ॥४॥
 तामागतां तत्र न कञ्चनाद्रियद्विमानितां यज्ञकृतो भयाज्जनः ।
 क्रते स्मृते जननीं च सादराः प्रेमाश्रुकण्ठ्यः परिप्लव्यमुदा ॥५॥
 सौन्दर्यसम्पन्नसमर्थवार्तया मावा च मातृष्वसृभिश्च सादरम् ।
 दत्तां सपर्यां वरमासनं च सा नादत्त पित्राप्रतिनिदिता सती ॥६॥
 भरुद्रभागं तमवेक्ष्य चाध्वरं पित्रा च देवे कृतहेलनं विभीं ।

a dilemma. Troubled in her mind, as her desire to see relatives had received a blow, and weeping due to love (for her relatives, since her desire to see them was frustrated) she was so much distressed, that she shed tears and trembled. Bhavani (Satee) looked at matchless Bhava (Shiva), as if she would scorch him with her wrath. Her intelligence having been confounded by her feminine nature, she proceeded towards the residences of her parents, sorrowfully and angrily, leaving him, who is dear to good people, and who had surrendered his half self to her with love, with a sigh. Thousands of three-eyed attendants—Manimat, Mada and others accompanied by their associates and Yakshas, and keeping the divine bull ahead of them forcibly kept back their distress and followed her, who was fast pacing on—all alone. They placed her on Nandi (the divine bull) and marched ahead to the tune of musical instruments, such as drums, conches and bamboo lutes, showing themselves, white umbrellas, garlands etc. 1-4

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 सत्त्वे च तस्मिन् भगवान् वासुदेवो ह्यधोक्षजो मे नमसा विधीयते ॥१८॥
 तत्ते निरीक्ष्यो न पितापि देहकृद् दक्षो मम द्विद् तदनुव्रताश्च ये ।
 यो विश्वसृग्यन्नगतं वरोर मामनागसं दुर्वचसाकरोत्तिरः ॥१९॥
 यदि व्रजिष्यस्यतिहाय मद्वचो भद्रं भवत्या न ततो भविष्यति ।
 सम्भावितस्य सज्जनात्पराभवो यदा स सद्यो मरणाय कल्पते ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे उमाहृतसंवादे तृतीयोऽध्यायः ॥ ३ ॥

अथ चतुर्थोऽध्यायः

मैत्रेय उवाच

पतावदुक्त्वा विरराम शंकरः पत्न्यङ्गनाशं ह्युभयत्र चिन्तयन् ।
 सुहृद्दिदृशुः परिशुद्धिता भवान्निष्कामती निर्विशती द्विधाऽऽस सा ॥१॥

progenitors of mankind. Even then, thou shalt not receive any regard from thy father, since he is inflamed on account of thy attachment to me. Thou Lady of beautiful waist! Wise persons offer mutual regards by standing up, and with courtesey and salutations, which are mentally directed to the Supreme Spirit residing in the recess of the heart and not to the individual soul possessed of ego. I offer my obeissance to this, spotless spirit which is spoken of as Vasudeva and which the Supreme Spirit shines, since Lord Vasudeva, who is not comprehensible by organs of perception, shines therein..Thou should not, therefore, see Daksha and those who agree with him eventhough he is thy father, and has brought thy body into existence since he is my enemy, oh lady of beautiful thighs! He had insulted me with abusive language, though I was innocent, when I attended the religious sacrifice named Vishwasruj. If thou shalt go there, disregarding my advice, it would not do good to thee. When a worthy person meets with an insult from a relative, it results in death. 12-20.

Thus ends chapter third of Book IV

CHAPTER IV

Maitreya said : Having told her this much, Shiva ceased speaking, thinking that the mortal body of his wife would come to be destroyed either way. Though she was desirous of seeing her relatives being afraid of Shiva, she (often) got out of the house and re-entered it in

सुहृदिदक्षाप्रतिघातदुर्मेनाः स्नेहाद्दक्ष्यधुकलातिचिह्नला ।
 भवं भवान्यप्रतिपूरुषं रुपा प्रघक्ष्यतीवैक्षत जातवेपथुः ॥२॥
 ततो विनिःश्वस्य सती विहाय तं शोकेन रोपेण च द्यूता हृदा ।
 पित्रोरगात्स्वैणविमूढभीर्गृहान्प्रेम्णाऽऽत्मनो योऽर्धमदात् सतां प्रियः ॥३॥
 तामन्वगच्छन्नुत्तविक्रमां सतीमेकां त्रिनेत्रानुचराः सहस्रशः ।
 सपार्षदयक्षा नणिमन्मदादयः पुरोवृत्तेन्द्रास्तरसा गतव्यथाः ॥४॥
 तामागतां तत्र न कश्चनाद्रियद्विमानितां यश्चकृतो भयाञ्जनः ।
 ऋते स्वमूर्त्यै जननीं च सादराः प्रेमाश्लुकण्ड्यः परिप्लव्यजुर्मुदा ॥५॥
 सौन्दर्यसम्पन्नसमर्थवार्तिया मात्रा च मातृप्यसृग्मिश्र सादरम् ।
 दत्तां सपर्यां यस्मात्सतं च सा नादत्त पित्राप्रतिनन्दिता सती ॥६॥
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 यो विश्वसृग्यज्ञगतं वरोह मामनागसं दुर्वचसाकरोत्तिरः ॥१९॥
 यदि व्रजिष्यस्यतिहाय मद्ब्रह्म भद्रं भवत्या न ततो भविष्यति ।
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 तामन्यगच्छन्द्रुतविक्रमां सतीमैकां त्रिनेत्रानुचराः सहस्रशः ।
 सपार्षदयक्षा मणिमन्मदादयः पुरोवृपेन्द्रास्तरसा गतव्यथाः ॥४॥
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 सौदर्यसम्पन्नसमर्थवार्तया मात्रा च मातृष्वसृभिश्च सादरम् ।
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अनादता यज्ञसदस्यधीश्वर्यो चुकोप लोकानिव धक्ष्यती रुपा ॥७॥
जगर्ह सामर्पविपन्नया गिरा शिवद्विषं धूमपथमस्ययम् ।
स्वतेजसा भूतगणान् समुत्थितान् निगृह्य देवी जगतोऽभिभूष्यतः ॥८॥

श्रीदेव्युवाच

न यस्य लोकेऽस्त्यतिशायनः प्रियस्तथाप्रियो देहभृतां प्रियात्मनः ।
तस्मिन् समस्तात्मनि मुक्तवैरके क्रते भवन्तं कतमः प्रतीपयेत् ॥९॥
दोषान् परेषां हि गुणेषु साधवो गृह्णन्ति केचिन्न भवादृशा द्विज ।
गुणांश्च फलान् बहुलीकरिण्यवो महत्तमास्तेष्वविदन्स्त्वानघम् ॥१०॥
यद् द्वयक्षरं नाम गिरेरितं नृणां सकृत्प्रसङ्गादधमाद्यु हन्ति तत् ।
पवित्रकीर्तिं तमलद्वयशासनं भवानहो द्वेष्टि शिवं शिवेतरः ॥११॥
यत्पादपद्मं महतां मनोऽलिभिर्निपेवितं ब्रह्मरसास्यार्थिभिः ।
लोकस्य यद्वर्पति चाशिपोऽथिनस्तस्मै भवान् द्रुह्यति विश्वबन्धवे ॥१२॥
अतस्तवोत्पन्नमिदं कलेवरं न धारयिष्ये शितिकण्ठगर्हिणः ।

the all-pervading God (Shiva) had been insulted, Satee, who was not offered due respect in the sacrificial assembly, became angry, as if she would burn the (three) worlds with her wrath. The Goddess censured within hearing of the world the enemy of Shiva, who had grown arrogant in his labours in the smoky path of religious sacrifices, restraining with her lustre her multitudes of goblins who were up (for revenge). 5-8

The Goddess said : Who, except you, would antagonize him, who has no better in this world, to whom none is dear or disagreeable, who is the beloved soul of corporeal beings, in whom the entire universe reposes and who does not nurse animosity (for any one)? Oh Brahmin, good men—not men like you—hold the faults of others as virtues, great men are desirous of treating small virtues as big ones. Foolish as you are you have offended such personages. You, inauspicious as you are, nurse hatred towards Shiva of sacred fame, whose commands are untransgressable, and whose name, composed of two letters, uttered even once on a proper occasion, destroys sins of men. You are acting as an enemy of the Lord, whose lotus-like feet are being resorted to by the bees in the form of minds of great men, desirous of (testing) the wine intoxication of spiritual fluid, and which shower blessings on people, who beg for them. I will not, therefore, hold on to this body, born of you since you have been censuring the God on whose throat there is a dark-green spot (Shiva). I will, therefore, abandon this wretched body which was born of you, since my mind would be extremely afflicted

गोत्रं त्वदीयं भगवान् वृषध्वजो दाक्षायणीत्याह यदा सुदुर्मेनाः ।
व्यपेतनर्मस्मितमाशु तद्वयहं व्युत्सङ्ग्य पतङ्गुणं त्वदङ्गजम् ॥१३॥

मेघेय उवाच

ततः स्वभर्तृश्वरणाग्न्युजासवं जगद्गुरोर्ध्विन्तयती न चापरम् ।
ददर्श देहो हतकल्मषा सती सद्यः प्रजन्वाल समाधिजाग्निना ॥१४॥
तत्पश्यतां खे भुवि चाद्भुतं महद्वाहेति वादः सुमहानजायत ।
अहो अनात्म्यं महदस्य पश्यत प्रजापतेर्यस्य चराचरं प्रजाः ।

यदङ्गजां स्यां पुरुषद्विड्यतां न प्रत्यपेधन्तुतयेऽपराधतः ॥१५॥
यद्येवं जने सत्या इष्ट्यासुत्यागमद्भुतम् । दक्षं तत्पार्षदा हन्तुमुदतिष्कन्तुवायुधाः ॥१६॥
तेषामापततां वेगं निशाम्य भगवान् भृगुः । यज्ञघ्नघ्नेन यज्ञया दक्षिणाम्नौ जुहाय ह ॥१७॥
क्रमवो नाम तपसा सोमं प्राप्ताः सहस्रशः । तैरलातायुधैः सर्वे प्रमथाः सहगुह्यकाः ।

हन्यमाना विशो मेजुह्वशस्त्रिहतेजसा ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे सतीदेहोत्सर्गो नाम चतुर्थोऽध्यायः ॥४॥



when the Lord having a bull-mark on his banner would address me as "daughter of Daksha" then my smile born of jokes would quickly disappear. 9-13

Maitreya said : Then sinless Satee, who was meditating on the intoxicating effect of the lotus-like feet of her husband—the master of the world—did not see anything else and her body burnt instantaneously with the fire born of concentration on the Supreme Spirit. Those (men) on the Earth and (Gods) in the sky, deities, who saw this, loudly bewailed and exclaimed : "See this great wickedness of this progenitor whose creation the animate and inanimate creatures are, but who is an antagonist of the Supreme Spirit, and who did not prevent from immolating herself—his own daughter, who had prepared for death, as she had been an offender against him. 14-15

While people seeing this great wonderful sacrifice of hers, were thus talking, the attendants of Satee, rose to kill Daksha with raised arms. Struck, however, with fire brands by thousands of Ribhus (attendants of Gods) who had reached the Moon by dint of their penance and who was shining with Brahmanic lustre, all the Pramathas (attendants of Shiva) and Guhyakas (demi-Gods attending on Kubera—the divine Treasurer) fled into the quarters. 16-18

Thus ends chapter fourth of Book IV



अथ पञ्चमोऽध्यायः

मैत्रेय उवाच

भवो भवान्या निधनं प्रजापतेरसत्कृताया अवगम्य नारदात् ।
 स्वपार्षदसैन्यं च तदध्वरर्मुभिर्विद्रावितं क्रोधमपारमादधे ॥१॥
 क्रुद्धः सुदधोष्ठपुटः स धूर्जटिर्जटां तडित्त्रिस्तटोप्ररोचिपम् ।
 उत्कृत्य रुद्रः सहस्रोत्थितो हसन गम्भीरनादो विससर्ज तां भुवि ॥२॥
 ततोऽतिकायस्तनुवा स्पृशन्दिवं सहस्रबाहुर्वनरुक् त्रिसूर्यदह् ।
 करालदंष्ट्रो ज्वलदग्निमूर्धजः कपालमाली विविधोद्यतायुधः ॥३॥
 तं किं करोमीति गृणन्तमाह यदाञ्जलिं भगवान् भूतनाथः ।
 दक्षं सयज्ञं जहिं मद्भटानां त्वमग्रणी रुद्र भटांशको मे ॥४॥
 अन्वीयमानः स तु रुद्रपार्षदैर्मृशं नदद्भिर्व्यनदत्सुभैरवम् ।
 उद्यम्य शूलं जगदन्तकान्तकं स प्राद्रवद् घोषणभूषणादग्निः ॥५॥
 अर्थाविजो यजमानः सदस्याः ककुब्जुदीच्यां प्रसमीक्ष्य रेणुम् ।
 तमः किमेतत्कुत एतद्रजोऽभूदिति द्विजा द्विजपत्न्यश्च दधुः ॥६॥

CHAPTER V

Maitreya continued : When Shiva heard from Narada, about the demise of Sateer, who had been despised by Daksha, and about the rout of the army of his attendants by Ribhus, he got angry. Rudra (Shiva) who wore matted hair, shining brilliantly like streaks of lightning and flames of fire, bit his lips being angry, loosened the hair, rose abruptly, yelled deeply and struck down the matted hair on the ground. A giant, who touched the sky with his body, who had a thousand hands, three eyes—glowing like the Sun, terrible teeth, hair blazing like fire who wore a garland of skulls was armed with various raised weapons and was obstructing the clouds, emerged therefrom (the matted hair). When he asked with folded hands : “What am I to do ?” His Divinity the overlord of creatures told him : “Destroy Daksha along with his religious sacrifice. Thou art the Commander-in-chief of my warriors. Rudra ! You have a phase of myself in you.” 1-4

Followed by thundering attendants of Rudra, and wearing anklets which made tumultuous sounds, he thundered terribly, raised his trident capable of killing even the God of Death, and rushed forward. Now, the priests who were officiating at the sacrifice, the performer of the sacrifice (Daksha), the superintending priests Brahmins and their wives

वद्वेषमुद्रिग्नदशोच्यमाने जनेन दक्षस्य मुहुर्महात्मनः ।
तावत्स रुद्रानुचरैर्मखो महान् पर्याव्रजन्निविदुरान्वरुध्यत ॥७॥

केचिद्रुद्रमञ्जुः प्राग्धंशं पत्नीशालां तथापरे । सद् आग्नीध्रशालां च तद्विहारं महानसम् ॥८॥
भृगुं वचम्य मणिमान् वीरमद्रः प्रजापतिम् । चण्डीशः पूषणं देवं भगं नन्दीश्वरोऽग्रहीत् ॥९॥
जुह्वतः सुवद्वस्तस्य इमध्रूणि भगवान् भवः । भृगोलुलुञ्चे सदसि योऽहसच्छमधु दर्शयन् ॥१०॥
भगस्य नेत्रं भगवान् पातितस्य वपा भुचि । उज्जहार सदःस्थोऽक्ष्णा यः शपन्तमसुसुचत् ॥११॥
पूषणश्चापातयदन्तान् कालिङ्गस्य यथा बलः । शप्यमाने गरिमणि योऽहसद्दर्शयन्वदत् ॥१२॥
दृष्ट्वा संशयनं योगं पशूनां स पतिर्मखे । यजमानपशोः कस्य कायात्तेनाहारच्छिरः ॥१३॥
जुहावैतच्छिरस्तस्मिन् दक्षिणाग्नायमर्पितः । तद्देवयजनं दग्धा प्रातिष्ठद् गुह्यकालयम् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षयज्ञविध्वंसो नाम पञ्चमोऽध्यायः ॥ ५ ॥

saw (clouds of) dust in the northern direction, and pondered : "Whence this darkness? Whence has this dust been raised?" In the meantime, the great religious sacrifice was besieged by the invading attendants of Rudra. 5-7

Some of them broke the East-West bamboo beam of the pandol, while other destroyed ladies-hut, pandol housing the sacrificial fire, the sacrificer's house and kitchen. Maniman bound Bhrgu, Veerabhadra bound the progenitor of mankind (Daksha), Chandisha bound God Pushan and Nandishwara took Bhaga prisoner. Lord Veerabhadra pulled out mustaches of Bhrgu, while the latter was offering oblation with a ladle in his hand, since he had laughed in the assembly in such a way as to show off his mustaches. Lord Veerabhadra angrily threw down Bhaga on the ground and took out his eyes, since he had laughed and made the suggestion in the assembly, to give the curse. Just as Balabhadra had knocked out the teeth of the King of Kalinga, he (Veerabhadra) knocked out the teeth of Pushan, who had shown off his teeth while laughing when (Daksha) had pronounced his curse. With Sangnapana yoga (used for throttling the throat of a sacrificial animal) on the sacrificial ground, the lord of creatures (Veerabhadra) removed the head of the sacrificer (Daksha) from his body treating him as a sacrificial beast and angrily offered it to the sacrificial fire located in the south. Having thus burned the sacrificial pandol, he set out for his residence in Kailas. 8-14

Thus ends chapter fifth of Book IV

अथ पष्ठोऽध्यायः

मैत्रेय उवाच

अथ देवगणाः सर्वे रुद्रानीकैः पराजिताः । संयंभुवे नमस्कृत्य कात्स्न्येनैतन्न्यवेदयन् ॥१॥

तदाकर्ण्य विभुः प्राह तेजीयसि कृतागसि । क्षमाय तत्र सा भूयान्न प्रायेण बुभूषताम् ॥२॥

अथापि यूयं कृतकिल्बिषा भवं ये वर्हिषो भागभाजं परादुः ।

प्रसादयध्वं परिशुद्धचेतसा क्षिप्रप्रसादं प्रगृहीताङ्घ्रिपद्मम् ॥३॥

आशासना जीवितमध्वरस्य लोकः सपालः कुपिते न यस्मिन् ।

तमाशु देवं प्रियया विहीनं क्षमापयध्वं इदि विद्धं दुरुक्तैः ॥४॥

स इत्थमादिश्य सुरानजस्तैः समन्वितः पितृभिः सप्रजेशैः ।

ययौ सधिष्ण्यान्निलयं पुरद्विपः कैलासमद्रिप्रवरं प्रियं प्रभोः ॥५॥

जन्मौपधितपोमन्त्रयोगसिद्धैर्नरेतरैः । जुष्टं किन्नरगन्धर्वैरप्सरामिर्वृतं सदा ॥६॥

तस्मिन् महायोगमये मुमुक्षुशरणे सुराः । ददशुः शिवमासीनं त्यक्तमर्पमिवास्तकम् ॥७॥

विद्यातपोयोगपथमास्थितं तमर्धाश्वरम् । चरन्तं विश्वसुहृदं वात्सल्यालोकमङ्गलम् ॥८॥

लिङ्गं च तापसार्भीष्टं भस्मदण्डजटाजिनम् । अङ्गेन सन्ध्याभरुचा चन्द्रलेखां च विभ्रतम् ॥९॥

उपधिष्टं दर्भमग्न्यां वृक्षां ब्रह्म सनातनम् । नारदाय प्रबोचन्तं पृच्छते शृण्वतां सताम् ॥१०॥

CHAPTER VI

Maitreya continued : Now, all the multitudes of deities, who had been defeated by the armies of Rudra (Shiva) bowed to the self-born God (Brahman) and reported to him all that had happened. Hearing this, the Lord (Brahman) said : "There is a popular saying that whoever offends a mighty personality does not prosper. As, however, you have sinned against Shiva and have insulted him, who has a right to a share in sacrificial offerings, propitiate him with purified minds, since he is quickly pleased and hold his lotus-like feet. If you desire revival of the institution of religious sacrifices, obtain his pardon immediately, since he has lost his beloved and his heart has been pierced by abuses, as the world as well as even the regents of the quarters of the world cannot survive when he is angry. 1-4

After thus advising the Gods, the immortal Brahman, accompanied by them, manes and progenitors of mankind, proceeded from his region to the beautiful Kailas mountain—the abode of the destroyer of (three) cities—which is the resort of accomplished souls who have attained their status either by reason of birth or with the aid of herbs or by penance or by recital of sacred formulae or by concentration on Divinity. It is

कृत्वोरो दक्षिणे सद्यं पादपद्मं च जानुनि । शङ्खं प्रकोष्ठेऽक्षमालामासीनं तर्कमुद्रया ॥११॥

तं ब्रह्मनिर्वाणसमाधिमाधितं व्युपाधितं गिरिशं योगकक्षाम् ।

सलोकशाला मुनयो मनुनामाद्यं मनुं प्राङ्मलयः प्रणमुः ॥१२॥

स तूपलभ्यागतमात्मयोनिं सुरासुरेश्वरभिवन्दिताङ्घ्रिः ।

उत्थाय चक्रे शिरसाभिवन्दनमहत्तमः कस्य यथैव चिन्तुः ॥१३॥

तथापरे सिद्धगणा महर्षिभिर्यैवै समन्ताद्भु नीललोहितम् ।

नमस्कृतः प्राह शशाङ्कसेखरं कृतप्रणामं प्रहसन्निवात्मभूः ॥१४॥

also the resort of Kinnars, Gandharvas and Apsaras. The God saw Shiva—the super-lord—in that place, the atmosphere of which was surcharged with yogic culture and which is the resort of persons seeking salvation. He was seated like the God of Death who had shed his anger. He had taken to the path of spiritual knowledge, penance and Yoga. He is the friend of the universe and is engaged in the welfare of the world through tender affection. He had besmeared ashes on his body, which was shining like the sky at evening twilight. He was bearing a staff, matted hair and skin—emblems which are very dear to persons performing penance—and a digit of the Moon (on the forehead). He was seated on a mat of Kusha grass and was giving a discourse on the eternal supreme Being to inquiring Narada with the hearing of saintly persons. He had placed his lotus-like left foot on his right thigh and his hand on the left knee-cap. He was wearing a rosary of Rudraksha berries and was seated in the pose of meditation. 5-11

The sages and the protectors of quarters bowed with folded hands to Shiva who resides in the mountain and who was engrossed in the ecstasy of realization of the Supreme Spirit. He was wearing a piece of cloth thrown over the back and knees during his abstract meditation, and was the first among sages meditating on the Supreme Spirit. He, too, whose feet are being adored by Gods and demons got up on seeing that the self-born God-(Brahman) had come there and bowed his head to him in veneration; like the most venerable Vishnu (in his Vaman incarnation) bowing to Kashyap. Similarly, the multitude of accomplished souls (siddhas) and great sages, who were followers of Shiva also bowed to Brahman. After receiving the salutations, the self-born God (Brahman), as if he were smiling, told Shiva, who was wearing the Moon on his crest and who had bowed to him (Brahman). 12-14

ब्रह्मोवाच

जाने त्वामीशं विश्वस्य जगतो योनियीजयोः । शक्तेः शिवस्य च परं यत्तद्ब्रह्म निरन्तरम् ॥१५॥

पृथग्धियः कर्मदशो दुराशयाः परोदयेनार्पितद्विजोऽनिशम् ।

परान् दुरुक्तैर्वितुदन्त्यकन्तुदास्तान् मा वर्धोदैववधान् भवद्विधः ॥१६॥

यस्मिन् यदा पुष्करनाभमायया दुरन्तया स्पृष्टधियः पृथग्दशः ।

कुर्वन्ति तत्र ह्यनुकम्पया कृपां न साधवो दैवबलात्कृते क्रमम् ।

कुर्वध्वरस्योद्धरणं हतस्य भोस्त्वया समाप्तस्य मनो प्रजापते ॥१७॥

जीवताद्यजमानोऽयं पपद्येताक्षिणी भगः । भृगोः श्मश्रूणि रोहन्तु पूष्णो दन्ताश्च पूर्ववत् ॥१८॥

देवानां भग्नगात्राणामृत्विजां चायुधाश्मभिः । भवतालुगृहीतानामाशु मन्योऽस्त्वनानुरम् ॥१९॥

एष ते रुद्र भांगोऽस्तु यदुच्छिद्योऽध्वरस्य वै । यन्नस्ते रुद्रं भागेन कल्पतामय यन्नहन् ॥२०॥

॥ इति श्रीलक्ष्मणभागवते चतुर्थस्कन्धे रुद्रशान्त्वनं नाम षष्ठोऽध्यायः ॥६॥



Brahman said : I know that you are the lord of the universe and of Shakti (i.e. Prakriti or Nature) and Shiva (Purusha) who respectively constitute the birth-place and the seed (the elementary cause) of the world and yet you are the eternal Supreme Spirit. Those who consider the universe as being distinct from the Supreme Spirit, and hold performance of religious rites as their supreme duty and have wicked intention, are pained at heart day and night by prosperity of others and give pain to the hearts of others by abusive words. They stand, therefore, already destroyed by destiny. Personages like you should not kill them when such persons whose intellect is clouded by the infinite Maya of Vishnu from whose naval has sprung Brahman and who consider the universe to be distinct from the Supreme Spirit, do such things,—under compulsion of destiny—since saintly persons have mercy on them through compassion. They do not assail them. May this sacrificer the host (Daksha) be restored to life. May Bhaga get back his eyes. May the mustaches of Bhrigu grow and Pooshan get (back) his teeth. Oh God of Wrath ! May the gods and sacrificial priests, whose limbs have been shattered with weapons and stones, quickly recover health through your grace. Oh destroyer of sacrifices ! May the remnants of the sacrificial offerings be your share. Oh Rudra ! May this sacrifice be brought to completion by acceptance of your share by you. 15-20

Thus ends chapter sixth of Book IV



अथ सप्तमोऽध्यायः

मैत्रेय उवाच

इत्यजेनानुनीतेन भवेन परितुष्यता । अभ्यधापि नदावाहो प्रहस्य धूयतामिति ॥१॥

श्रीमहादेव उवाच

नायं प्रवेश वालातां वणये नानुचिन्तये । देवमायाभिभूतानां दृष्टस्तत्र धृतो मया ॥२॥

प्रजापतेर्दग्धशीर्ष्णो भवत्वजमुखं शिरः । मित्रस्य चक्षुपेक्षेत भार्गवं चर्हिषो भगः ॥३॥

पूषा तु यजमानस्य दद्भिर्जक्षतु पिष्टभुक् । देवाः प्रकृतसर्वाङ्गा ये म उच्छेपणं वदुः ॥४॥

मैत्रेय उवाच

तदा सर्वाणि भूतानि धृत्या मीदुष्टमोदितम् । परितुष्टात्मभिस्तात साधु साध्वित्याब्रुवन् ॥५॥

ततो मीदृर्वासमामन्व्य तुनासीराः सद्भिभिः । भूयस्तद्देवयजनं समीदृवद्वेधसो ययुः ॥६॥

विधाप्य कात्स्न्येन च तद्यदाह भगवान् भवः । संक्षुः कस्य कायेन तवनीयपशोः शिरः ॥७॥

संधीयमाने शिरसि दक्षो रुद्राभिर्वीक्षितः । सद्यः सुप्त इयोत्तस्यौ ददृशे चाग्रतो मृदम् ॥८॥

CHAPTER VII

Maitreya said : Shiva who was thus solicited by Brahman, was propitiated and said smilingly : " Oh long-armed Brahman ! Listen." 1

Mahadeva (Shiva) said : Brahman ! I would neither dwell on nor bear in mind the sin of those, who are childish. I (simply) inflicted punishment on them, since they had been overcome with the Maya of Vishnu. Let Daksha (one of the progenitors of mankind), whose head has been burnt, have a head with a goat's face. May Bhaga see his share of religious sacrifices with the eyes of God Mitra. May Pooshan who eats flour, do so with teeth of the sacrificer and may the Gods, who have allotted to me the balance of sacrificial offerings, have all their original limbs restored. 2-4

Maitreya said : Dear me ! On hearing what Shiva said, all creatures were heartily pleased and said : " Well done : well done ! " The deities and the sages then invited Shiva (to attend the religious sacrifice) and went again to the place of the religious sacrifice, accompanied by Shiva and Brahman. After doing all that Shiva had said, they joined the head of the sacrificial beast to the trunk of Daksha. After the head was joined, Shiva looked at Daksha. The latter got up as if from sleep and saw Shiva in front of him. Thereupon, Daksha, whose heart had been full of hatred for Shiva, whose banner bears an emblem of a bull, became purified like an autumn cloud, as Shiva looked him graciously.

तदा वृषभ्वजद्वेपकलिलात्मा प्रजापतिः । शिवावलोक्यादभवच्छरद्भद्र इवामलः ॥१॥
भवस्तवाय कृतधीनांशफतोदुनुरागतः । औत्कण्ठ्याद्वाप्पकलया सम्परेतां मुतां स्मरन् ॥२॥

दक्ष उवाच

योऽसौ मयाविदिततत्त्वदशा सभायां क्षितो दुष्कृतिविशिलैरगण्य तन्माम् ।
अर्चां पतन्तमर्हत्तमनिन्दयापाद् दृष्ट्याऽऽर्द्रया स भगवान् स्वकृतेन तुष्येत् ॥३॥

मैत्रेय उवाच

क्षमाप्येवं स मीढ्वांसं ब्रह्मणा चातुमन्त्रितः । कर्म संतानयामास सोपाध्यायत्विगादिभिः ॥१॥
वैष्णवं यज्ञसंतत्यै त्रिकपालं द्विजोत्तमाः । पुरोडाशं निरघपन् वीरसंसर्गशुद्धये ॥२॥
अध्वर्युणाऽऽत्तद्विषया यजमानो विशाम्पते । म्रिया विशुद्धया दध्यौ तथा प्रादुरभूद्धरिः ॥३॥
तनुपागतमालक्ष्य सर्वे सुरगणादयः । प्रणमुः सहस्रोत्थाय ब्रह्मेन्द्रव्यक्षनायकाः ॥४॥
दशो गृहीतार्हणसादनोत्तमं यज्ञेश्वरं विश्वसृजां परं गुरुम् ।

सुनन्दनन्दायनुर्गवृत्तं मुदा गृणन् प्रपदे प्रयतः कृताञ्जलिः ॥५॥

Eventhough he decided to offer a prayer to Shiva, he could not do so having been overcome with tears on account of love for his deceased daughter, of whom he was reminded. 5-10

Daksha said : The Lord, who had been assaulted by me with arrow-like abuses in the assembly, since I have no knowledge of the faculty of seeing the Supreme reality, has, regardless of them, resurrected me with a compassionate look from spiritual fall caused by censuring those who deserve high reverence. May he be propitiated with what (good) he himself has done. 11

Maitreya said : After he thus apologized Shiva, he performed the religious sacrifice, with (the co-operation of) religious preceptors sacrificial priests and others. Best of Brahmins offered (to the sacrificial fire) rice flour cooked on a triad for invoking Vishnu, for continuity of the sacrifice and for removal of the impiety brought about by the contact of the followers of Shiva. Vidura! when the sacrificer (Daksha) and the officiating priest, who were holding the sacrificial oblation, meditated with pure minds, Hari (Vishnu) made his appearance. On seeing Him come, Brahma, Indra, Shiva, Kubera, deities and others rose at once and bowed to Him. When Vishnu—the lord of religious sacrifices, and the great master of the progenitors of mankind, who was attended upon by Sunanda, Nanda and other followers, had received obeissance and sat on an excellent seat, Daksha, composed himself and prayed to Him and surrendered himself to Him with folded hands. 12-16

दक्ष उवाच

शुद्धं स्वधान्नुपरतालिलवुद्धयवस्थं चिन्मात्रमेकमभयं प्रतिपिध्य मायाम् ।
तिष्ठंस्तथैव पुरुषत्वमुपेत्य तस्यामास्ते भवानपरिशुद्ध इवातप्रतन्त्रः ॥१७॥

सदस्या ऊचुः

उत्पत्यध्वन्यशरण उद्वलेशदुर्योऽन्तकोग्रव्यालान्विष्टे विषयवृत्तप्यात्मनोहोतमारः ।
द्रव्यभ्रमे खलमृगभये शोकदावेऽस्त्यर्थः पादोक्तस्ते शरणं कदा याति कानोपवृष्टः ॥१८॥

ब्रह्मोवाच

नैतत्स्वरूपं भवतोऽसौ पदार्थभेदप्रदः पुरुषो यावदीक्षेत् ।
ज्ञानस्य चार्थस्य गुणस्य चाश्रयो मायामयाद् व्यतिरिक्तो यतस्त्वम् ॥१९॥

सिद्धा ऊचुः

अयं त्वत्कथामुपनीयूनद्यां मनोवारणः क्लेशदायास्तिदग्धः ।
तृपातोऽयगाढो न सस्मार दावं न निष्क्रामति ब्रह्मसम्पन्नबन्तः ॥२०॥

Daksha said : All aspects of intellect have merged in our corpus. You are pure absolute spirit, alone by yourself and fearless. Though you have rejected Maya, you stay enveloped in it when you become an individual soul, and appear to have been not unaffected by it, though you are self-restrained. 17

Members of the assembly said : Protector of refugees! When shall this caravan of ignorant souls obtain the refuge of your feet—the souls which have taken shelter of others and are carrying the great weight of their bodies and of their domestic affairs, in this world, since it has barriers of great miseries, is infested with the cobra of death, abounds in mirages of lust for sensuous pleasures, has pits containing opposite conditions and qualities (such as happiness and miseries etc.) is infested with the dangers of ferocious animals in the form of wicked persons and which has conflagration in the form of sorrows? 18

Brahman said : So long as the soul sees objects with the prejudice resulting from sense of distinction (such as agreeable and disagreeable) it does not see Your this form, since You are quite distinct from the Maya—infested soul, though you are the resort of words (which are the embodiment of knowledge), the objects signified by them, and qualities (residing in them). 19

The accomplished souls said : Though this elephant in the form of our minds is scorched by the conflagration in the form of wordly distress and is afflicted by thirst, neither remembers the conflagration

लोकपाला ऊचुः

दृष्टः किं नो दग्भिरसद्ग्रहेस्त्वं प्रत्यग्नृष्टा दृश्यते येन दृश्यम् ।
माया होषा भवदीया हि भूमन् यस्त्वं पट्टः पञ्चभिर्भासि भूतैः ॥२१॥

ब्राह्मणा ऊचुः

त्वं क्रतुस्त्वं हविस्त्वं हुताशः स्वयं त्वं हि मन्त्रः समिद्धर्मपात्राणि च ।
त्वं सदस्यत्विजो दम्पती देवता अग्निहोत्रं स्वधा सोम आज्यं पशुः ॥२२॥
स प्रसीद त्वमस्माकमाकाङ्क्षतां दर्शनं ते परिध्रष्टसत्कर्मणाम् ।
कीर्त्यमाने नृभिर्नाम्नि यज्ञे ते यज्ञविष्णाः क्षयं यान्ति तस्मै नमः ॥२३॥

मैत्रेय उवाच

भगवान् स्वेन भागेन सर्वात्मा सर्वभागभुक् । दक्षं वभाप आभाष्य प्रीयमाण इवानव ॥२४॥

श्रीभगवानुवाच

अहं ब्रह्मा च सर्वश्च जगतः कारणं परम् । आत्मेश्वर उपद्रष्टा स्वयंदृग्निशेषणः ॥२५॥

nor comes out, since it is plunged into the river of the nectar following from narration of your accounts and has become endowed with the knowledge of the Supreme Spirit. 20

Protectors of the quarters said : All-pervading Lord ! Have you been seen by our organs of perception, which perceive only unreal (mundane) objects—you, who see every thing and by whose power the visible world is seen? Is it because of this your Maya that you appear to the creatures to be the sixth (distinct) from the five basic elements (of which the body is composed). 21

Brahmins said : You are virtually the ritual sacrifice. You are the oblations, you are the fire consuming the oblations; you are hymns, holy wood, Kusha grass and sacrificial utensils. You are the members of the assembly, the sacrificial priest, the sacrificer couple, the Gods, the domestic sacred fire, the oblations offered to manes, the soma juice, the clarified butter and the sacrificial animal. May you, who are such do us the favour of your audience, since we are eager to have it, though we have swerved from doing virtuous deeds. Lord of religious sacrifices ! We bow to you, since on mention of your name, obstacles to sacrifices perish. 22-23

Maitreya said : Sinless Vidura ! The Lord, who is the soul of all, and who, therefore, enjoys the sacrificial shares of all concerned by enjoying his own share, told Daksha, as if he were pleased (with him). 24

The Lord said : I am Brahman as well as Shiva, I am the ulti-

आत्ममायां समादिश्य सोऽहं गुणमयीं द्विज । एजन् रक्षन् हरन् विश्वं दग्ने संज्ञां क्रियोचिताम् ॥
 तस्मिन् ब्रह्मण्यद्वितीये केवले परमात्मनि । ब्रह्मरुद्रौ च भूतानि भेदेनाहोऽनुपश्यति ॥२७॥
 यथा पुमान्मन्त्रशक्तेषु शिरःपाण्यादिषु कश्चित् । पारक्यवुद्धिं कुरुते एवं भूतेषु मत्परः ॥२८॥
 त्रयाणामेकभावानां यो न पश्यति वै भिदाम् । सर्वभूतात्मनां धहन् स शान्तिमधिगच्छति ॥२९॥

मैत्रेय उवाच

एवं भगवताऽऽदिष्टः प्रज्ञापतिपतिर्हरिम् । अर्चित्वा क्रतुना स्थेन देवानुभयतोऽयजत् ॥३०॥
 तस्मा अप्यनुभावेन स्वेनैवावाप्तराधसे । धर्म एव मतिं दत्त्वा त्रिदशास्ते दिवं ययुः ॥३१॥
 एवं दाक्षायणीं हित्वा सती पूर्वकलेवरम् । जज्ञे हिमवतः श्वेते मेनायामिति शुश्रुम ॥३२॥
 तमेव दयितं भूय आवृड्के पतिमम्बिका । अनन्यभावैकमतिं शक्तिः सुप्तेव पूरुषम् ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दक्षयज्ञवर्धनं नाम सप्तमोऽध्यायः ॥३४॥



mate cause of the world and the lord of all souls, I oversee every thing, I have self-perception. I have no attributes. Oh Brahmin! After pervading my Maya, which has attributes, I assume the appropriate appellation while creating, protecting or withdrawing the universe. An ignorant man sees Brahman, Shiva and other creatures as distinct from the self—same me, who am the Supreme Spirit, all alone (without a second) absolute and the ultimate spirit. Just as a man never has the feeling that his own limbs such as his head, legs etc. are distinct from himself,—similarly, the man, who is devoted to me does not have the feeling that other creatures are distinct from him. Whoever does not see any distinction between the three of us and between all creatures attains bliss. 25-29

Maitreya said : Daksha, who was thus instructed by the Lord, worshipped Vishnu by performing a special religious sacrifice in his honour and worshipped the gods by performing principle and subsidiary sacrifices. They instructed him, who had achieved super-human powers by his own efforts, in his duties and went to the heaven. We hear that Satee—daughter of Daksha—was born of the Himalayas through (his queen) Mena, after abandoning her former body. Ambica (her name in the new birth) also chose Him (Shiva) again as her dear husband, since He is here only refuge. She got him by singular love, just as dormant Prakriti (at the time of pralaya) attains the Supreme Spirit (when awake). 30-33

Thus ends chapter seventh of Book IV



अथाष्टमोऽध्यायः

मैत्रेय उवाच

सनकाद्या नारदश्च ऋभुर्हंसोऽरुणिर्यतिः । नैते गृहान् ब्रह्मसुता ह्यावसन्तुर्धरेतसः ॥१॥
 मृपाधर्मस्य भार्याऽऽसीद्भ्रमं मायां च शत्रुहन् । असूत मिथुनं तनुं निर्ऋतिर्जगृहेऽप्रजः ॥२॥
 तयोः समभयहोभो निकृतिश्च महामते । ताभ्यां क्रोधश्च हिंसा च यद्दुरुक्तिः स्वसा कलिः ॥३॥
 दुरुक्तौ कलिराद्यत्त भयं मृत्युं च सत्तम । तयोश्च मिथुनं जज्ञे यातना निरयस्तथा ॥४॥
 संग्रहेण मयाऽऽख्यातः प्रतिसर्गस्तवानघ । त्रिःश्रुत्वैतत्पुमान् पुण्यं विधुनोत्यात्मनो मलम् ॥५॥
 अथातः कीर्तये वंशं पुण्यकीर्तितं कुरुद्वद । स्वायंभुवस्यापि मनोद्देरंशंशजन्मनः ॥६॥
 प्रियव्रतोत्तानपादौ शतरूपापतेः सुतौ । वासुदेवस्य कलया रक्षायां जगतः स्थितौ ॥७॥
 जाये उत्तानपादस्य सुनीतिः सुरचिस्तयोः । सुरचिः प्रेयसी पत्युर्नंतरा यत्सुतो ध्रुवः ॥८॥
 एकदा सुरचेः पुत्रमङ्गमारोप्य लालयन् । उत्तमं नारदक्षन्तं ध्रुवं राजाभ्यनन्दत् ॥९॥

CHAPTER VIII

Maitreya said : The Sanak brothers, Narada, Ribhu, Hansa, Aruni and Yati—these sons of Brahman did not take to a house-holder's life, having accepted the life of permanent celibacy.

Destroyer of enemies! Mrisha (Falsehood) who was the wife of Asatya (unreality) gave birth to Dambha (Hypocrisy) and Maya (Illusion). Niruti (Cality) who had no issues adopted these twins. Intelligent Vidura! Lobha (cupidity) and Nikriti (wickedness) were born of the couple. From them were born Krodha (anger) and Hinsa (Violence) from whom were born Durukti (abusive language) and Kali (strife). Kali procreated, oh excellent man! Bhaya (fear) and Mrityu (death). Twins-Yatna (Requital) and Niraya (hell) were born of them. Sinless Vidura! I have thus briefly described to you the counter-part of the creation. On hearing this sacred account thrice, a man shakes off his impurity. 1-5

On scion of Kuru dynasty I will now describe to you the dynasty of Manu of sacred name, son of Swayambhu (self-born Brahman), who was born from a subphase of Hari. Priyavrata and Uttanapada were sons of the husband (Manu) of Shataroopa. They stood for protecting the world with the phase of Vasudeva (God in the incarnation of Krishna). Uttana-pada had two wives—Sunecti and Suruchi. Of them, Suruchi was beloved of her husband—not the other whose son was Dhruva. Once when the King had taken Uttama—son of Suruchi—in his lap and

तथा चिकीर्षमाणं तं सपत्न्यास्तनयं ध्रुवम् । सुरुचिः नृपवतो राज्ञः सेष्यमाहातिगविता ॥१०॥
न वत्स नृपतेर्धिषण्यं भवानारोढुमर्हति । न गृहीतो मया यत्त्वं कुशावपि नृपात्मजः ॥११॥
तपसाऽऽराध्य पुरुषं तस्यैवानुग्रहेण मे । यमं त्वं साधयात्मानं यदीच्छसि नृपासनम् ॥१२॥

मैत्रेय उवाच

मातुः सपत्न्याः स दुरक्तिविद्धः श्वसन् रूपा दण्डहतो यथाहिः ।
हित्वा मिपन्तं पितरं सन्नवाचं जगाम मातुः प्रवृत्तं सकाशम् ॥१३॥
तं निःश्वसन्तं स्फुरिताधरोष्ठं सुनीतिरुत्सङ्ग उद्बुद्धं बालम् ।
निशम्य तत्पौरमुखान्नितान्तं सा विद्यथे यद्गदितं सपत्न्या ॥१४॥
सोत्सृज्य धैर्यं विललाप शोकदावाग्निना दाबलतेव बाला ।
वाक्यं सपत्न्याः स्मरती सरोजश्रिया दृशा वाष्पकलामुवाह ॥१५॥
दीर्घं श्वसन्ती वृजिनस्य पारमपश्यती बालकमाह बाला ।
मामङ्गलं तात परेषु मंस्था भुङ्क्ते जनो यदपरदुःखदस्तम् ॥१६॥

was fondling him, he did not welcome Dhruva, who was desirous of getting into it. On observing that Dhruva—her co-wife's son—was desiring to do so, Suruchi, who was arrogant, told him with hearing of the King—through jealousy. 6-10

"Child! you do not deserve to sit on the lap of the King, since, though you are the King's son, I have not borne you in my belly. If you desire to have the royal throne propitiate the Supreme Spirit with penance, and enter my womb (which would be possible) only through His favour." 11-12

Maitreya said : Pierced by the offensive words of his mother's co-wife the boy panted with anger like a serpent struck with a stick and became speechless. He left his father who was looking on, and went weeping to his mother. Sunceti took the child, who was heaving and whose lower lip was quivering, on her lap. When she heard from mouths of citizens, about the extraordinary words of her co-wife, she felt much distressed. The miserable woman lost her patience and scorched by the conflagration of distress like a creeper scorched by forest conflagration, she wept. Remembering the words of her co-wife, she shed a stream of tears from her eyes, which were beautiful like lotuses. Not seeing the limit of her distress, and breathing deep sighs, the miserable lady told the child : "Dear child! Do not think evil of others, since a man who gives pain to others, himself suffers. Child! accept without jealousy

आतिष्ठ तत्तात विमत्सरस्त्वमुक्तं समात्रापि यदव्यलीकम् ।

आराधयाधोक्षजपादपथं यदीच्छसेऽध्यासनमुत्तमो यथा ॥१७॥

पथं संजलितं मातुराकर्ण्यार्थागमं वचः । संनियम्यात्मनाऽऽत्मानं निश्चक्राम पितुः पुरात् ॥१८॥
नारदस्तदुपाकर्ण्य ज्ञात्वा तस्य चिकीर्षितम् । स्पृष्ट्वा मूर्धन्यवघ्नेन पाणिना प्राह विस्मितः ॥१९॥

नारद उवाच

नाधुनाव्यवमानं ते सम्मानं वापि पुत्रक । लक्ष्यामः कुमारस्य सक्तस्य क्रीडनादिषु ॥२०॥
विकल्पे विद्यमानेऽपि न ह्यसंतोपहेतवः । पुंसो मोहमृते भिन्ना यद्भोके निजकर्मभिः ॥२१॥
परितुष्येत् ततस्तात तावन्मात्रेण पूरुषः । दैवोपसादितं यावद् वीक्ष्येश्वरगतिं बुधः ॥२२॥
अतो निवर्ततामेष निर्वन्धस्तव निष्फलः । यतिप्यति भवान् काले श्रेयसां समुपस्थिते ॥२३॥
गुणाधिकान्मुदं लिप्सेदनुक्रोशं गुणाधमात् । मैत्रीं समानादन्विच्छेन्न तापैरभिभूयते ॥२४॥

ध्रुव उवाच

सोऽयं शमो भगवता सुखदुःखहतात्मनाम् । सुरुच्या दुर्वचोवाणैर्न भिन्ने श्रयते हृदि ॥२५॥

what thy step-mother has said, since it is not untrue. If thou desirest throne, like Uttama, propitiate the lotus-like feet of Vishnu." 13-17

Maitreya said : On hearing the significant words of his mother, he restrained himself by his own effort, and set out from his father's city. On hearing this and what he desired to do, Narada who was surprised touched him on his head with his hand, which is capable of destroying sins and told him. 18-19

Narada said : My little son ! We do not see any thing like the feeling of insult or regards in the case of a boy like thee, who is engrossed in toys. Even if it were to exist, the causes of dissatisfaction of a man are not different from infatuation, since these (causes of dissatisfaction) are the result of his own actions. Dear Child ! A wise man should, therefore, be content with whatever is obtained through luck, bearing in mind the ways of the Divinity Thou shouldest, therefore, return. Thy this rashness is fruitless. You should make efforts when the proper time comes. One should be delighted on seeing a person superior in merits, should feel pity on seeing a person inferior in merits and should desire friendship with a person who is equal in merits Such a person is not overcome with afflictions. 20-24

Dhruva said : Your Reverance has shown this way of peace for those whose hearts have been affected by feelings of happiness and miseries, but it does not set in my heart, which has been pierced by

पदं त्रिभुवनोत्कृष्टं जिगीषोः साधु वर्त्म मे । ब्रह्मस्मत्पितृभिर्ब्रह्मन्नन्यैरप्यनधिष्ठितम् ॥२६॥

नारद उवाच

जनन्याभिहितः पन्थाः स वै निःश्रेयसस्य ते । भगवान् वासुदेवस्तं यज्ञ तत्प्रवणात्मना ॥२७॥
तत्तात गच्छ भद्रं ते यमुनायास्तटे शुचि । पुण्यं मधुवनं यत्र सान्निध्यं नित्यदा हरेः ॥२८॥
स्नात्वानुसवनं तस्मिन् कालिन्ध्याः सलिले शिवे । कृत्वोचितानि निवसन्नात्मनः कल्पितासनः ॥
प्राणायामेन त्रितृता प्राणेन्द्रियमनोमलम् । शनैर्व्युदस्यामिस्त्रयाद्येन्मनसा गुरुणां गुरुम् ॥३०॥
एवं भगवतो रूपं तुभ्यं ध्यायतो मनः । निर्दृश्या परया तूर्णं सम्पन्नं न निवर्तते ॥३१॥
अप्यथ परमो गुह्यः श्रूयतां मे नृपात्मज । यं सत्परायं प्रपठन् पुमान् पश्यति खेचरान् ॥३२॥

‘ॐ नमो भगवते वासुदेवाय ।’

एवं कायेन मनसा वचसा च मनोगतम् । परिचर्यमाणो भगवान् भक्तिमत्परिचर्यया ॥३३॥
पुंसाममायिनां सम्यग्भजतां भाववर्धनः । धेयो दिशत्यभिमतं यद्भमादिषु देहिनाम् ॥३४॥
इत्युक्तं परिक्रम्य प्रणम्य च नृपाभक्तः । यथा मधुवनं पुण्यं हरेश्चरणचर्चितम् ॥३५॥

the dart-like offensive words of Suruchi. Spiritual sage ! Tell me, since I am desirous of winning the status which is most exalted in three worlds, about the sacred path which was resorted to by my forefathers and others. 25-26

Narada said : The path told thee by thy mother is for thy beauty. Worship, therefore, Lord Vasudeva, with a concentrated mind. Dear me ! Go, therefore, to the sacred bank of the Yamuna, there is there the sacred Madhuvana (forest of Mahura trees), where there is always presence of Hari. There, take bath in the sacred water of the Yamuna every morning, noon and evening, perform prescribed religious ceremonies, arrange thy seat, gradually, remove the mental impurities by three-fold restraint of breath and mentally meditate on the master of masters. The mind of a man who meditates on the blissful form of His Divinity quickly becomes full of extreme bliss and does not revert (to mundane life). Royal prince ! Hear from me the secret prayer, by muttering which for three nights, a man sees God of heaven :

“Om ! I bow to Lord Vasudeva.”

By this adoring His Divinity, set in the mind, by physical worship of His image, by meditation and by muttering the prayer, with devotional solicitude animated the devotional love of persons, who have no attraction for mundane objects and who adore Him heartily and confers on them ultimate bliss, which is preferred out of the four objects of human existence, viz. religion, wealth, mundane, desires and salvation. 27-34

तपोवन् गते तस्मिन् प्रविष्टोऽन्तः पुरं मुनिः । अर्हितार्दिषको राज्ञा सुखासीन उवाच तम् ॥३६॥

नारद उवाच

राजन् किं ध्यायसे दीर्घं मुखेन परिशुष्यता । किं वा न रिप्यते कामो धर्मो वार्येन संयुतः ॥३७॥

राजोवाच

सुतो मे बालको ब्रह्मन् खैणेनाकरुणात्मना । निर्वासितः पञ्चवर्षः सह मात्रा महान् कविः ॥३८॥

अप्यनाथं वने ब्रह्मन् मास्मादन्यमर्भकं वृक्षाः । शान्तं शयानं क्षुधितं परिमलान्मुखाम्बुजम् ॥३९॥

अहो मे वत दौरात्म्यं स्त्रोजितस्योपधारय । योऽङ्गं प्रेम्णाऽऽरुह्यन्तं नाभ्यनन्दमसत्तमः ॥४०॥

नारद उवाच

मा मा शुचः स्वतनयं देवगुप्तं विशाभ्यते । तत्प्रभावमविनाश प्रावृद्धके यद्यशो जगत् ॥४१॥

सुदुष्करं कर्म कृत्वा लोकपालैरपि प्रभुः । एष्यत्यचिरतो राजन् यशो विपुलयंस्तव ॥४२॥

मैत्रेय उवाच

इति देवर्षिणा प्रोक्तं विधृत्य जगतीपतिः । राजलक्ष्मीमनादृत्य पुत्रमेवान्वचिन्तयत् ॥४३॥

After he was thus addressed, the royal prince circumambulated Narada, bowed to him and went to the sacred Madhuvana, blessed by the foot-prints of Hari. While the boy went to the penance grove, the sage entered the harem. After he was reverently received by the King and seated comfortably he spoke to the King. 35-36.

Narada said : King ! What are you thinking of deeply with an emaciated face ? Is it that your plans for religious performances, acquisition of wealth and desires for worldly objects are not succeeding ? 37

The King replied ! Spiritual Sage ! Merciless as I am, I am responsible for the exile of my very intelligent child—son aged five years, along with his mother through my excessive fondness for one of my wives ! Spiritual Sage ! may wolves not devour him, since he is without protection in the forest. He might get exhausted. He might be sleeping, or might be hungry—his lotus-like face withered. Alas ! Look at my wickedness, won over as I am by my wife I did not welcome him when he was desirous of affectionately getting on my lap. 38-40

Narada said : King ! Do not be sorry for thy son, since he is protected by God, ignorant as you are about his greatness. His glory has pervaded the world. King ! He shall accomplish what is difficult for even protectors of the quarters and return shortly and spread thy fame. 41-42

Maitreya said : On hearing what the divine sage told him, the

तत्राभिषिक्तः प्रयतस्तामुपोष्य विभावरीम् । समाहितः पर्यचरद्दयादेशेन पूरयम् ॥४४॥
 त्रिरात्रान्ते त्रिरात्रान्ते कपिध्वजराशनः । आत्मवृत्त्यनुसारेण मासं जित्येऽर्चयन् हरिम् ॥४५॥
 द्वितीयं च तथा मासं पठे पठेऽर्भको दिने । तृणपर्णादिभिः शीर्षैः कृतान्नोऽभ्यर्चयद्विभुम् ॥४६॥
 तृतीयं चानयन्मासं नयमे नयमेऽहनि । अन्मक्ष उत्तमश्लोकमुगाधावत्समाधिना ॥४७॥
 चतुर्थमपि वै मासं द्वादशे द्वादशेऽहनि । वायुमक्षो जितश्वासो ध्यायन् देवमधारयत् ॥४८॥
 पञ्चमे मास्यनुप्राप्ते जितश्वासो नृगात्मजः । ध्यायन् ब्रह्म पदैकेन तस्थौ स्थाणुरिवाचलः ॥४९॥
 सर्वतो मन आरुण्य हृदि भूतेन्द्रियाशयम् । ध्यायन् भगवतो रूपं नाद्राक्षीत् किञ्चनापरम् ॥

तस्मिन्तन्मिथ्यायति विश्वमात्मनो द्वारं निरुध्यासुमनस्यया धिया ।

लोका निरुच्छ्वासनिर्पीडिता भृशं सलोकपादाः शरणं ययुर्हरिम् ॥५०॥

देवा ऊचुः

नैवं विदामो भगवन् प्राणरोधं चराचरस्याखिलसत्त्वधाम्नः ।

धिधेहि तन्नो वृजिनाद्विमोक्षं प्राप्ता वयं त्वां शरणं शरण्यम् ॥५१॥

King grew indifferent to his regal splendour and anxiously thought only about his son. Dhruva, on the other hand, took his bath, observed a fast that night with self-restraint, composed himself and meditated on the Supreme Spirit in accordance with the instructions of the sage. At the end of every three nights, he ate wood-apples and berries and thus passed one month in the adoration of Vishnu, in accordance with his own inclination. Similarly, the child passed the second month in the adoration of the Lord, eating only grass, fallen leaves etc, every sixth day. He passed the third month in the contemplation of the most celebrated Lord by abstract meditation, taking only water for food every ninth day. Controlling his breath, he held on even in the fourth month in the meditation of Vishnu, consuming only wind every twelfth day. When the fifth month arrived in succession, the royal prince, controlling his breath stood on one leg, immovable like a pillar, meditating on the Supreme Spirit. He withdrew his mind, which is the repository of the organs of perception of all creatures, from all things and saw nothing else, when meditating on the corpus of the Lord. Restraining his life-breath and its outlets, with singular determination, when he was—meditating on the all-pervading Lord, the worlds along with their protectors were afflicted on account of life-breath and sought refuge of Vishnu. 43-51

The Gods said: Oh Lord! we do not know the cause of the restraint of the life-breath of the bodies all animate and inanimate

श्रीभगवानुवाच

मा भैष्ट वालं तपसो दुरत्यान्निवर्तयिष्ये प्रतियात स्वधाम ।
यतो हि वः प्राणनिरोधे आसीदौत्तानपादिर्मयि संगतात्मा ॥५३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रवृत्तिरित्यष्टमोऽध्यायः ॥५॥



अथ नवमोऽध्यायः

मैत्रेय उवाच

त एवमुत्सन्नभया उरुक्रमे कृतावनामाः प्रययुस्त्रिविष्टपम् ।
सहस्रशीर्षाणि ततो गरुत्मता मयोर्वनं भृत्यदिदृश्या गतः ॥१॥
स वै धिया योगविपाकतीव्रया हृत्पद्मकोशे स्फुरितं तडित्प्रभम् ।
तिरोहितं सहस्रैवोपलक्ष्य बहिःस्थितं तदवस्थं ददर्श ॥२॥
तद्दर्शनेनागतसाध्वसः क्षितायवन्दताङ्गं विनमय्य दण्डवत् ।
दग्भ्यां प्रपद्यन् प्रपियन्निवार्यकदचुस्वन्निवास्येन भुजैरिवान्निपत् ॥३॥

creatures. Please adopt such measures as would relieve us from this adversity. We have taken refuge in you, who are our protector. 52

The Lord said : Do not be apprehensive. I will make the child desist from the formidable penance. Return to your respective residences. The son of Uttanapad, who has been the cause of the restraint of your life-breath, has unified his soul with me. 53

Thus ends chapter eighth of Book IV



CHAPTER IX

Maitreya said : When their apprehension was thus removed by Vishnu, they (the Gods) bowed to him and returned to the heaven, while the Lord, who had a thousand heads, went to Madhuvan on his Eagle with the desire of seeing his devotee. Since his mind had become acute due to maturity of his practice of Yoga, the latter perceived that the Lord-lustrous like lightning-who had sprung up in his heart, which was like a lotus-calyx, had suddenly disappeared therefrom. He saw him, however, standing outside in the same form. Though overcome by agitation at his sight, the boy saw him with his eyes and lowered his body like a stick and bowed to him. He felt as if he were drinking him up (with his eyes), kissing him with his lips and embracing him with

स तं विवक्षन्तमतद्विदं हरिर्ज्ञात्वास्य सर्वस्य च हृद्यवस्थितः ।
 कृताञ्जलिं प्रस्रमयेन कम्बुना पस्पर्शं बालं कृपया कपोले ॥१॥
 स वै तदैव प्रतिपादितां गिरं दैवीं परिज्ञातपरात्मनिर्णयः ।
 तं भक्तिभावोऽभ्यगृणादसत्त्वरं परिश्रुतोरुश्रवसं ध्रुवक्षितिः ॥२॥

ध्रुव उवाच

योऽन्तः प्रविश्य मम पात्रमिमां प्रसुप्तां संजीवयत्यखिलशक्तिधरः स्वधाम्ना ।
 अन्याश्च हस्तचरणध्वजणवगादीन् प्राणान्तमो भगवते पुरुषाय तुभ्यम् ॥६॥
 एकस्तयमेव भगवन्निदमात्मशक्त्या मायाख्ययोरुगुण्या महदायशेषम् ।
 सृष्ट्वाऽनुविद्य पुरुषस्तदसद्गुणेषु नानेव दारुणु विभावसुवद्विभासि ॥७॥

his arms. Eventhough he wanted to speak, he did not know what he should speak perceiving this difficulty of his, Vishnu, who resides in the hearts of all, benignly touched the boy, who was standing before Him, on his cheek with his conch, which held in itself the knowledge of Vedas. Instantaneously he achieved knowledge about the Divinity and soul and regained his speech, which was divine. Being of devotional temperament, he acquired an eternal status and slowly extolled the Lord, whose glory is wide-spread. 1-5

Dhruva said : I bow to thee—the venerable Supreme Spirit—who, having entered my heart has rejuvenated this my benumbed speech, hands, feet, ears, skin, other parts of my body and my life-breaths and who holds the entire energy within his Spiritual power. Oh Lord ! Though thou art one, Thou createst the entire Mahat-tattwa (great primary matter) etc. by Thy own power, known as Maya having many attributes, penetrate the unreal attributes and shine as individual souls like fire in different pieces of wood. Oh Lord ! The beautytude experienced by corporeal beings by meditating on thy lotus-like feet or by hearing the accounts of the devotees, even while falling from the heavenly car dangling from the sword of the God of Death, is not experienced by merging in the glorious Supreme Spirit. Oh Lord of Eternity ! I know your corpus, abounding in animals, trees, birds, serpents, deities, demons and mortals, and distinguished by reality and unreality and variegated with Mahat-tattwa and other elements. Oh Supreme Lord ! I do not know what is about it and to reach which words fail. Thou art the spirit eternally free from bonds of wordly existence, spotless, enlightened, immutable, primordial spirit, glorious and master of the three qualities

या निर्वृतिस्तनुभृतां तत्र पादपद्मध्यानाद्भयजनकथाश्रवणेन वा स्यात् ।
 सा ब्रह्मणि स्वमहिमन्यपि नाथ मा भूर्त्किञ्चन्तकासिलुलितात्पततां विमानात् ॥८॥
 तिर्यङ्नगद्विजसरीसृपदेवदैत्यमत्यादिभिः परिचितं सदसद्विशेषम् ।
 रूपं स्थविष्टमज ते महदाद्यनेकं नातः परं परम वेद्मि न यत्र वादः ॥९॥
 त्वं नित्यमुक्तपरिशुद्धबिबुद्ध आत्मा कूटस्थ आदिपुरुषो भगवांस्त्र्यधीशः ।
 यद्वुद्धयवस्थितिमखण्डिताया स्वदृष्ट्या द्रष्टा स्थितावधिमखो व्यतिरिक्त आस्से ॥१०॥
 यस्मिन् विरुद्धगतयो ह्यनिशं पतन्ति विद्यादयो विविधशक्तय आनुपूर्व्यान्तु ।
 तद्ब्रह्म विश्वभद्रमेकमनन्तमाद्यमानन्दमात्रमविकारमहं प्रपद्ये ॥११॥

श्रीभगवानुवाच

वेदाहं ते व्यवसितं हृदि राजन्यबालक । तत्प्रयच्छामि भद्रं ते दुरापमपि सुव्रत ॥१२॥
 नान्यैरधिष्ठितं भद्रं यद्भ्राजिष्णु ध्रुवक्षिति । यत्र ब्रह्मसंसारानां ज्योतिषां चक्रमाहितम् ।
 चरन्ति दक्षिणोक्त्य भ्रमन्तो यस्ततारकाः ॥१३॥

प्रस्थिते तु वनं पित्रा दत्त्वा गां धर्मसंश्रयः । पद्विंशद्वर्षसाहस्रं रक्षिताव्याहृतेन्द्रियः ॥१४॥
 द्रष्टु मां यद्वदयं यज्ञैः पुष्कलदक्षिणैः । भुक्त्या चेद्वाशिषः सत्या अन्ते मां संसारिष्यसि ॥१५॥
 ततो गन्तासि मत्स्थानं सर्वलोकनमस्कृतम् । उपरिष्टादपिभ्यस्त्वं यतो नावर्तते गतः ॥१६॥

of Sattwa, Rajas and Tamas. You see the various conditions of intellect your own eternal power of perception and you are the incarnation of religious sacrifices in connection with your function of maintenance (of the world) but you stand distinct from them. I surrender myself to the Supreme Spirit in which spiritual knowledge and other various forces, having opposite aims, courage respectively day and night, which is the source of the universe and which is singular, infinite, primordial, personified absolute delight, and immutable. 6-11

The Lord said : Royal Prince ! If I know the determination of thy heart, I grant to thee the permanent position though it is difficult of attainment and yet not been attained by others. It is lustrous. The ring of planets, constellations and stars has been set, in it. The stars circumambulate around it, keeping to the right of it. When thy father retires to the forest, entrusting the (kingdom) to thee, thou shalt protect it for thirty-six thousand years in consonance with prescribed duties the functions of thy organs remaining unobstructed. After adoring me, with ritual sacrifices involving grant of copious gifts, sacrifices being my heart, and enjoying the fruits of infallible blessings, thou shalt at last remember Me. Therefore, thou shalt come to My abode, to which all peoples bow, which is above the Great Bear, having gone where thou shalt not revert (to the mortal world). 12-16

मैत्रेय उवाच

इत्यर्चितः स भगवानतिदिश्यात्मनः पदम् । बालस्य पश्यतो धाम स्वमगाद्गुह्यजः ॥१७॥
सोऽपि संकल्पज्ञं विष्णोः पादसेवोपसादितम् । प्राप्य संकल्पनिर्वाणं नातिग्रीतोऽभ्यगात् पुरम् ।
अहो यत् ममानात्म्यं मन्दभाग्यस्य पश्यत् । भयच्छिदः पादमूलं गत्वा पाचे यदन्तघत् ।
मयैतत्प्रार्थितं व्यर्थं चिकित्सेव गतायुषि ॥१८॥

स्वाराज्यं यच्छतो मौढ्यान्मानो मे भिक्षितो यत् । ईश्वरात् क्षीणपुण्येन फलीकारान्तिपाधनः ।

मैत्रेय उवाच

आकर्ण्यत्मजमायान्तं सम्परेत्य यथाऽऽगतम् । राजा न धृद्वे भद्रमभद्रस्य कुवो मन ॥१९॥
अध्याय वाक्यं देवर्षेर्हर्षवेगेन धर्षितः । वार्ताद्वर्तुरतिग्रीतो हारं प्रादान्सहायनम् ॥२०॥
सदृशं रथमाकृष्टं कार्तस्वरपरिष्कृतम् । ब्राह्मणैः कुलवृद्धैश्च पर्यस्तोऽमात्यवन्धुभिः ॥२१॥
सुनीतिः सुरचिश्चास्य महिष्यो रुक्मभूषिते । आरुह्य शिबिकां सार्धमुत्तमेनाभिजग्मतुः ॥२२॥
तं दृष्टोपवनाभ्याश आयान्तं तरसा रथात् । अवल्लब्धं नृपस्तूर्णमासाद्य प्रेमचिह्नलः ॥२३॥

Maitreya said : Having been thus adored, the Lord whose banner has the emblem of an eagle, returned to his abode after promising ultimate residence in his own abode to him, while the boy was looking. The latter, however, not much pleased with attaining his desired object (of right to the royal throne) by adoring the feet of Vishnu, went to his city.

Dhruva said : Look at my mundanity, unlucky as I am; since I begged for finite benefit even after reaching the sole of the feet of the Lord, who ends wordly existence. What I begged is useless like administering medicine to one, whose life-span has ended. The fruits of my meritorious acts having been exhausted, I begged for honour, through my folly from the Almighty though he had offered Supreme bliss, like a moneyless person begging for husks. 17-20

Maitreya said : When the king heard that his son was coming, he felt as if he had revived after being dead, He did not rely on the news, thinking: "Whence could good luck come to me, unlucky as I am?" Relying on the words of the divine sage (Narada), however, he was overcome by the upsurge of delight. Having been extremely delighted, he gifted a very valuable necklace to the man who brought the news. Then riding in a gold-plated chariot he went (to welcome Dhruva) accompanied by Brahmins, elderly members of his family, ministers and relatives. His queens—Suruchi and Suneeti also, wearing gold ornaments,

परिरेमेऽङ्गजं दोभ्यां दीर्घोत्कण्ठमनाः भवन् । विष्वक्सेनाङ्घ्रिसंस्पर्शहताशेषावबन्धनम् ॥
 अथाजिघ्रन्मुहुर्मूर्ध्नि शीतेर्नयनवारिभिः । स्नापयामास तनयं जातोदाममनोरथः ॥२७॥
 अभिवन्द्य पितुः पादावाशीभिश्चाभिमन्त्रितः । ननाम मातरौ शीष्णां सत्कृतः सज्जनाग्रणीः ॥
 सुवचिस्तं समुत्थाप्य पादावनतमभङ्गम् । परिष्वज्याह जीवेति वाष्पगद्गदया निरा ॥२९॥
 यस्य प्रसन्नो भगवान् गुणैर्मन्यदिभिर्हरिः । तस्मै नमन्ति भूतानि निम्नमाप इव स्वयम् ॥३०॥
 लाल्यमानं जनैरेवं ध्रुवं सभ्रातरं नृपः । आरोप्य करिणीं हृष्टः स्तूयमानोऽविशत् पुरम् ॥
 वीक्ष्योदवयसं तं च प्रहृतीनां च सम्मतम् । अनुरक्तप्रजं राजा ध्रुवं चक्रे भुवः पतिम् ॥३१॥
 आत्मानं च प्रवयसमाकलय्य विशाम्पतिः । वनं विरक्तः प्रातिष्ठद् विमृशन्नात्मनो गतिम् ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवराज्याभिषेकवर्णनं नाम नवमोऽध्यायः ॥९॥



mounted a palanquin and went (mere), accompanied by Uttama. Observing him (Dhruva) approaching the vicinity of the garden, the king quickly got down from the chariot. Overcome by love, he approached him hurriedly. Breathing deeply with an eager mind, he embraced with both his hands, his son whose fetters of sin had been completely shattered by the touch of the foot of Vishnu. Then, he smelt his head and (almost) bathed his son with cool tears as his strong desire was fulfilled. After he (Dhruva)—leader of saintly persons had bowed at his feet, and was consecrated with blessings, he bowed to his mothers with his head and was welcomed by them. Suruchi helped the boy, who had fallen at her feet, to get up, embraced him and told him with speech overcome with tears "Live (long)." (All) creatures bow to one with whom Lord Vishnu is pleased on account of his qualities of amicability etc., just as water itself flows downwards. Thus revered by the people the King put Dhruva, along with his brother, on a cow-elephant, entered the city-delighted being enlogized (by people for his good luck). 21-31

When the King found that Dhruva had come of age, was respected by political circles and was loved by the subjects, he made him King of the land. The King also saw that he had grown old. He thereupon became free from worldly attachments, and set out for the forest, in contemplation of the ultimate goal of the soul. 32-33

Thus ends chapter ninth of Book IV



अथ दशमोऽध्यायः

मैत्रेय उवाच

प्रजापतेर्दुहितरं शिशुमारस्य वै ध्रुवः । उपयेमे भ्रमिनाम तत्सुतो कल्पग्रसरो ॥१॥
 इलायामपि भार्यायां घायोः पुत्र्यां महाबलः । पुत्रमुत्कलनामानं योषिद्रत्नमजीजनत् ॥२॥
 उत्तमस्त्वक्तोद्वाहो नृगयायां यत्नीयसा । हतः पुण्यजनेनाद्रौ तन्मातास्य गतिं गता ॥३॥
 ध्रुवो भ्रातृवधे श्रुत्वा कोपानर्पशुचापितः । जैत्रं स्पन्दनमास्थाय गतः पुण्यजनालयम् ॥४॥
 दम्भौ शङ्खं वृहद्वाहुः खं दिशश्चाजुनादयन् । असहन्तस्तन्निनादमभिपेतुर्द्वायुधाः ॥५॥
 औत्तानपादिः स तद्वा शस्त्रवर्षेण भूरिणा । न उपाददयत्च्छन्न आसारेण यथा गिरिः ॥६॥
 धनुर्विस्फूर्जयन् दिव्यं द्विपतां खेदमुद्धहन् । अल्लोषं व्यधमद्वाजैर्घनानीकमिवानिलः ॥७॥
 हतावशिष्टा इतरे रणाजिराद्रक्षोगणाः क्षत्रियवर्षसायकैः ।
 प्रायो विवृण्णावयया विवृदुर्मुग्धेन्द्रविभीडितपृथ्वा इव ॥८॥

CHAPTER X

Maitreya said : Dhruva married a daughter of Shishumara—one of the progenitors of mankind—Bhrami by name, Kalpa and Vatsara were her two sons. Very powerful as he was, he procreated a son named Utkala a daughter, who was a gem among women in his wife Ila—daughter of Vayu. Uttama had, however, not taken to married life, He was killed in a mountainous country by a powerful Yaksha and his mother (also) died after him. When Dhruva heard about the assassination of his brother, he gave himself up to anger, intolerance and sorrows, mounted a victorious chariot and marched to the city of Yakshas. 1-4

Long-armed Dhruva blew his conch which resounded and reverberated in the sky and in the quarters. Not tolerating this, sound, the Yakshas attacked him with raised arms. The son of Uttanpada (Dhruva) was therefore screened from view of the great shower of arms, like a mountain which is screened from view by rain. Raising a twanging sound with his divine bow, he destroyed the mass of missiles, like the wind destroying an army of clouds. Those troops of Yakshas, which escaped destruction, but whose limbs had been chopped off by the arrows of that kshatriya hero, fled from the battle-field, like leaders of herds of elephants running away from a hunting lion. The demonish Yakshas of violent ways then created several apparitions with their demonish Maya. On hearing about the unsurmountable Maya, employed

ससृजुस्तिग्मगतय धासुर्यां माययासुराः ध्रुवे प्रयुक्तामसुरैस्तां मायामतिदुस्तराम् ।
निशम्य तस्य मुनयः शमाशंसन् समागताः ॥९॥

मुनय ऊचुः

औत्तानपादे भगवांस्तव शार्ङ्गधन्वा देवः क्षिणोत्ववनतार्तिहरो विपक्षान् ।
यन्नमधेयमभिधाय निशम्य चाज्ञा लोकोऽक्षता तरति दुस्तरमङ्ग मृत्युम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे दशमोऽध्यायः ॥१०॥

—३१६—

अथैकादशोऽध्यायः

मैत्रेय उवाच

निशम्य गदतामेवमृषीणां घनुपि ध्रुवः । संदधेऽस्त्रमुपसृष्ट्य यन्नारायणनिर्मितम् ॥१॥
संघीयमान पतस्मिन् माया गुह्यकनिर्मिताः । क्षिप्रं विनेशुर्विदुर क्लेशा ज्ञानोदये यथा ॥२॥
तान् हन्यमानानभिवीक्ष्य गुह्यकाननागसन्धिचरथेन भूरिशः ।
औत्तानपादिं रूपया पितामहो मनुर्जगादोपगतः सदर्पिभिः ॥३॥

मनु उवाच

नास्मत्कुलोचितं तात कर्मतत्सद्दिगर्हितम् । यद्यो यदुपदेवानामारब्धस्तेऽष्टतैनसाम् ॥४॥
by the demons on Dhruva, sages collected there and started offering
prayers to God. 5-9

The sages said : Son of Uttanapad ! Dear Me ! May the Lord, who bears a bow named Shrnga and who removes the distress to those who bow to him, and by reciting or hearing whose name people easily surmount the unsurmountable death, destroy your enemies. 10

Thus ends chapter tenth of Book IV



CHAPTER XI

Maitreya said : On hearing what the sages thus said, Dhruva consecrated water and fitted a missile devised by Narayana (Vishnu) on his bow. Vidura ! As soon as the missile was fitted on the bow, the illusions created by the Yakshas vanished, just as troubles disappear when truth is known. When his grand-father Manu saw that innocent Yakshas were being killed in large numbers by him, who was riding a wonderful chariot, he came there accompanied by sages and told him mercifully. 1-3

Manu said : Dear me ! This destruction of innocent demi-gods is an act, which does not become our dynasty and is abhorred by saintly

नन्वेकस्यापराधेन प्रसङ्गाद्ब्रह्मवो हताः । भ्रातुर्वधामितप्तेन त्वयाङ्ग भ्रातृवत्सल ॥५॥
 नायं मर्ता हि साधूनां हरीकेशानुवर्तिनाम् । यदात्मानं परान्गृह्य पशुवद्भूतवैशसम् ॥६॥
 तितिक्षया करुणया मैत्र्या चाखिलजन्तुषु । समत्वेन च सर्वात्मा भगवान् सम्प्रसीदति ॥७॥
 सम्प्रसन्ने भगवति पुरुषः प्राकृतैर्गुणैः । विमुक्तो जीवनिर्मुक्तो ब्रह्म निर्वाणमृच्छति ॥८॥
 निमित्तमात्रं तत्रासीन्निर्गुणः पुरुषर्षभ । व्यकाच्यक्तमिदं विद्वं यत्र भ्रमति लोहवत् ॥९॥
 सोऽनन्तोऽन्तकरः कालोऽनादिरादिरुद्वययः । जनं जनेन जनयन् मारयन् मृत्युनान्तकम् ॥१०॥

न वै स्वपक्षोऽस्य विपक्ष एव वा परस्य मृत्योर्विशतः समं प्रजाः ।

तं धायमानमनुधावन्त्यनीशा यथा रजांस्यनिलं भूतसंघाः ॥११॥

आयुषोऽपचयं जन्तोस्तथैवोपचयं विभुः । उभाभ्यां रहितः स्वस्थो दुःस्वस्य विदधात्यसौ ॥१२॥

न चैते पुत्रक भ्रातुर्हन्तारो धनदानुगाः । विसर्गादानयोस्तात पुंसो वैवं हि कारणम् ॥१३॥

persons. My dear! Dear as was thy brother to thee and afflicted as thou art by the assassination of thy brother, thou hast killed several (Yakshas) in this clash for the offence of one (Yaksha). That a man should (wrongly) identify the soul with the body and cause this slaughter of creatures is not the way of saintly persons following Vishnu and who has mastered his organs of senses. The Lord, who is the soul of all is pleased by renunciation, compassion, and amicability towards all creatures and fairness. When the Lord is well pleased, the soul becomes free from the qualities of Sattwa, Rajas and Tamas, and when he is freed from the subtle frame of the body, he achieves beauty in the Supreme Spirit. 4-8

In this matter, the attributeless Supreme soul was the instrumental sense, at whose instance this manifest and the unmanifest universe continues to move, like iron (moved by magnet). The Supreme Spirit in the form of Death, though it is itself eternal, causes destruction; though it is itself without a beginning it is the cause of the commencement (of the universe), causes a man to be born through another man and causes the death of (even) the God of Death by death itself. The great Death (Tuin) which permeates all creatures evenly, has no friend and no enemy. Multitudes of creatures helplessly follow it, which is (incessantly) running, like parties of dust following wind. The Lord causes increase or decrease in the life-span of ill-conditioned creatures, though He himself is free from both of these and continues perpetually in the same condition. Dear son! These servants of Kubera are not the killers of thy brother, destiny alone is the cause of birth

पप भूतानि भूतात्मा भूतेशो भूतभावनः । स्वशक्त्या मायया युक्तः सृजत्यसि च पाति च ॥१४॥

त्वं प्रत्यगात्मनि तदा भगवत्यनन्त आनन्दमात्र उपपन्नसमस्तशक्तौ ।

भक्तिं विधाय परमां शनकैरविद्याप्रान्थि विभेत्स्यसि ममाहमिति प्ररुद्धम् ॥१५॥

संयच्छ रोपं भद्रं ते प्रतीपं श्रेयसां परम् । येनोपसृष्टात्पुरुषाल्लोक उद्विजते भृशम् ॥१६॥

हेलनं गिरिशभ्रातुर्धनदस्य त्वया कृतम् । तं प्रसादय वत्साशु सन्नत्या प्रथयोक्तिभिः ॥१७॥

एवं स्वायम्भुवः पौत्रमनुशास्य मनुर्ध्रुवम् । तेनाभिवन्दितः साकमृषिभिः स्वपुरं ययौ ॥१८॥

इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे द्वादशोऽध्यायः ॥१९॥

अथ द्वादशोऽध्यायः

ध्रुवं निवृत्तं प्रतिबुद्ध्य वैशसादपेतमन्युं भगवान् धनेश्वरः ।

तत्रागतश्चारण्यक्षकिन्नरैः संस्तूयमानोऽभ्यवदत् कृताञ्जलिम् ॥१॥

धनद उवाच

भो भोः क्षत्रियदायाद परितुष्टोऽसि तेऽनघ । यस्त्वं पितामहादेशाद्वैरं दुस्त्यजमत्यजः ॥२॥

and death. This lord of creatures who is their soul, their master and their creator, creates them and destroys them by uniting with Maya. Thou shalt gradually cut the stiff knot of ignorance, which is the cause of the feeling: "This is mine; I am this body", by concentrating thy devotion on the glorious Supreme Spirit which is eternal personified unadulterated delight and omnipotent. 9-15

Control thy anger, which is a great enemy of beauty. People are afraid of a man, who is overcome by it. Mayest thou be happy. Thou hast offended Kubera who is a brother of Shiva. Child ! quickly propitiate him by bowing to him with polite words. Manu—the son of Brahman—thus advised his grand-son. The latter bowed to him. He (Manu) then returned to his capital accompanied by sages. 16-18

Thus ends chapter eleventh of Book IV

CHAPTER XII

Maitreya said : When Lord Kubera who was being extolled by Charanas, Yakshas and Kinnaras, saw that Dhruva had retired from the battle, was free from anger, and was standing with folded hands, he told him : 1

Kubera said : Oh sinless son of Kshatriya ! I am pleased with

न भवानवधीयक्षान्न यक्षा भ्रातरं तव । काल एव हि भूतानां प्रभुरप्ययमावयो ॥३॥

वृणीहि कामं नृप यन्मनोगतं मत्तत्त्वमौत्तानपदेऽविशङ्कितः ।

वरं वराहोऽम्बुजनाभपादयोरनन्तरं त्वां वयमङ्ग शुभम् ॥४॥

मैत्रेय उवाच

स राजराजेन वराय चोदितो ध्रुवो महाभागवतो महामतिः ।

द्वारं स ववेऽचलितां स्मृतिं यया तरत्ययत्नेन दुरत्ययं तम ॥५॥

तस्य प्रीतेन मनसा तां दत्तैर्द्विडस्ततः । पश्यतोऽन्तर्द्वे सोऽपि स्वपुरं प्रत्यगद्यत ॥६॥

अथायजत यज्ञेयं क्रतुभिर्मूरिर्दक्षिणैः । द्रव्यक्रियादेवतानां कर्म कर्मफलमदम् ॥७॥

सर्वात्मन्यच्युतेऽसर्वे तीर्थाद्यां भक्तिमुद्रहन् । ददशस्मिन् भूतेषु तमेवावस्थितं विभूम् ॥८॥

पद्मिनिशङ्कर्षसादृशं शशास क्षितिमण्डलम् । मोनैः पुण्यक्षयं कुर्वन्मोगैरशुभक्षयम् ॥९॥

thee, since, thou abandoned enmity which is difficult to abandon, on the advice of thy grand-father. It was not thou (in fact) who killed the Yakshas nor thy brother. The Time alone is the master of births and deaths of creatures. King! son of Uttanapada! Choose from me any boon without hesitation. Thou deservest it. Dear me! hear that thou art not away from the feet of Vishnu. 2-4

Maitreya said : When Dhruva, who was a great devotee of Vishnu and very intelligent, was pressed by the overlord of Kings (Kubera), he chose unswerving remembrance of Hari, whereby one effortlessly overcomes ignorance. Pleased in his mind (at this), Kubera granted that boon to him and then he disappeared, while latter was looking on and then returned to his capital. 5-6

Thereafter, he (Dhruva) adored the presiding deity of religious sacrifices (Vishnu) since he involving innumerable gifts to Brahmins is the embodiment of the functions of materials, action and deities and grants the fruits of actions. By dedicating himself to extreme deep devotion to Vishnu, who is eternal, and who is the soul of all, yet detached from all, he saw the all-pervading Lord pervading in himself and in (all) creatures. He reigned over the Earth for thirty-six thousand years, while bringing about consumption of the fruit of his meritorious acts by (enjoying) mundane pleasures and the destruction of the fruit of sinful actions by abstinence. Large-hearted as he was, he controlled his organs of sense and passed many years of his life in attaining the three-fold gold of life (performance of duty, acquisition of wealth and enjoying worldly pleasures) and then handed over his royal throne to

पवं बहुसवं कालं महात्माविचलेन्द्रियः । त्रिवर्गोपयिकं नीत्वा पुत्रायादान्नुपासनम् ॥१०॥

आत्मरूपपत्यसुहृदो बलमृद्धकोशमन्तःपुरं परिविहारभुवश्च रम्याः ।

भूमण्डलं जलधिमेखलमाकलय्य कालोपसृष्टमिति स प्रययौ विशालाम् ॥११॥

भक्तिं हरीं भगवति प्रबहन्नजन्मानन्दवाष्पकलया मुहुरर्चमानः ।

चिह्नियमानहृदयः पुलकाचिताङ्गो नात्मानमस्मरदसाविति मुकलिङ्गः ॥१२॥

स ददर्श विमानाग्र्यं नभसोऽयतरद् ध्रुवः । विश्राजयद्दशदिशो राकापतिमिवोदितम् ॥१३॥

तत्रानु देवप्रवरीं चतुर्भुजौ श्यामौ किशोरावरुणाभ्युज्जेष्वौ ।

सुनन्दनन्दाबुपसृत्य सस्मितं प्रत्यूचतुः पुष्करनाभसम्मतौ ॥१४॥

सुनन्दनन्दावूचतुः

भो भो राजन् सुभद्रं ते वाचं नोऽवहितः शृणु । पार्षदाविह संप्राप्तौ नेतुं त्वां भगवत्पदम् ॥१५॥

सुदुर्जयं विष्णुपदं जितं त्वया यत्सूरयोऽप्राप्य विचक्षते परम् ।

आतिष्ठ तच्चन्द्रदिवाकरादयो ग्रहर्षताराः परियन्ति दक्षिणम् ॥१६॥

पतद्भिमानप्रवरमुत्तमरुद्रोऽकमौलिना । उपस्थापितमायुष्मन्नाधिरोढुं त्वमर्हसि ॥१७॥

his son. Considering that body, wife, children, friends, army, rich treasure, harem, pleasant places of entertainment, the globe of the Earth, girdled by the oceans all are enveloped by the destructive Time, he went to Badarikashrama. While performing devotion to the eternal Lord, he was often overcome with streams of tears (of joy) his heart melted and the hair on his body stood on end. He was so free from feeling the existence of the subtle frame of his body, that he did not feel even his own existenc. 7-12

Thereafter, Dhruva saw an excellent aerial car, descending from the sky, which illuminated all the ten quarters, like the rising full Moon. Two dark-coloured, youthful and beautiful deities having four arms and lotus-like eyes, Sunanda and Nanda by name who are beloved of Vishnu approached him with a smile and told him. 13-14

Sunanda and Nanda said : Oh King! Blessed be thou. Hear with attention what we say. We are attendants of Vishnu and have come here to take you away. You have won the extremely unachievable abode of Vishnu. Even sages, failing to achieve it, wait for it in expectation come to it, around which the Moon, the Sun, planets, constellations of stars, stars and others circumambulate, keeping to the right thereof. This excellent aerial car has been made available (for you) by the Lord, who stands at the head of divinities and recital of whose name is meritorious. Oh you of long life! Please mount it. 15-17 . .

मैत्रेय उवाच

निशम्य वैकुण्ठनियोज्यमुख्ययोर्मधुच्युतं वाचमुत्कमप्रियः ।

कृताभिपेकः कृतनित्यमङ्गलो मुनीन् प्रणम्याशिषमभ्यवादयत् ॥१८॥

परीत्याभ्यर्च्य शिष्यागन्धं पार्षदाग्रभिवन्द्य च । श्येप तदधिष्ठातुं विशद्वृषं हिरण्यम् ॥१९॥

तदोत्तानपदः पुत्रो ददर्शान्तकमागतम् । सुखोर्भूषि पदं दत्त्वा आकरोद्वाद्भुतं गृहम् ॥२०॥

स च स्वर्लोकमारोह्यन् मुनीति जन्मर्षी ध्रुवः । अन्वस्मरदयं हित्वा दीनां यास्ये त्रिविष्टपम् ॥२१॥

इति व्यवसितं तस्य व्यवसाय सरोत्तमौ । दर्शयामासतुर्द्वौ पुत्रो यानेन गच्छतीम् ॥२२॥

त्रिलोकीं देवयानेन सोऽतिवज्य मुनीनपि । परस्ताद्यद् ध्रुवगतिर्विष्णोः पदमथाम्यगात् ॥२३॥

शान्ताः समदृशः शुद्धाः सर्वभूतानुरक्षणाः । दान्त्यक्षसाच्युतपदमच्युतप्रिययान्धवाः ॥२४॥

इत्युत्तानपदः पुत्रो ध्रुवः कृष्णपरायणः । अभूत्प्रयाणां लोकानां चूदानगिरिवामलः ॥२५॥

मैत्रेय उवाच

ध्रुवस्योदामयशसश्चरितं सम्मतं सताम् । स्वर्ग्यं धीर्व्यं सौमनस्यं प्रशस्यमधमर्पणम् ॥२६॥

Maitreya said : After hearing the sweet words of the chief attendants of Vishnu, Dhruva, who was beloved of Vishnu, took his bath, performed his routine auspicious religious rites, bowed to the sages and received their blessings. He circumambulated the beautiful aerial chariot, bowed to the attendants (of Vishnu) and assuming golden splendour, expressed the desire to mount it. At that moment the son of Uttanapada saw personified death come near to him. He put his foot on the head of Death and mounted the wonderful chariot a veritable home as if it were. While ascending to the heaven, Dhruva was reminded of his mother Suneeti and pondered: "How shall I go to heaven, leaving my poor mother?" The beautiful deities discovered his determination and pointed out to him the queen, going by another aerial chariot ahead of them. After traversing the three worlds and even the great bear (identified in Hindu mythology as seven great sages) in the celestial chariot, he reached the abode of Vishnu, which then became his permanent resort. Those who are calm, impartial to all, pious who gratify all creatures and are friendly to devotees of Vishnu go to the abode of Vishnu. In this way, Dhruva, son of Uttanpada, who was devoted to Vishnu, became the crest-jewel of the three worlds, as it were. 18-25

Maitreya said: By repeatedly hearing with faith this account of Dhruva of high fame which deals with the activity of the beloved of Vishnu which is much loved by saintly persons which leads to an

पौर्णमास्यां सिनीवाल्यां द्वादश्यां श्रवणेऽथवा । दिनक्षये व्यतीपाते संक्रमेऽर्कदिनेऽपि वा ॥२७॥
शुक्लैतज्जुद्धयाभीक्ष्णमच्युतप्रियचेष्टितम् । भवेद्भक्तिर्भगवति यया स्यात्कलेशसंक्षयः ॥२८॥
ज्ञानमज्ञाततत्त्वाय यो दद्यात्सत्पथेऽमृतम् । कृपालोर्दीननाथस्य देवास्तस्यानुशुद्धते ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे ध्रुवचरितं नाम द्वादशोऽध्यायः ॥१२॥



अथ त्रयोदशोऽध्यायः

मैत्रेय उवाच

ध्रुवस्य चोत्कलः पुत्रः पितरि प्रस्थिते वनम् । सार्वभौमश्रियं नैच्छदधिराजासनं पितुः ॥१॥
स जन्मनोपशान्तात्मा निःसङ्गः समदर्शनः । ददर्श लोके विततमात्मानं लोकमात्मनि ॥२॥
मत्वा तं जडमुन्मत्तं कुलवृद्धाः समन्विणः । वत्सरं भूपतिं चकुर्यवीयांसं भ्रमेः सुतम् ॥३॥
वत्सरस्यान्वये धीमन्नुल्मुको मनुसंभवः । उल्मुकोऽज्जनयत्पुत्रान् पुष्करिण्यां पटुत्तमान् ।
अङ्गं सुमनसं ख्यातिं क्रतुमङ्गिरसं गयम् ॥४॥

eternal place in the heaven, which is pleasing to the mind, is praiseworthy and which removes sins, one achieves devotion to the Lord, whereby his distress is completely destroyed. Deities are pleased with him who imparts this knowledge about the benign Lord, who is the saviour of the helpless person to a man who does not know the reality about the Supreme Spirit which serves as nectar to a person going along the righteous path, on a full-moon day, a moonless day, twelfth day of each half of a lunar month, a day of the constellation of stars called Shravan, lapsed lunar days, days of malignant aspects of the Sun and the moon (Vyateepata), or on the days of the passage of the Sun from the South to the North. 26-29

Thus ends chapter twelfth of Book IV



CHAPTER XIII

Maitreya said : Utkala one of the sons of Dhruva—did not wish to accept the wealth, the sovereign empire or the throne of the Supreme sovereignty of his father, when the latter took to forest-life. He was of a quiet temperament, detached, and equitable. He realised that his spirit pervaded all people and that the spirit of the latter also was within him. Elderly members of the family and ministers, however, thought that he was dull and frantic, and made Vatsara, the younger son of Bhrami, the King.—In the dynasty of Vatsara, Ulmuka—son of Manu—became king.

सुनीयाहस्य या पानी सुपुत्रे वेनमुल्लसम् । यदौशील्यात्स राजर्षिर्निर्विण्णो निरमात्पुत्रात् ॥५॥
यमज्ञ शेषुः कुपिता चाग्यज्ञा मुनयः किल । गतासोस्तस्य भूयस्तेममन्युर्दक्षिणं करम् ॥६॥
अराजके तदा लोके दस्युभिः पीडिताः प्रजाः । जातो नारायणांशेन पृथुराद्यः क्षितीश्वरः ॥७॥

विदुर उवाच

तस्य शीलनिधेः साधोर्व्रह्मण्यस्य महात्मनः । राज्ञः कथमभूदुष्टा प्रजा यद्विमता ययौ ॥८॥
किं वांशो वेन उद्दिश्य ब्रह्मदण्डमयूयुजन् । दण्डव्रतधरे राज्ञि मुनयो धर्मकोविदाः ॥९॥
एतदाख्याहि मे ब्रह्मन् सुनीयात्मजचेष्टितम् । यदधानत्य भक्ताय त्वं परावरचित्ततः ॥१०॥

मैत्रेय उवाच

अहोऽश्वमेधं राजर्षिराजहार महाकतुम् । नाजमुद्वेगतास्तस्मिन्नाहता ब्रह्मवादिभिः ॥११॥
तमूचुर्विसितास्तत्र यजमानमथत्विजः । हवींषि हूयमानानि न ते गृह्णन्ति देवताः ॥१२॥
राजन् हवींष्यदुष्टानि श्रद्धयाऽऽसादितानि ते । छन्दांस्ययातयामानि योजितानि घृतव्रतैः ॥१३॥

Ulmuka procreated six excellent sons named Anga, Sumanas, Khyati, Kratu, Angiras and Maya in his wife Pushkarinee. Suneetha—wife of Anga—gave birth to Vena, who was used to excesses. The royal sage (Anga) got dejected with his evil character and went away from the city. Dear me! Sages, whose speech serves the purpose of a thunder bolt, became angry and cursed him. After he was dead, people were tormented by bandit, as there was no king in the world. The sages, therefore, agitated the right hand (of the corpse). Prithu, the first King, having within him a phase of Vishnu, was born therefrom. 1-7

Vidura inquired : Why had he, who was a repository of good character, saintly and lover of Brahmins and who had a magnanimous heart, had such wicked progeny, so that he went away dejected? What was the sin, for which the sages, who knew their duties, directed their punitive authority towards Vena who himself was the custodian of punitive law? Brahman! Please tell me about the conduct of the son of Suneetha, since I have faith in you and am your votary because you fully know earlier and later events. 8-10

Maitreya said : The royal sage Anga performed the great Rajasooya sacrifice. Gods did not come to it, even though they were invited by exponents of Vedas. The sacrificial priests, who were astounded, told the sacrificer : "The gods do not accept your oblations, offered into the fire. King! The oblations are not polluted and have been procured by

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 ध्रुवैतज्जुह्वयामीक्षणमच्युतप्रियचेष्टितम् । भवेन्नक्तिर्भगवति यथा स्यात्प्लेशसंक्षयः ॥२८॥
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मैत्रेय उवाच

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यमङ्ग शेषुः कुपिता वाग्धृजा मुनयः किल । गतासोस्तस्य भूयस्तेममन्थुर्दक्षिणं करम् ॥६॥
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एतदाख्याहि मे ब्रह्मन् सुनीथात्मजचेष्टितम् । श्रद्धधानाय भक्ताय त्वं परावरचित्तमः ॥१०॥

मैत्रेय उवाच

अङ्गोऽश्वमेधे राजर्षिराङ्गहार महाकृतम् । नाजग्मुर्देवतास्तस्मिन्नाहृता ब्रह्मवादिभिः ॥११॥
तमूचुर्विसितास्तत्र यजमानमथत्विजः । हवींषि ह्वयमानानि न ते गृह्णन्ति देवताः ॥१२॥
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 धृष्टो द्विजवचः श्रुत्वा यजमानः सुदुर्मनाः । तत्पण्डे व्यसृजद्वाचं सदस्यास्तदनुशया ॥१५॥

सदसस्पतय ऊचुः

नरदेवेह भवतो नाघं तावन्मनाक् स्थितम् । अस्त्येकं प्राक्तनमघं यदिहेदृक् त्वमप्रजः ॥१६॥
 तांस्तान् कामान् हरिर्दद्याद्यान् यान् कामयते जनः । आराधितो यथैवैष तथा पुंसां फलोदयः ॥
 इति व्यवसिता विप्रास्तस्य राज्ञः प्रजातये । पुरोडाशं निरवपन् शिपिविष्टाय विष्णवे ॥१७॥
 तस्मात्पुरुष उत्तस्थौ हेममाल्यमलान्वरः । हिरण्मयेन पात्रेण सिद्धमादाय पायसम् ॥१८॥
 स विप्रानुमतो राजा गृहीत्वाञ्जलिर्नौदनम् । अवघ्राय मुदा युक्तः प्रादात्पत्न्या उदारधीः ॥१९॥
 सा सत्पुंसवनं रात्री प्रादय वै पत्युरादधे । गर्भं काल उपावृत्ते कुमारं सुपुत्रेऽप्रजा ॥२०॥
 स बाल एव पुरुषो मातामहमनुव्रतः । अयमंशोद्भवं मृत्युं तेनाभवदधार्मिकः ॥२१॥
 तं विचक्ष्य खलं पुत्रं शासनैर्विविधैर्नृपः । यदा न शास्तितुं कल्यो भृशमासीत्सुदुर्मनाः ॥२२॥

you with faith. Vedic hymns, which have not lost their vigour, have been recited by priests who observe austere vows. We do not know of the slightest disregard of gods having happened that the Gods, who bear witness to the ceremony might not accept their respective shares. On hearing these words of the Brahmins, Anga placed the question before the councillors with the permission of the priests. 11-15

The councillors said : King! There is not the slightest fault committed by you in this birth, but there is a sin committed by you in a previous birth due to which you, so virtuous as you are, do not have progeny, Vishnu, however, grants all the desires that a man may entertain and may realize much fruits as his adoration deserves. 16-17

Maitreya said : When the Brahmins arrived at this decision with regard to progeny for the King, they offered an oblation of rice-pudding to lustrous Vishnu. Thereupon a divine functionary wearing a gold necklace and spotless clothes emerged from the sacrificial basin, carrying enchanted milk-pudding in a gold pitcher. The King received the puddings in his folded hands with the permission of the Brahmins, smelt it with delight and generous-hearted as he was, he gave it to his wife. On eating the pudding which had the potentiality of the gift of a male issue, the issueless queen conceived through her husband and when the proper time arrived, she gave birth to a son. Even when yet a child, he followed, Death—his mother's father—born of irreligiosity. He therefore, became irreligious, when the King noticed that he was unable to control his roughish son even by awarding various punishments, he

यतः पापीयसी कीर्तिरधर्मश्च महान्नुणाम् । यतो विरोधः सर्वेषां यत आधिरनन्तकः ॥२४॥
 कस्तं प्रजापदेशं वै मोहबन्धनमात्मनः । पण्डितो बहु मन्येत यदर्थः फलेश्चदा गृहाः ॥२५॥
 कदपत्यं वरं मन्ये सदपत्याज्जुचां पदात् । निर्विधेत गृहान्मर्त्यां यत्कलेशनिवहा गृहाः ॥२६॥

एवं स निर्विण्णमना नृपो गृहान्निशीथ उत्थाय महोदयोदयात् ।
 अलब्धनिद्रोऽनुपलक्षितो नृभिर्हित्वा गतो वेनसुखं प्रसुप्ताम् ॥२७॥
 अलक्षयन्तः पदवीं प्रजापतेर्दत्तोद्यमाः प्रत्युपसृत्य ते पुरीम् ।
 कपोन् समेनानभिबन्ध साध्रवो न्यवेदयन् पौरव भर्तृविल्लभम् ॥२८॥

॥ इति श्रीभिक्षुपुस्तकभाष्ये चतुर्थस्कन्धे त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

मैत्रेय उवाच

भृगवादयस्ते मुनयो लोकानां क्षेमदर्शिनः । वीरमातरमाहूय सुनीथां ब्रह्मवादिनः ।
 प्रकृत्यसम्मते वेनमभ्यपिञ्चन् पतिं भुवः ॥१॥

एवं मदान्ध उत्तिको निरङ्कुश इव द्विपः । पर्यटन् रथमास्थाय कम्पयन्निव रोदती ॥२॥

was much afflicted in his mind. How could an intelligent man hold in high regard the bond of his infatuation for a son on account of whom his fame gets much tarnished. Much irreligiosity, antagonism of all and endless mental worry might ensue to men on account of which homes becomes distressful! Consider, however, a spoiled child better than a virtuous child, since the former renders homes carriers of distress, so that a mortal person might get dejected of his home. 18-26

The king whose mind was thus dejected and who could not, therefore, get any sleep, got up at mid-night and went out from his rich palace without being noticed by his attendants, leaving the mother of Vena asleep. As his subjects could not notice his foot-marks, and as their efforts were unsuccessful, they returned to city. Vidura of Puru's dynasty! With tears in their eyes, they bowed to all the sages and reported (to them) the disappearance of the King. 27-28

Thus ends chapter thirteenth of Book IV



CHAPTER XIV

Maitreya said : Bhṛigu and the other sages, who were looking after welfare of the people and were expounders of Vedas invited Suneetha—heroic mother of Vena and coronated Vena as the King of

न यष्टव्यं न दातव्यं न होतव्यं द्विजाः क्वचित् । इति न्यवारयद्धर्मं भेरीघोषेण सर्वशः ॥३॥
 वेनस्यावेक्ष्य मुनयो दुर्बुद्धस्य विचेष्टितम् । विमृष्य लोकव्यसनं कृपयोचुः स्म सत्रिणाः ॥४॥
 अराजकभयादेव कृतो राजातदर्हणः । वेन प्रकृत्यैव खलः सुनीयागर्मसम्भवः ॥५॥
 निरूपितः प्रजापालः स जिघांसति वै प्रजाः । तथापि सान्त्वयेमानुं नास्मांस्तत्पातकं स्पृशेत् ।
 तद्विद्वद्भिरसद्वृत्तो वेनोऽस्माभिः कृतो नृपः ॥६॥

सान्त्वितो यदि नो वाचं न ग्रहीष्यत्यधर्मकृत् । लोकधिकारसंदग्धं दद्विष्यामः स्वतेजसा ॥७॥
 पद्ममध्यवसायैर्न मुनयो गूढमन्यवः । उपव्रज्याद्युवनं वेनं सान्त्वयित्वा च सामभिः ॥८॥

मुनय ऊचुः

नृपवर्यं निबोधैतद्यत्ते विज्ञापयाम भोः । आयुःश्रीबलकीर्तिनां तव तात विवर्धनम् ॥९॥
 धर्मं आचरितः पुंसां वाङ्मनःकायबुद्धिभिः । लोकान् विशोकान् वितरत्यथानन्त्यमसङ्गिनाम् ।

the land, though he was not liked by the subjects. Blinded with arrogance and insolent like an elephant without control, he travelled in his chariot, as if making the earth and sky tremble. He issued a prohibitory order in all places with the sound of a trumpet declaring. "Oh people of the three casts of Brahmins, Kshatriya and Vaishyas! No worship should be offered to God, No charity should be given, No religious sacrifices should be performed." Observing this conduct of the ill-mannered Vena, and pondering about the calamity of the people, the sages assembled in a conference and said with compassion. "This Vena born of Suneetha was made King through apprehension of anarchy, though he was undeserving of it; and a rogue by nature. He was appointed as the protector of the subjects, but he ruins them. All the same, let us (try to) appease him so that no sin might attach to us, since we have made him the king eventhough we knew that he was wicked. Even if appeased, however, he does not accept our advice, being irreligious, we will burn him, who has already been scorched by popular contempt, with our own prowess. 1-7

Having thus resolved, the sages concealed their anger, approached him, appeased him with conciliatory words and told him (as under): 8

The sages said : Great King! Please hear what we submit to you, since, oh dear! it would extend the span of your life and increase your prosperity, strength and fame. Religious duty performed by men with speech, mind, body and intellect removes distress of people and lends eternal bliss to those who imbibe detachment from worldly life. Hero! May such religious duty, characterized by welfare of the subjects not

स ते मा चिनशेदीर प्रजानां क्षेमलक्षणः । यस्मिन् विनष्टे नृपतिरैश्वर्याद्वरोहति ॥११॥
 राजत्रसाध्वमात्येभ्यश्चोरादिभ्यः प्रजा नृपः । रक्षन् यथा बलिं गृह्णन्निह प्रेत्य च मोदते ॥१२॥
 यस्य राष्ट्रे पुरे चैव भगवान् यज्ञपूरुषः । इज्यते स्वेन धर्मेण जनैर्वर्णाग्रमान्वितैः ॥१३॥
 तस्य राहो महाभाग भगवान् भूतभावनः । परितुष्यति विश्वात्मा तिष्ठतो निजशासने ॥१४॥
 तस्मिंस्तुष्टे किमप्राप्यं जगतामीश्वरेश्वरे । लोकाः सपाळा हेतस्मै हरन्ति बलिमादृताः ॥१५॥

तं सर्वलोकामरयजसंग्रहं त्रयीमयं द्रव्यमयं तपोमयम् ।

यज्ञैर्विचित्रैर्यजतो भवाय ते राजन् स्वदेशानुरोद्धमर्हसि ॥१६॥

वेन उवाच

यालिशा यत् यूयं वा अधर्मे धर्ममानिनः । विष्णुर्विरिञ्चो गिरिश इन्द्रो वायुर्यमो रविः ॥१७॥
 पते चान्ये च विबुधाः प्रभवो वरदापयोः । वेहे भवन्ति नृपतेः सर्वदेवभयो नृपः ॥१८॥

perish, which when it vanishes a King falls from his royalty. Your Majesty! A king who collects taxes while protecting his subjects from wicked ministers, thieves etc. gets delight in this life as well as in the next life after death. Lucky King! The Lord, and who is the protector of all creatures and the soul of the universe, is pleased with the King in whose dominion he is adored by the subjects, constituting various castes and religious orders with their respective duties and who attends to the government of his dominion; and, what would be difficult to achieve when the Lord of Lords is pleased. All people and tributary Kings who are properly looked after, pay taxes to him. King! It would be proper for you to express your approval for the adoration of the Lord, who controls all people, gods and religious performances and who is the embodiment of the three Vedas, the material world and penances, with various religious sacrifices by the people for your prosperity. When the gods, who are functionaries of Vishnu, are well worshipped by the twice-born castes (Brahmins, Kshatriyas and Vaishyas) with performance of religious sacrifices, in your country, they are pleased and give whatever is desired. Heroic King! It is not proper for you to show disregard for them. 9-16

Vena said : You are either childish or you consider what is irreligious to be religious. Vishnu, Brahman, Shiva, Indra, Vayu (Wind-God), Yama (God of Death) and the Sun—all these and other gods who are sources of boons and curses, reside in the body of a King. A King, is, therefore, the embodiment of all the gods. Oh Brahmins! you should, therefore, abandon your hostility and adore me with religious

तस्मान्मां कर्मभिर्विप्रा यज्ञध्वं गतमासराः । वलिं च मह्यं हरत मत्तोऽन्यः कोऽग्रभुक् पुमान् ॥१९॥

मैत्रेय उवाच

इति तेऽसत्कृतास्तेन द्विजाः पण्डितमानिना । भग्नयां भव्य याज्यायां तस्मै विदुर चक्रुधुः ॥२०॥

हन्यतां हन्यतामेष पापः प्रकृतिदारुणः । जीवज्जगदसावाशु कुरुते भस्मसाद् ध्रुवम् ।

नायमर्हत्यसद्वृत्तो नरदेववरासनम् ॥२१॥

इत्थं व्यवसिता हन्तुमृषयो रूढमन्यवः । निर्जन्तुर्दुष्कृतैर्वेनं हतमच्युतनिन्दया ॥२२॥

ऋषिभिः स्वाश्रमपदं गते पुत्रकलेवरम् । सुनीथा पालयामास विद्यायोगेन शोचती ॥२३॥

एकदा मुनयस्ते तु सरस्वत्सलिलान्नुताः । इत्वाग्नीन् सत्कथाश्चक्रुःपविष्टाः सरित्ते ॥२४॥

वीक्ष्योत्थितास्तदोत्पातानाहुलोकभयंकरान् । अप्यभद्रमनाथाया दस्युभ्यो न भवेदुभुवः ॥२५॥

चोरप्रायं जनपदं हीनसत्त्वमराजकम् । लोकान्नावारयञ्छका अपि तदोपदर्शिनः ॥२६॥

विनिश्चित्यैवमृषयो विपन्नस्य महीपतेः । ममन्युरूहं तरसा तत्रासीद्वाहुको नरः ॥२७॥

ceremonies. You should offer oblations to me. Which other man has precedence over me? 17-19

Maitreya siad : Vidura ! Thus, when the Brahmins were insulted by him, who considered himself to be a learned man, and when their gracious request was also frustrated, they were angry with him. (They said :) Let this sinner, who is cruel by nature be killed ! Let him be killed ! If he were let off alive, he would certainly soon reduce the world to ashes. This man of wicked behaviour does not deserve a King's throne. The wrathful sages, who thus decided to kill him, killed him, who had already been killed by his censure of Vishnu, with only their grunts of defiance. 20-22

When the sages returned to their respective hermitages, lamenting Suneetha protected the body of her son by application of her knowledge of science. Once, when the sages had taken their bath in the water of the Saraswati, had offered oblations to holy fire and sitting on the river-bank, were engaged in pious conversations, they observed calamitous phenomena causing terror to the people and pondered : " Would this not result in calamity to the Earth ? They saw that the countryside was infested with thieves and was powerless to do any thing, being without a king. Eventhough they saw the evil, they were not capable of preventing it. 23-26

They, therefore, came to a decision and agitated the thigh of the-deceased king with vehemance. Thereupon, stunted man came into

काककृष्णोऽतिह्रस्वाङ्गो ह्रस्वबाहुर्महादन्तुः । ह्रस्वपान्निभ्रनासाग्रो रकाक्षस्ताम्रमूर्धजः ॥२८॥
 तं तु तेऽचनंतं दीनं किं करोमीतिवादिनम् । निषीदित्यद्भुवंस्तात स निषादस्ततोऽभवत् ॥२९॥
 तस्य वंद्यास्तु नैपादा गिरिकाननगोचराः । येनाहरज्जायमानो वेनकल्मषमुल्लघ्णम् ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुचरिते निषादोत्पत्तिर्नाम चतुर्दशोऽध्यायः ॥१४॥



अथ पञ्चदशोऽध्यायः

मैत्रेय उवाच

अथ तस्य पुनर्विशैरपुत्रस्य महीपतेः । बाहुभ्यां मध्यमानाभ्यां मिथुनं समपद्यत ॥१॥
 तद् दृष्ट्वा मिथुनं जातमृषयो ब्रह्मवादिनः । ऊचुः परमसंतुष्टा विदित्वा भगवत्कलाम् ॥२॥

ऋषय उचुः

विष्णोर्भगवतः कला भुवनपालिनी । इयं च लक्ष्म्याः सम्भूतिः पुरुषस्यानपायिनी ॥३॥
 अथ प्रथमो राज्ञां पुमान् प्रथयिता यशः । पृथुर्नाम महाराजो भविष्यति पृथुध्रुवाः ॥४॥

existence. He was black like a crow, had a very short body, small arms, a large chin and short legs with a flat nose—His eyes and hair were red. When the poor man bowed and asked: "What may I do?" They replied: "Dear child! sit down." He, thereupon, became a Nishada (one of the aboriginal tribes of India). He took over the sins of Vena, as soon as he was born. Descendants of this Nishada live in mountains and forests. 27-30

Thus ends chapter fourteenth of Book IV



CHAPTER XV

Maitreya said: When the Brahmins agitated the arms of the King, who had no son, a couple came into existence. When the sages, who were exponents of Vedas, saw the couple that was born, they were extremely satisfied, since they knew that it was constituted of a phase of the Lord, and said: 1-2

The sages said: This male constituted a phase of Lord, Vishnu, which functions for protection of the creation. His body is an incarnation of Laxmi (Goddess of Wealth), who is never separated from Vishnu. This male, being the first of Kings, shall spread his fame and shall be

इयं च सुदती देवी गुणभूषणभूषणा । अर्चिर्नाम वरारोहा पृथुमेवावरुन्धती ॥५॥

मैत्रेय उवाच

प्रशंसन्ति स्म तं विप्रा गन्धर्वप्रवरा जगुः । तत्र सर्व उपाजग्मुर्देवर्षिपितृणां गणाः ॥६॥
 वैन्यस्य दक्षिणे हस्ते दृष्ट्वा चिह्नं गदाभृतः पादयोररविन्दं च तं वै मेने हरेः कलाम् ।
 तस्याभिपेक आरब्धो ब्राह्मणैर्ब्रह्मवादिभिः । अभिषेचनिकान्यस्मै आजहुः सर्वतो जनाः ॥७॥
 सरित्समुद्रा गिरयो नागा गावः खगा मृगाः । द्यौः क्षितिः सर्वभूतानि समाजहु कषायनम् ॥८॥
 तस्मै जह्वाय धनदो हिमं वीर वरासनम् । इन्द्रः किरीटमुत्कृष्टं दण्डं संयमनं यमः ॥९॥
 ब्रह्मा ब्रह्ममयं यमं भारती हारमुत्तमम् । हरिः सुदर्शनं चक्रं तत्पत्न्यव्याहतां श्रियम् ॥१०॥
 नाट्यं सुगीतं वादित्रमन्तर्धानं च खेचराः । ऋषयश्चाशिपुः सत्याः समुद्रः शङ्खमात्मजम् ॥११॥
 स्तोऽथ मागधो वन्दी तं स्तोतुमुपतस्थिरे । मेघनिह्नांदया वाचा प्रहसन्तिदमवर्षत् ॥१२॥

our emperor, named Prithu of great renown. This divine lady Archis by name having excellent and a beautiful waist and who is adorned with merits, shall be devoted to Prithu himself. 3-5

Maitreya said : Brahmins extolled Him (Prithu) and the best among Gandharvas (celestial songsters) sang his praise. Multitudes of all gods, divine sages and manes came there. On observing the mark of a disc—the weapon of the Lord, who bears a mace—in the right hand of the son of Vena, and the mark of a lotus on both his feet, they came to the belief that he constituted a phase of Vishnu. The Brahmins, who were exponents of Vedas, commenced his coronation ceremony. People brought holy water for his coronation from all places. Rivers, oceans, mountains, serpents, cows, birds, animals, the sky, the earth and all creatures offered presents. Heroic Vidura! Kubera presented him an excellent throne of gold. Indra gave him an excellent crown and Yama gave him a sceptre of authority. Brahman gave him an armour constituted of Vedas, Saraswati (Goddess of Learning) gave an excellent necklace, Vishnu gave the disc known as Sudarshana to him and inexhaustible wealth to his wife. Vidyadharas (aerial Spirits) gave him the arts of drama, singing and playing on musical instruments and the power of disappearing. Sages gave him unfailing blessings and the sea gave him a conch created by itself. A penegeyrist and a captive started extolling him. Then prithu, told them with a smile in a speech resonant like the thunder of clouds. 6-12

पृथुवाच

भोः सूत हे मागध सौम्य यन्दिँल्लोकेऽधुनास्पष्टगुणस्य मे स्यात् ।
किमाश्रयो मे स्तव एष योज्यतां मा मय्यभूयन् वितथा गिरो वः ॥१३॥
तस्मात्परोक्षेऽस्मदुपश्रुतान्यलं करिष्यथ स्तोत्रमपीच्यवाचः ।
सत्युत्तमश्लोकगुणानुवादे जुगुप्सितं न स्तवयन्ति सभ्याः ॥१४॥
महद्गुणानात्मनि कर्तुमीशः कः स्तावकैः स्तावयतेऽस्ततोऽपि ।
तेऽस्यामविध्यन्ति विप्रलब्धो जनावहासं कुमतिर्न वेद ॥१५॥

वयं त्वविदिता लोके सूताद्यापि वरीमभिः । कर्मभिः कथमात्मानं गावयिष्याम वालवत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुरिते षडशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

मैत्रेय उवाच

इति वृषाणं नृपतिं गायका मुनिचोदिताः । तुष्टुष्टुस्तुष्टमनसस्तद्वाग्मृतसेवया ॥१॥

अथाप्नुदारमवसः पृथोर्हरेः कलावतारस्य कथामृतादताः ।

यथोपदेशं मुनिभिः प्रचोदिताः श्लाघ्यानि कर्माणि वयं वितन्महि ॥२॥

Prithu said : Oh bard ! Penegyrist ! Gentle captive ! On which basis can you praise me, since my merits are at present latent ? May your words, directed to me, not be void of significance. When, therefore, I may be praised in my absence, you may compose enough of my eulogy and even sing it. Men of culture do not sing the praise of an abhorable subject when singing of the merits of the most praise-worthy Lord is available. Who would have his merits sung even though he might be capable of acquiring those merits till they do not come into existence. A foolish man, who is deceived by the thought that these merits will come to him, does not know that he is making himself the object of popular ridicule. Oh bard ! We are yet not known in the world by our good deeds. How should we, therefore, make ourselves extolled like a child ? 13-16

Thus ends chapter fifteenth of Book IV

CHAPTER XVI

Maitreya said : The songsters, whose minds were delighted at being served with the nectar of the royal speech extolled the King, who

एष धर्मभृतां श्रेष्ठो लोकं धर्मेऽनुवर्तयन् । गोप्ता च धर्मसेतूनां शास्ता तत्परिपन्थिनाम् ॥३॥

वसु काल उपादत्ते काले चायं विमुञ्चति । समः सर्वेषु भूतेषु प्रतपन् सूर्यवद्विभुः ॥४॥

तितिक्षत्यकमं वैश्य उपयक्रिमतामपि । भूतानां करुणः शश्वदातानां क्षितिवृत्तिमान् ॥५॥

अव्यक्तवर्त्मप निगूढकार्यो गम्भीरवेधा उपगुप्तचित्तः ।

अनन्तमाहात्म्यगुणैकधामा पृथुः प्रचेता इव संवृतात्मा ॥६॥

पुरांसदो दुर्विपद् आसन्नोऽपि विदूरवत् । नैवाभिभावितुं शक्यो वेनारण्युत्थितोऽनलः ॥७॥

अन्तर्वर्दिश्च भूतानां पश्यन् कर्माणि चारुणैः । उदासीन इवाध्यक्षो वायुरात्मेव देहिनाम् ॥८॥

नादण्ड्यं दण्डयत्येष सुतमात्मद्विषामपि । दण्डयत्यात्मजमपि दण्ड्यं धर्मपथे स्थितः ॥९॥

रञ्जयिष्यति यल्लोकमयमात्मविचेष्टितैः । अथामुमाह राजानं मनोरञ्जनकैः प्रजाः ॥१०॥

was thus addressing them, at the instance of the sages, thus : "Inspired by the sages, we, who have regard for the nectar-like accounts of Prithu of great renown, who is the incarnation of a phase of Vishnu, extoll his praise-worthy acts in accordance with their instructions. He is the best person upholding religion. He makes people engage in religious practices, is the protector of established institutions of religion, and controls those who obstruct them. He collects taxes at the proper time and also releases funds at the proper time. The King's attitude towards all creatures is even like the Sun giving equal light to all. The son of Vena, assumes (forbearing) attitude of the Earth and tolerates improper actions of persons, even if they were overbearing if they are incessantly afflicted. The ways of Prithu will be incomprehensible, his activities would remain secret, he would strike deep and his wealth would be well protected. He would be the sole abode of the quality of endless greatness and would keep himself well-protected like Varuna (the regent of oceans and of the western quarter). This fire in the born of Prithu born of Arani in the form of Vena—would be unapproachable and unassailable would appear to be distant though near, and it would not be possible to vanquish him. He shall keep himself informed about secret and open actions of persons through spies. He would oversee all activities of creatures, like wind, since he would be virtually their soul. Remaining steadfast in the righteous path, he would not punish even his enemy's son, if he were not fit to be punished and would punish even his own son, if he deserved punishment. Since he shall please his subjects by his own activities which would be pleasing to the mind people shall call him Rajan (pleasing)-King. He shall be a man of steadfast character and true

दृढवतः सत्यसंधो ब्रह्मण्यो वृद्धसेवकः । शरण्यः सर्वभूतानां मानदो दीनवत्सलः ॥११॥
 मातृभक्तिः परस्त्रीषु पत्न्यामर्थ इवात्मनः । प्रजासु पितृवत्किमर्थः किङ्करो ब्रह्मवादिनाम् ॥१२॥
 देहिनामात्मवत्प्रेष्ठः सुहृदां नन्दिवर्धनः । मुक्तसङ्गप्रसङ्गोऽयं दण्डपाणिरसाधुषु ॥१३॥

अयं मर्द्दां गां दुदुहेऽधिराजः प्रजापतिवृत्तिकरः प्रजानाम् ।

भाराय भक्त्या लभतामलं तज्ज्ञानं यतो ब्रह्म परं विदन्ति ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

मैत्रेय उवाच

यदाभिपिक्तः पृथुरङ्ग विप्रैरामन्त्रितो जनतायाश्च पालः ।

प्रजा निरन्ने क्षितिपृष्ठ पत्युः क्षुत्क्षामवेद्वाः पतिमभ्यवोचन् ॥१॥

वयं राज्ञाञ्जालरेणामितप्ता यथाग्निना कोटरस्थेन वृक्षाः ।

त्वामद्य याताः शरणं शरण्यं यः साधितो वृत्तिकरः पतिर्नः ॥२॥

his promises. He shall revere Brahmins and shall serve the aged. He shall be the refuge of all creatures, shall treat them honourably and shall be compassionate towards poor persons. His devotion to other women would be like that to a mother. He would treat his wife as if he were his other half. He would be affectionate towards his subjects like a father and would be a servants of exponents of Vedas. He would be dearest to creatures as if he were their soul and would increase the delight of his friends. He shall be associated with persons of detachment and shall be like the God of Death to wicked persons. This overlord of kings and the master of his subjects milked the Earth in the form of a cow and provided occupation to his subjects. May he attain sacred knowledge of the Supreme Spirit by propitiating Vishnu with devotion, whereby people reach the Supreme Spirit." 1-14.

Thus ends chapter sixteenth of Book IV

CHAPTER XVII

Maitreya said : Dear Me! When Prithu was coronated king and appointed as the protector of the general public by the Brahmins, the subjects whose their bodies were emaciated on account of hunger as the crust of the Earth did not produce food-grains, called on him and said ;

मैत्रेय उवाच

पृथुः प्रजानां करुणं निशम्य परिदेवितम् । दीर्घं दध्यौ कुरुश्रेष्ठ निमित्तं सोऽन्वपद्यत ॥३॥
 इति व्यवसितो बुद्ध्या प्रगृहीतशरासनः । संदधे विशिखं भूमेः कुड्मलिपुरहा यथा ॥४॥
 प्रवेपमाना धरणी निशाम्योदायुधं च तम् । गौः सत्यपाद्रवन्तीता मृगीव मृगयुद्रुता ॥५॥
 तामन्वधावत्तद्वैन्यः कुपितोऽत्यरुणेक्षणः । शरं धनुषि संधाय यत्र यत्र पलायते ॥६॥
 लोके नाविन्दत त्राणं वैन्यान्मृत्योरिव प्रजाः । त्रस्ता तदा निववृत्ते हृदयेन विह्वयता ॥७॥
 उवाच च महाभाग धर्मज्ञापन्नवत्सल । ब्रह्म मामपि भूतानां पालनेऽवस्थितो भवान् ॥८॥
 मां विपाट्याजरां नाव्यं यत्र दिश्वं प्रतिष्ठितम् । आत्मानं च प्रजाधेमाः कथमभसि धास्यसि ॥९॥

पृथुर्वाच

त्वं खल्वोपधीजानि प्राक् सृष्टानि खयंभुवा । न मुञ्चस्यात्मरुद्धानि मामवहाय मन्दधीः ॥१०॥
 अभूपां क्षुत्परीतानामातानां परिदेवितम् । शमयिष्यामि मद्भाणोभिन्नायास्तव मेदसा ॥११॥

“ King! We are being distressed with stomach-fire, like trees being burnt with fire burning in hollows of their trunks. We have (therefore) today come to you since you are our master—our refuge—for succour, and have been appointed for giving us means of occupation.” 1-2

Eminent Kuru! When Prithu heard the piteous bewailing of his subjects, he pondered deeply and determined the cause. Having thus resolved in his mind, he took up his bow had aimed an arrow at the Earth, like Shiva who had assassinated the demon Tripura. On seeing that upraised missile, the Earth trembled, assumed the form of a cow and ran like a doe chased by a hunter. The son of Vena, his eyes red with wrath, fixed an arrow on his bow and chased her wherever she ran. She could not get any succour in this world from the threat of the son of Vena just as creatures cannot get succour from death. Terrified as she was, she thereupon returned with an afflicted heart and told the very lucky Prithu : “ You are very lucky and compassionate to the distressed. Please succour me too, since your Majesty has been appointed for protection of creatures. How shall you keep yourself and these subjects afloat in oceanic water after wrecking the boat, which virtually I am, on which the world rests. 3-9

Prithu said : Thou dost not release seeds of vegetation, held up within thyself, which had been formerly created by Brahman, in disregard of me, foolish as thou art. I will pacify the distress of these distressed creatures, which have been overcome by hunger with thy fat after thou

पुमान् योषिदुत ह्रीव आत्मसम्भावनोऽधमः । भूतेषु निरनुक्रोशो नृपाणां तद्वधोऽवधः ॥१२॥
 पवं मन्युमयीं मूर्तिं कृतान्तमिव विध्रतम् । प्रणता प्राञ्जलिः प्राह मही संजातवेष्युः ॥१३॥

* ॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये परित्रोभिप्रहो नाम सप्तदशोऽध्यायः ॥१७॥



अथाष्टादशोऽध्यायः

धरोवाच

संनियच्छाभिभो मन्युं निबोध आबितं च मे । सर्वतः सारमादत्ते यथा मधुकरो बुधः ॥१॥
 पुरा सृष्टा ह्योपधयो ब्रह्मणा या विशाम्पते । भुज्यमाना मया दृष्टा असन्निरधुतप्रतैः ॥२॥
 अपालितानादृता च भयङ्गिलोकपालकैः । चोरीभूतेऽथ लोकेऽहं यज्ञार्थेऽग्रसमोपधीः ॥३॥
 नूनं ता वीरुधः क्षीणा मयि कालेन भूयसा । तत्र योगेन दृष्टेन भयानादातुमर्हति ॥४॥
 वत्सं कल्पय मे वीर येनाहं वत्सला तव । घोक्ष्ये क्षीरमयान् कामाननुरूपं च दोहनम् ॥५॥
 समां च कुरु मां राजन् देववृष्टं यथा पयः । अस्तावपि भद्रं ते उपावर्तेत मे विभो ॥६॥

has been assassinated with my arrows. The killing of any one—male, female or an eunuch—who is arrogant and base and who has no compassion for creatures does not constitute the offence of murder. 10-12

The trembling Earth bowed to the King, who had thus assumed the form of the wrathful God of Death, and told him with folded hands (as under). 13

Thus ends chapter seventeenth of Book IV



CHAPTER XVIII

The Earth said : King ! Withhold your anger and hear what I say, since a wise man draws out the best from all, like a bee. Oh King ! I had observed that vegetation formerly created by Brahman was being consumed by wicked men, who did not observe moral principles. I was neither protected nor held in regard by your tribe of kings, who are supposed to be protectors of the world. When the people thus became virtual thieves, I held back vegetation in the interests of religious sacrifices. This vegetation which has been lying within me, has certainly decayed due to lapse of much time. It would be proper for you to take it out by application of some known means. Heroic King ! Design a calf for me, so that I may be affectionate towards you and yield milk in the form desired objects. Also design a milk-pail. King ! Level me up

इति प्रियं हितं वाक्यं भुव आदाय भूपतिः । वत्सं कृत्वा मनुं पाणाबुद्धत् सकलौषधीः ॥७॥
 तथा परे च सर्वत्र सारमाददते बुधाः । ततोऽन्ये च यथाकामं दुदुहुः पृथुभाविताम् ॥८॥
 कपयो दुदुहुर्देवीमिन्द्रियेष्वथ सत्तम । वत्सं बृहस्पतिं कृत्वा पयश्छन्दोमयं शुचि ॥९॥
 कृत्वा वत्सं सुरगणा इन्द्रं सोममदूदुहन् । हिरण्यमेन पात्रेण वीर्यमोजो बलं पयः ॥१०॥
 गन्धर्वाप्सरसोऽधुक्षन् पात्रे पद्ममये पयः । वत्सं विश्वावसुं कृत्वा गान्धर्वं मधु सौमगम् ॥११॥
 प्रकल्प्य वत्सं कपिलं सिद्धाः संकल्पनामयीम् । सिद्धिं नभसि चियां च ये च विद्याधरादयः १२
 तथाहयो दन्दशूकाः सर्पा नागाश्च तक्षकम् । विधाय वत्सं दुदुहुर्विलपात्रे चिपं पयः ॥१३॥
 षट्चरसा घनस्पतयः पृथग्रसमयं पयः । गिरयो हिमवद्रत्ता नानाधातून् स्वसानुषु ॥१४॥
 सर्वे स्वमुख्यवत्सेन स्वे स्वे पात्रे पृथक् पयः । सर्वकामदुधां पृथ्वीं दुदुहुः पृथुभाविताम् ॥१५॥

so that rain water sent by Indra may be available on me in off-season.
 May you farewell. 1-6

The King accepted the sweet and beneficial promise of the Earth, appointed Manu as her calf and milked all sorts of vegetation in (the cavity of) hands. Just as otherwise men draw out what is the best in all places, others also milked the Earth who was held in regard by Prithu, in accordance with their respective desires. Great Vidura ! The sages milked the Earth-goddess with Brihaspati as a calf and drew milk in the form of sacred Vedas in the (milk-pail of) organs of senses. The multitudes of gods appointed Indra as a calf and took out milk in the form nectar constituting virility, splendour and strength in the gold milk-pail in the form of organs of senses. Gandharvas and Apsaras drew out milk in the form of music and beauty in the milk-pail composed of lotuses, using Vishwavasū as a calf. The Siddhas (accomplished souls), Vidyadharas and others milked Siddhi (super-human powers) constituted of mental resolution and the Sankhya system of philosophy (milk-pail in the form of) sky, appointing Kapila as a calf. Similarly, dragons, snakes, raptiles and cobras used Takshaka as a calf and milked milk in the form of poison in (a milk-pail in the form of) a hole. vegetation had Banyan as a calf and various juices as milk (using themselves as milk-pails), while mountains had the Himalayas as a calf and milked various metals in their own summit (using them as milk-pails). Thus, all used their own principles as calves, drew different sorts of milk (substances) in their respective milk-pails and milked the Earth, which was served by Prithu and which yields all desired objects. 7-15

चूर्णयन् स्वधनुष्कोट्या गिरिकूटानि राजराट् । भूमण्डलमिदं वैन्यः प्रायश्चक्रे समं विभुः ॥१६॥
 अथास्मिन् भगवान् वैन्यः प्रजानां वृत्तिदः पिता । निवासान् कल्पयांचक्रे तत्र तत्र यथार्हतः ॥१७॥
 ग्रामान् पुरः पत्तनानि दुर्गाणि विविधानि च । घोषान् वज्रान् सशिविरानाकरान् खेटजर्वटान्
 प्राप्स्यथोरिदं नैवैषा पुरग्रामादिकल्पना । यथासुखं वसन्ति स्म तत्र तत्राकुतोभयाः ॥१९॥

॥ इति श्रीलक्ष्मणवत चतुर्थस्कन्धे पृथुविजयेऽष्टादशोऽध्यायः ॥१८॥

अथैकोनविंशोऽध्यायः

मैत्रेय उवाच

अथादीक्षत राजा तु ह्ययमेवशतेन सः । ब्रह्मावर्ते मनोः क्षत्रे यत्र प्राची सरस्वती ॥१॥
 यत्र धर्मदुषा भूमिः सर्वकामदुषा सती । दोषिह रमाभीप्सितानघान् यजमानस्य भारत ॥२॥
 इति चाघोक्षजेशस्य पृथोस्तु परमोदयन् । असूयन् भगवानिन्द्रः प्रतिघातमचीकृत् ॥३॥

Thereafter, the Lord-Vena's son—who was the king of kings smashed summits of mountains with the curved and of his bow and almost levelled the terrestrial globe. Then the glorious son of Vena, who supplied means of maintenance to the subjects and who was, therefore, virtually their father planned habitations in various localities as would suit different people, such as villages, cities, towns, various fortresses, hamlets of cowherds, cow-pens, cantonments, mines, farmers' villages and villages at the foot of mountains. Before Prithu, there was no idea about (founding) cities, villages etc. Thereafter, people used to live comfortably in different localities, having no danger from any quarter. 16-19

Thus ends chapter eighteenth of Book IV

CHAPTER XIX

Maitreya said : The King now performed the initiatory ceremony of Ashwamedha sacrifice in the sacred region of Manu, known as Brahmavarta (between the Saraswati and the Drashadwati rivers) where the Saraswati flows in the Eastern direction. Scion of Bharat dynasty ! The land in this region having the capacity of yielding all desired objects gave to the sacrifice all desired materials. Lord Indra envied the great prosperity of Prithu, whose benefactor was Vishnu and created an ob stacle. 1-3

चरमेणाश्वमेधेन यजमाने यजुष्यतिम् । वैभ्ये यज्ञशुं स्पर्धन्नपोवाह निरोहितः ॥३॥
 तमभिर्भगवानैश्वरमाणं विहायसा । आमुक्तमिव पाखण्डं योऽधर्मं धर्मविभ्रमः ॥५॥
 अत्रिणा चोदितो हन्तुं पृथुपुत्रो महारथः । अन्वधावत संकुदस्तिष्ठ तिष्ठेति चाब्रवीत् ॥६॥
 तं तादृशकृतिं धीक्ष्य मेने धर्मं शरीरिणम् । जटिलं भस्मनाच्छन्नं तस्मै वाणं न मुञ्चति ॥७॥
 सोऽश्वं रूपं च तद्धित्वा तस्मा अन्तर्हितःस्वराट् । वीरः स्वपशुमादाय पितुर्वह्नुमुपेयिवान् ॥८॥
 तत्तस्य चाद्भुतं कर्म विचक्ष्य परमर्षयः । नामधेयं ददुस्तस्मै विजिताश्व इति प्रभो ॥९॥
 उपसृज्य तमस्तीव्रं जहाराश्वं पुनर्हरिः । अत्रिः संदर्शयामास त्वरमाणं विहायसा ॥१०॥
 अत्रिणा चोदितस्तस्मै संदधे विशिखं रुपा । सोऽश्वं रूपं च तद्धित्वा तस्यावन्तर्हितः स्वराट् ।
 तदभिज्ञाय भगवान् पृथुः पृथुपराक्रमः । इन्द्राय कुपितो वाणमादत्तोद्यतकार्मुकः ॥१२॥

तमृत्विजः शक्रवधाभिसंधितं विचक्ष्य दुष्येक्ष्यमसह्यरंहसम् ।

निवारयामासुरहो महामते न युज्यतेऽत्रान्यवधः प्रचोदितात् ॥१३॥

When the son of Vena was adoring Vishnu, who is the presiding deity of religious sacrifices, with his last Ashwamedha sacrifice, he abducted the sacrificial animal, without being seen out of envy. Pious sage Atri saw him speeding away in the sky. The latter had as if thus assumed the role of heretic, which creates a false impression of religiosity in irreligiosity. Inspired by Atri, son of Prithu—the great chariot-warrior got angry and chased him with the intention of killing him and called out “stop ! stop !”. When he saw him (Indra) in that guise, he thought that he was personified religion, since he wore matted hair and was covered with ashes. He did not, therefore, discharge his arrow at him. The deity, however, abandoned that guise, released the horse and heroically returned to the sacrifice of his father. Pious Vidura ! When the great sages saw his wonderful exploit, they gave him the name of Vigitashwa. 4-9

Indra again created dense, darkness and abducted the horse. Atri pointed him out when he was escaping in the sky. Inspired by Atri, he (Prithu's son) angrily aimed an arrow at him. The deity abandoned the horse and that guise took over and stopped. King Prithu of great exploits, however, spotted him, because angry and fixed an arrow on his raised bow. When the sacrificial priests saw the arrow, which was fierce to look at and which had unendurable velocity; aimed at Indra with the intention of killing the latter, they dissuaded him, saying: “Very intelligent as you are, it is not proper to kill any one except the appointed animal. We will summon here Indra, who has been frustrating your

ययं मरुत्वन्तमिहार्थनाशनं ह्वयामहे त्वच्छ्रवसा हतविषम् ।

अयातयामोपह्वैरनन्तरं प्रसह्य राजन् जुह्वाम तेऽहितम् ॥१४॥

इत्यामन्य क्रतुर्पतिं विदुरास्यत्विजो रुपा । क्षुब्धस्तान्जुह्वनोऽभ्येत्य स्वयम्भूः प्रत्यपेधत ॥१५॥

न वक्ष्यो भवतामिन्द्रो यद्यज्ञो भगवत्तनुः । यं जिघांसथ यज्ञेन यस्येष्टास्तनवः सुराः ॥१६॥

पृथुकीर्तेः पृथोर्भू याचछांकोनशतक्रतुः । अलं ते क्रतुभिः स्विष्टैर्यज्ञवान् मोक्षधर्मविम् ॥१७॥

मैत्रेय उवाच

इत्थं स लोकगुरुणा समादिष्टो विशाम्पतिः । तथा च कृत्वा वात्सल्यं मघोनापि च संदधे ॥१८॥

कृतावभृथस्नानाय पृथगे भूरिकर्मणे । वरान् ददुस्ते वरदा ये तद्वर्द्धिपि तर्पिताः ॥१९॥

object and whose lustre has been blurred by your glory by instantaneous invocations and will instantaneously force your enemy into the sacrificial fire. 10-14

Vidura ! After thus advising the sacrificer, the sacrificial priests, with sacrificial ladles in their hands, were about to throw him angrily into the sacrificial fire, when Brahman approached them and prevented them from doing so, saying : " It is not proper for you to kill Indra, since the religious sacrifice is an embodiment of the Lord and the deities, who are being adored by you with this religious sacrifice, are so many forms of Indra, whom you propose to kill. Prithu of extensive fame shall have, therefore, completed (only) ninety-nine. A King who performed one hundred horse sacrifices became entitled to the position of Indra. The latter, therefore, became apprehensive when Prithu commenced the hundredth horse-sacrifice and tried to abduct the sacrificial horse, that the latter may not be able to perform the hundredth horse-sacrifice. At the intervention of Brahman, Prithu had to abandon the hundredth horse-sacrifice and content himself with having performed only ninety-nine-horse sacrifices. King, since you know the principles of salvation of the soul, you need not perform religious sacrifices. 15-17

Maitreya said : When the king was thus advised by Brahman, he did accordingly and made friendship with Indra. When Prithu who had performed many religious sacrifices had performed the conclusive ceremony of sacred bath, the gods, who had been prohibited in that sacrifice and who were capable of granting boons, granted boons to him. The Brahmins, who had received gifts given to them with faith, whose

विप्राः सत्पाद्विपस्तुष्टाः श्रद्धया लब्धदक्षिणाः । आशिषो युयुजुः क्षत्तरादिराजाय सत्कृताः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुविजये एकोनविंशोऽध्यायः ॥१९॥



अथ विंशोऽध्यायः

मैत्रेय उवाच

भगवानपि वैकुण्ठः साकं मघवता विभुः । यदैर्यवपतिस्तुष्टो यशभुक् तमभापत ॥१॥

श्रीभगवानुवाच

एष तेऽकारपीड्यः ह्यमेघघत्तस्य ह । क्षमापयत आत्मानममुष्य क्षन्तुमर्हसि ॥२॥

सुधियः साधवो लोके नरदेव नरोत्तमाः । नाभिद्विहन्ति भूतेभ्यो यद्वि नात्मा कलेवरम् ॥३॥

पुरुषा यदि मुह्यन्ति त्वादृशा देवमायया । शम एव परं जातो दीर्घया वृद्धसेवया ॥४॥

असंसक्तः शरीरेऽस्मिन्नमुनोत्पादिते गृहे । अपत्ये द्रविणे वापि कः कुर्यान्ममतां बुधः ॥५॥

यः स्वधर्मेण मां नित्यं निराशीः श्रद्धयान्वितः । भजते शनकैस्तस्य मनो राजन् प्रसीदति ॥६॥

blessings were unfailing and who were properly revered, gave blessings to the first king (of the world). 18-20

Thus ends chapter nineteenth of Book IV



CHAPTER XX

Maitreya said : Lord Vishnu, who is the presiding deity of religious sacrifices and enjoys their performance, was pleased with the religious sacrifices (performed by Prithu), appeared in company of Indra and told him (Prithu) thus : 1

His Divinity said : This Indra has frustrated your (desire to perform) one hundred Ashwamedha sacrifices and requests to be pardoned. It is proper for you to pardon him. King! Intelligent saintly men, who are the best among men, do not nurse hatred towards creatures, since a body is not a soul. If men like thee were to be infatuated by the Maya of the Lord, their long devotion to elderly persons would amount to only physical labour which tended man, who has developed detachment towards mundane object, would nurse the feeling of "meum" in this body, in his house built by him, in children or even in wealth? King! The mind of a man who adores me daily with faith and without any expectation, becomes gradually blissful. A man, who has abandoned attachment to the qualities (of Sattwa, Rajas and Tamas), who is

परित्यक्तगुणः सम्पद्दर्शनो विशदाशयः । शान्तिं मे समवस्थानं ब्रह्म कैवल्यमश्नुते ॥३॥
उदासीनमिवाव्यक्षं द्रव्यज्ञानक्रियात्मनाम् । कूटस्थमिममात्मानं यो वेदाप्नोति शोभनम् ॥८॥

भिन्नस्य लिङ्गस्य गुणप्रवाहो द्रव्यक्रियाकारकचेतनात्मनः ।
दृष्टासु सम्पत्सु विपत्सु सूर्यो न विक्रियन्ते मयि यद्वसोऽहदाः ॥९॥
श्रेयः प्रजापालनमेव राज्ञो यत्साम्भराये सुकृतात् पण्डमंशम् ।
हृतान्यथा हृतपुण्यः प्रजानामरक्षिता करहारोऽयमस्ति ॥१०॥
वरं च मत् कंचन मानवेन्द्र वृणीष्व तेऽहं गुणशीलयन्त्रितः ।
नाहं मेखैव सुलभस्तपोभिर्यगेन वा यत्समच्चित्तवर्ती ॥११॥

मैत्रेय उवाच

स इत्थं लोकगुण्णा विष्वक्सेनेन विश्वजित् । अनुशास्तिन आदेशं शिरसा जगृहे हरेः ॥१२॥

equanimous towards worldly objects and whose heart is pious, enjoys peace, a status equal to mine and experiences the feeling of identification with the supreme spirit. A man, who has the feeling of detachment towards matter, knowledge and activity, even though he may be the master thereof and who knows himself to be the Supreme spirit, attains bliss. 2-8

The body which is composed of matter engages in activities and has cognizance is distinct from the subtle frame and is concerned with the mundane world, having the three qualities (of Sattwa, Rajas and Tamas). Wise men, who have developed affection for me, remain, therefore, unaffected, when they experience prosperity or adversity. The welfare of a king lies only in protection of his subjects, since he enjoys one-sixth part of the fruit of their meritorious deeds in the next world. A king who collects taxes without doing this and who does not protect his subjects but yet collects taxes, misses the fruits of his own meritorious deeds and imbibes sin. King! choose any boon, with the exception of myself, since I feel myself attached to you due to your merits and good character. I am not easy to attain with religious sacrifices, penance or with Yoga, since I abide in the minds of persons, whose minds are equanimous. 9-11

Maitreya said : Having been thus counselled by Vishnu, who is the preceptor of people, the King, who had conquered the world, accepted the counsel by bowing his head. He embraced Indras who touched his feet affectionately. He felt ashamed of his actions and abandoned enmity with him. The premier king folded his hands (in

स्पृशन्तं पादयोः प्रेम्णा व्रीडितं स्वेन कर्मणा । शतक्रतुं परिष्वज्य विद्वेपं विससर्ज ह ॥१३॥

स आदिराजो रचिताञ्जलिर्हरिं विलोकितुं नाशकदधुलोचनः ।

न किञ्चनोवाच स बाष्पविक्रवो हृदोपगुह्यामुमथादवस्थितः ॥१४॥

अथावमृज्याशुकला विलोकयन्तदुत्तदगोचरमाह पूरुषम् ।

पदा स्पृशन्तं क्षितिमंस उन्नते विन्यस्तहस्ताग्रमुखविद्विषः ॥१५॥

पृथुरुवाच

न कामये नाथ तदप्यहं कचिन्न यत्र युष्मच्चरणाम्बुजासवः ।

महतामान्त हृदयान्मुखच्युतो विधत्स्व कर्णायुतमेप मे वरः ॥१६॥

स उत्तमदलोक महन्मुखच्युतो भवत्पदाम्भोजसुधाकणानिलः ।

स्मृतिं पुनर्विस्मृततत्त्वचर्त्मनां कुयोगिनां नो वितरत्यलं वरैः ॥१७॥

त्वन्मायायाद्वा जन ईश खण्डितो यदन्यदाशास्त कृतात्मनोऽबुधः ।

यथा चरेद्बालहितं पिता स्वयं तथा त्वमेवार्हसि नः समीहितुम् ॥१८॥

मैत्रेय उवाच

इत्यादिराजेन नुतः स विश्वदृक् तमाह राजन् मयि भक्तिरस्तु ते ।

दिष्टयेदृशी धीर्मयि ते कृता यया मायां मदीयां तरति स दुस्त्यजाम् ॥१९॥

veneration) but could not have a view of Vishnu, since his eyes were full of tears. He did not even speak, since he was choked on account of tears, but stood there, holding Him in his heart. He, therefore, wiped the streams of tears, looked at Him, since he was then visible to his eyes. He told Vishnu who was then standing with his feet touching the Earth and had placed one of his palms on one of lofty shoulders of Garuda. 12-15

Prithu said : Oh Lord ! I do not desire any thing in which there is not the spirit in the form of your lotus-like feet oozing from the recesses of the hearts and the mouths of great men. Please, therefore, grant to me the boon whereby I may have the thousand ears (to enable me to hear your glory). Oh Lord of high praise ! a breeze charged with particles of the nectar in the form of your lotus-like feet, oozing from mouths of great men revives your memory in persons like us who have forgotten the path leading to the supreme spirit due to sinful associations. I do not desire any boons. Oh Lord ! A man who is indeed separated from you by your maya and who, therefore, expects any thing other than the supreme spirit, is a fool. It is, therefore, up to you to do what is good for us, just as a father would himself do what is good for his child. 16-18

Maitreya said : Having been thus eulogised by the premier King,

तत्त्वं कुह मयाऽऽदिष्टमग्रमतः प्रजापते । मददेशकरो लोकः सर्वत्राप्यनोति शोभनम् ॥२०॥
मैत्रेय उवाच

भगवानपि राजर्षेः सोपाध्यायस्य चाच्युतः । हरत्रिव मनोऽमुष्य स्वधाम प्रत्यपद्यत ॥२१॥
अदृष्टाय नमस्कृत्य नृपः संदर्शितात्मने । अव्यक्ताय च देवानां देवाय स्वपुरं ययौ ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विंशोऽध्यायः ॥ २० ॥

अथैकविंशोऽध्यायः

विदुर उवाच

को न्यस्य कीर्तिं न शृणोत्यभिज्ञो यद्विक्रमोच्छिष्टमशेषभूषाः ।
लोकाः सपाला उपजीवन्ति काममद्यापि तन्मे वद कर्म शुद्धम् ॥१॥

मैत्रेय उवाच

एकदाऽऽसीन्महासत्त्वदीक्षा तत्र दिवौकसाम् । समाजो ब्रह्मर्षीणां च राजर्षीणां च सत्तम ॥२॥
तस्मिन्नर्हत्सु सर्वेषु स्वचित्तेषु यथाहृतः । उत्थितः सदसो मध्ये ताराणामुज्जराडिव ॥३॥
प्रांशुः पीनायतभुजो गौरः कञ्जकणक्षणाः । ऊचिद्यानिदमुर्वशः सद्ः संहर्षयन्निव ॥४॥

the omniscient Lord told him : " King ! Mayest thou have devotion for me. Luckily, thou hast adopted such an attitude towards me, whereby a man overcomes my maya, which is difficult to forsake. Oh King ! Be vigilant and do what I have counselled to you. A man who acts in accordance with my counsel achieves bliss in all places. 19-20

Lord Vishnu too, as if carrying this mind of sage-like king as well as his priest, returned to his abode. The king bowed to the Lord who is neither subject to normal vision nor is manifest even to gods but had shown himself here, went to his capital. 21-22

Thus ends chapter twentieth of Book IV

CHAPTER XXI

Vidura said : Indeed, which wise man would not hear about the glory of King Prithu, since people and guardians of the quarters sustain themselves even now on what consequences remain of his exploits. Tell me, therefore, about his pious deeds. 1

Maitreya said : Noble Vidura ! Once when a congregation of deities, Brahmanic sages and royal sages had assembled, the king had been consecrated for a great ritual sacrifice and had worshipped all those who had deserved that honour in accordance with their merits, he rose in the midst of the assembled worthies like the Moon among stars. The king who was tall, had stout long arms, a fair complexion and eyes

चार चित्रपदं श्लक्ष्णं सृष्टं गूढमविह्वलम् । सर्वेषामुपकारार्थं तदा अनुवदन्निच ॥५॥

राजोवाच

सभ्याः शृणुत मद्रं वः साधवो य इहागताः । सत्सु जिज्ञासुभिर्धर्ममावेद्यं स्वमनीषितम् ॥६॥

अहं वृण्डधरो राजा प्रजानामिह योजितः । रक्षिता वृत्तिदः स्वेषु सेतुषु स्थापिता पृथक् ॥७॥

य उद्धरेत्करं राजा प्रजा धर्मेऽप्यशिक्षयन् । प्रजानां शमलं भुङ्क्ते भगं च स्वं जहाति सः ॥८॥

तत् प्रजा भर्तृपिण्डार्थं स्वार्थमेवानसूयवः । कुरुताधोक्षजधियस्तर्हि मेऽनुग्रहः कृतः ॥९॥

यूयं तदनुमोदयं पितृदेवर्षयोऽमलाः । कर्तुः शास्त्रनुव्रातस्तुल्यं यद्वेत्य तत्फलम् ॥१०॥

अस्ति यद्व्यतिर्नाम केषांचिद्वसत्तमाः । इहामुत्र च लक्ष्यन्ते ज्याहस्नावत्यः कचिद्भुवः ॥११॥

यत्पादसेवाभिरुचिस्तपस्विनामशेषजन्मोपचितं मलं धियः ।

सद्यः क्षिणोत्पन्वहमेधती सती यथा पदाङ्गुष्ठविनिःसृता सरित् ॥१२॥

विनिर्धुताशेषमनोमलः पुमानसङ्गविज्ञानविशेषवीर्यवान् ।

यदङ्गिमूले कृतकेतनः पुनः न संसृतिं क्लेशचहां प्रपद्यते ॥१३॥

तमेव यूयं भजतात्मवृत्तिभिर्मनोवचःकायगुणैः स्वधर्मभिः ।

अमायिनः कामदुष्टादर्शप्रपङ्कजं यथाधिकारावसितार्थसिद्धयः ॥१४॥

प्रधानकालाशयधर्मसंग्रहे शरीरं पप प्रतिपद्य चेतनाम् ।

क्रियाफलत्वेन विभुर्विभाव्यते यथानलो दारुणु तद्गुणात्मकः ॥१५॥

resembling lotuses, addressed the assembly as if he were explaining his ideas with a speech which was eloquent, full of graceful expressions, polished, deliberative of deep significance, free from confusion and meant for the benefit of all. 2-5

The King said : Honourable noble gentlemen ! May God bless you, who have come here ! Please hear me. Those who desire to know about righteous duty should submit their desired object to worthy people. I have been appointed king of the people charged with the duties of awarding punishment to them, protecting them, affording to their means of subsistence and keeping them in their respective established institutions. That King who levies taxes without directing the subjects their duties, suffers consequences of their misdeeds and parts with his own religious merit. My people ! If you, therefore, dedicate your minds to God Vishnu, both for the benefit of your King and yourselves without jealousy, you will have done a favour to me. What you, pious manes, deities and sages approve will yield equal fruit after death for the doer, the ruler and for those who approve it. Your worships ! The bright lands which are observed in this as well as in the next world, indicate that the lord of ritual sacrifices, indeed, exists.

यत्सेवयाशेषगुहाशयः स्वराइ विप्रप्रियस्तुष्यति काममीश्वरः ।
 तदेव तद्धर्मपरैर्विनीतैः सर्वात्मना ब्रह्मकुलं निपेक्ष्यताम् ॥१६॥
 यद्ब्रह्म नित्यं विरजं सनातनं श्रद्धातपोमङ्गलमौनसंयमैः ।
 समाधिना विभ्रति हार्थदृष्टये यत्रेदमादर्श इवावभासते ॥१७॥
 तेषामहं पादसरोजरेणुमायां यथेयाधिकिरीटमायुः ।
 ये नित्यदा विभ्रत आशु पापं नश्यत्यमुं सर्वगुणा भजन्ति ॥१८॥
 गुणाननं शीलधनं कृतज्ञं वृद्धाथयं संवृणतेऽनु सम्पदः ।
 प्रसीदतां ब्रह्मकुलं गवां च जनार्दनः सानुचरश्च मह्यम् ॥१९॥

Just as the Ganges, which has emerged from the great toe of Vishnu, while it flows destroys impurities of the mind immediately and completely from day to day. The love of those, who does penance for the sake of serving His feet, destroys the impurity of their mind, which might have aggregated from past births. A man, whose mental impurities have thus been shaken off and who has attained spiritual vigour, gains abode in the feet of Him, who is not affected by temporal attractions and is not subject to the circuit of worldly existence again, worship him with the attitudes of only spirituality with your own acts and with the properties of your mind, speech and body since His lotus-like feet yield desired objects and you shall attain your desired objects in accordance with your devotional status. Just as fire acquires the forms of burning wooden articles, God, having acquired sentience manifests Himself in the body itself, since sentience is virtually a conglomeration of nature, time, temporal attachment and the consequence of your actions. 6-15

The community of Brahmins should be served with full heart by those cultured people who follow the creed of Vishnu, has abode in the hearts of all, who is the master of Himself, to whom Brahmins are dear and who is propitiated by service of this community. I pass my life while holding the dust of the lotus-like feet of them on my head, since they hold in their hearts the Supreme spirit which is perpetual, free from passions and is eternal, by means of faith, penance, felicity, vow of silence, concentration and abstract meditation in order to have vision of their object in a state in which the world appears like a mirror. The sins of those who perpetually hold the supreme spirit in their hearts vanish instantaneously and all virtues resort to them. All sorts of perfection choose a man, who is the abode of virtues, to whom a virtuous life is wealth, who appreciate any good done to them and who are the resort of

मैत्रेय उवाच

इति द्रुवाणं नृपतिं पितृदेवद्विजातयः । तुष्टुर्दुष्टमनसः साधुवादेन साधवः ॥२०॥
वीरवर्यं पितः पृथ्व्याः संमाः संजीव शाश्वतीः । यस्येदृश्यच्युते भक्तिः सर्वलोकैकमर्तरि ॥२१॥

अहो वयं ह्यद्य पवित्रकीर्ते त्वयैव नाथेन मुकुन्दनाथाः ।

य उत्तमश्लोकितमस्य विष्णोर्ब्रह्मण्यदेवस्य कथां व्यनक्ति ॥२२॥

अथ नस्तमसः पारस्त्वयोपासादितः प्रभो । धाम्यतां नष्टदृष्टीनां कर्मभिर्देवसंज्ञितैः ॥२३॥
ननो विबुद्धसत्त्वाय पुरुषाय महीयसे । यो ब्रह्म क्षत्रमाविश्य विभर्तीदं स्वतेजसा ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे एकाविंशोऽध्यायः ॥२१॥



अथ द्वाविंशोऽध्यायः

मैत्रेय उवाच

जनेषु प्रगुणस्त्वेवं पृथुं पृथुलविक्रमम् । तत्रोपजग्मुर्मुनयश्चत्वारः सूर्यवचसः ॥१॥
तांस्तु सिद्धेश्वरान् राजा व्योम्नोऽवतरतोऽर्चिषा । लोकानपापान्कुर्वत्या सानुगोऽचष्ट लक्षितान्

wisemen. May the community of Brahmins, the species of cows, Vishnu and His devotees be graceful to you. 16-19

Maitreya said: Manes, gods and Brahmins were pleased with the King who said this and sages, who were pleased in their minds spoke in approbation thus: "Pre-eminent here! Father of the Earth! may you, who have such devotion for the sole master of all the worlds, live for ever-lasting aims. Celebrated king! oh! we feel, as it were, we have today the protection of Vishnu by having you as our protector, since you have narrated the account of most illustrious Vishnu to whom Brahmins are dear. Lord! You have today brought the end of spiritual ignorance of us, who were wavering, whose spiritual vision was destroyed by activities, which were actuated by the destiny. We bow to you, great as you are and uphold the world by pervading with your spirit Brahmins and Kshatriyas. The quality of your purity has greatly increased." 20-24

Thus ends chapter twenty-first of Book IV



CHAPTER XXII

Maitreya said: When the people were thus extolling Prithu of great exploits, four sages lustrous like the Sun-arrived there. The king and his attendants observed the master-siddhas, who were making people

ससदस्यानुगो वैभ्य इन्द्रियेशो गुणानिव । विधियत्पूजयांचक्रे गृहीताध्वर्द्दणासनान् ॥३॥
 द्वादकासन आसीनान् स्वधिष्ण्येष्विव पावकान् । यदा संयमसंयुक्तः प्रीतः प्राह भवाग्रजान् ४

पृथुस्त्वाच

अहो आचरितं किं मे भङ्गलं भङ्गलायनाः । यस्य यो दर्शनं ह्यासीद् दुर्दर्शानां च योगिभिः ॥५॥
 स्वागतं वो द्विमश्रेष्ठा यद्व्रतानि मुमुक्षवः । चरन्ति श्रद्धया धीरा बाला एव गृह्णन्ति च ॥६॥
 भवत्सु कुशलप्रश्न आत्मारामेषु नेष्यते । कुशलाकुशला यत्र न सन्ति मतिदुत्तयः ॥७॥
 तदहं कृतविश्रम्भः सुहृदो वस्तपस्यिनाम् । सम्पृच्छे भव पतसिन् क्षेमः केनाज्जसा भवेत् ॥८॥

सनत्कुमार उवाच

साधु पृष्टं महाराज सर्वभूतहितात्मना । भवता विदुषा चापि साधूनां मतिरीदृशी ॥९॥
 सङ्गमः खलु साधूनामुभयोपां च सम्मतः । यत्सम्भाषणसम्प्रश्नः सर्वेषां विततोति शम् ॥१०॥
 शालेयिन्यानेव सुनिश्चितो नृणां क्षमस्य सध्वन्विमूरोपु हेतुः ।
 असङ्ग आत्मव्यतिरिक्त आत्मनि दृढा रतिर्ब्रह्मणि निर्गुणे च यः ॥११॥

sinless with their lustre, descending from the sky. The son of Vena, accompanied by his councillors and attendants met them like a soul meeting the qualities (of Sattwa, Rajas and Tamas) and worshipped them according to prescribed rites, when they were seated on precious seats. Endowed with faith and self-restraint, and delighted he told them (the elder brothers of Shiva) who were seated on seats of gold, as under : 1-4

Prithu said : Auspicious sages ! What good have I done that you, who are difficult to be seen by even Yogis, have given me audience. Eminent Brahmins ! I accord welcome to you. You have been observing religious practices since you were only boys—practices which are being observed with faith by persons desirous of attaining salvation. It is not desirable to inquire after your health, spiritual as you are, since your mental attitude is indifferent to health and illness. Since I have confidence in you, I ask you, who are friends of persons affected by the agonies of worldly existence. By which measures can one have happiness? 5-8

Sanatkumara said : Great King ! This question has been well put by you since you have the good of all creatures at your heart, though you yourself are learned :—Association of saintly persons is mutually desirable, since their questions and conversations give happiness to all. The only means of happiness, as well-determined in scriptures, on which proper deliberation has been made are : feeling of detachment towards all objects except spirit, firm devotion to spirit or the attributeless supreme spirit.

सा श्रद्धया भगवत्संस्मर्यया जिज्ञासयाऽऽध्यात्मिकयोगनिष्ठया ।
 योगेश्वरोपासनया च नित्यं पुण्यश्रवःकथया पुण्यया च ॥१२॥
 अर्थेन्द्रियारामसंगोप्यवृत्तया तत्सम्मतानामपरिश्रहेण च ।
 विविक्तरुच्या परितोष आत्मन् विना हरेर्गुणपीयूषपानात् ॥१३॥
 बहिंसया पारमहंस्यचर्यया स्मृत्या मुकुन्दाचरिताड्यसीधुना ।
 यमैरकामैर्नियमैश्चाप्यनिन्दया निरीहया द्वन्द्वतितिक्षया च ॥१४॥
 हरेर्मुहुस्तत्परकर्णपूरगुणामिधनेन विजृम्भमाणया ।
 भक्त्या ह्यसङ्गः सदसत्यनात्मनि स्याच्चिरगुणे ब्रह्मणि चाञ्जसा रतिः ॥१५॥
 यदा रतिर्ब्रह्मणि नैष्ठिको पुमानाचार्यवान् ज्ञानधिरागरंहसा ।
 दहत्यवीर्यं हृदयं जीवकोशं पञ्चात्मकं योनिमिवोत्थितोऽग्निः ॥१६॥
 दग्धाशयो मुक्तसमस्ततद्गुणो नैवात्मनो बहिरन्तर्विचष्टे ।
 परात्मनोर्यद् व्यवधानं पुरस्तात् स्वप्ने यथा पुष्टयस्तद्विनाशे ॥१७॥

One who develops detachment from body composed of real and unreal matter which results in immediate devotion to the attributeless supreme spirit by faith performance of the rites concerning worship of the Lord, desire of knowledge based on attainment of spiritual bliss, adoration of masters of yoga, hearing sacred accounts of the Lord of holy fame, feeling of detachment to discussions about wealth and sensuous pleasures avoiding association with persons who like them, liking for solitude, contentment in spiritual knowledge, want of contentment caused by drinking the nectar in the form of recital of the attributes of Vishnu, non-violence observance of the practices of the highest order of recluses, recollection of the excellent nectar in the form of attributes of Vishnu, self-restraint, observance of religious principles without desire of any benefit, desisting from censure, freedom from passions, abandoning mutually opposite qualities, reciting the name of Vishnu, who is the ornament of the ears of his devotees and ever-developing devotion to Vishnu.

When a man has absolute love for the Supreme spirit and a spiritual preceptor, he is able to burn the impotent unconscious impressions of mind and the sheath of the soul, which is composed of the five elements, with the force of spiritual knowledge and sense of detachment, like fire burning its cause (wood) from which it is produced. A man, whose attitudes of the mind have been burnt and who is thus free from all its attributes, does not see any objects besides the spirit, since they serve as obstruction to realization of the supreme spirit, like a man who does not see the objects seen by him in a dream when he is awake 9-17

नातः परतरो लोके पुंसः स्वार्थव्यतिक्रमः । यदध्यन्यस्य प्रेयस्त्वमात्मनः स्वव्यतिक्रमात् ॥१८॥

न कुर्यात् कर्हिचित्सङ्गं तमस्तीमं तितीरिपुः । धर्मार्थकाममोक्षाणां यदप्यन्तविधातकम् ॥१९॥

तत् त्वं नरेन्द्र जगतामथ तस्थुषां च देहेन्द्रियासुधिषणात्मभिरावृतानाम् ।

यः क्षेत्रविषयतया हृदि विष्यगायिः प्रत्यक् चकास्ति भगवांस्तमवेहि सोऽस्मि ॥२०॥

यस्मिन्निदं सदसदात्मतया विभाति मायाविवेकविधुति स्रजि बाह्यबुद्धिः ।

तं नित्यमुक्तपरिशुद्धविवुद्धतत्त्वं प्रत्यूढकर्मकलिलप्रकृतिं प्रपद्ये ॥२१॥

राज्ञोवाच

कृतो मेऽनुग्रहः पूर्वं हरिणाऽऽतांनुकम्पिना । तमापादयितुं ब्रह्मन् भगवन् व्यूमागताः ॥२२॥

निष्पादितश्च कात्स्न्येन भगवद्भिर्वृणालुभिः । साधूच्छिष्टं हि मे सर्वमात्मना सह किं ददे ॥२३॥

प्राणा दाराः सुता ब्रह्मन् गृहाश्च सपरिच्छदाः । राज्यं वलं मही क्रोश इति सर्वं निवेदितम् ॥२४॥

There is no greater damage to one's interests than an unlucky man's fondness for some thing which is other than spirit. A man who desires to cross over the intense darkness of spiritual ignorance should not develop attachment to any thing since it completely destroys his religious duties, material prosperity, desires and salvation. Oh King! you should, therefore, know the Lord, who is the soul of animate and inanimate objects enveloped by the physical body, organs of senses, life-breaths, intellect and ego, and who shines in the hearts of all with his lustre and thus manifests himself. You should feel "I am the Lord." I surrender myself to the Lord in whom this universe, the mundane conception whereof could be shaken off by discriminating between the Lord and his Maya, just as the conception of a serpent in a garland is dispelled (by light) and which is composed of real and unreal elements is perceptible and who is eternally free, spotless and awakened and who overcomes Prakriti which is affected by fruits of actions. 18-21

The King said : Spiritual sage! My Lord! You have come to complement the favour done formerly to me by Vishnu who has compassion for the distressed. Compassionate as you are, you have rendered the favour which is fruitful. All material possessions that I and my, along with my soul have are what have been rejected as redundant by saintly persons. Spiritual sage! I surrender (to you) my life, wife, houses along with furniture, kingdom, army, the earth and treasure. May you be pleased by your own actions—you, who have—knowledge of Vedas and have complete spiritual experience, and who are fully compassionate,

यैरीदृशी भगवतो गतिरात्मवादे एकान्ततो निगमिभिः प्रतिपादिता नः ।
तुभ्यम्बदभ्रकरणाः स्वकृतेन नित्यं को नाम तत्प्रतिकरोति विनोदपात्रम् ॥२५॥

मैत्रेय उवाच

त आत्मयोगपथय आदिराजेन पूजिताः । शीलं तदीयं शंसन्तः खेऽभूवन् म्रिपतां नृणाम् ॥२६॥
वैन्यस्तु धुर्यो महतां संस्थित्याध्यात्मशिक्षया । आतकाममिवात्मानं मेन आत्मन्यवस्थितः ॥२७॥
गृहेषु वर्तमानोऽपि स साम्राज्यश्रियान्वितः । नासज्जतेन्द्रियाथेषु निरहंमतिरर्कवत् ॥२८॥
एवमध्यात्मयोगेन कर्माण्यनुसमाचरन् । पुत्रानुत्पादयामास पञ्चार्चिष्यात्मसम्भतान् ॥२९॥
विजिताश्वं धूम्रकेशं हयैश्च द्रविणं वृकम् । सर्वेषां लोकपालानां दधारैकः पृथुर्गुणान् ॥३०॥
मनोघाम्बुत्तिभिः सौम्यैर्गुणैः संरञ्जयन् प्रजाः । राजेत्यधात्नामधेयं सोमराज इवापरः ॥३१॥
दुर्धर्पस्तेजसेवाग्निर्महेन्द्र इव दुर्जयः । तितिक्षया धरिवीध द्यौरिवाभीष्टदो नृणाम् ॥३२॥
धर्मराडिव शिक्षायामाश्चर्यं हिमवानिव । कुबेर इव कोशाढ्यो गुप्तार्थो वरुणो यथा ॥३३॥

have been instrumental in my securing such access to the Lord. Who will presume to compensate this and render himself subject to ridicule? 22-25

Maitreya said : The spiritual sages, who were worshipped by the premier King disappeared in the sky within sight of man—praising his noble disposition. Having received instructions on spiritual knowledge, the son of Vena—the leader of great men—considered himself to have attained his desires, and abided in spiritual bliss. Even though he resided in palaces and was endowed with imperial glory, he was not attached to sensuous objects and was free from pride, like the Sun. Thus, while engaged in activities with a spiritual attitude, he procreated five sons Vijitashwa, Dhumrakesha, Haryashwa, Dravina and Vrika—whose conduct was agreeable to him. Prithu alone possessed the qualities of all the regents of the quarters. Delighting his subjects with the charming qualities of his mind, speech and actions, he assumed the title of 'king', and was like another Moon. He was unapproachable like fire on account of his lustre, unconquerable like Indra, tolerant like the Earth and gave desired objects like the rain. He was like Yama (God of Death) in awarding punishment, wonderful like the Himalayas, wealthy like Kubera and guarded secrets like Varuna. He was like Brihaspati (the preceptor of gods) in spiritual knowledge and like Vishnu himself in his identification with spirit. He was matchless in his devotion to cows, preachers

बृहस्पतिर्ब्रह्मवादे आत्मवत्त्वे स्वयं हरिः । भक्त्या गौगुरुविधेषु विष्वक्सेनानुवर्तिषु ।

हिया प्रथयशीलाभ्यामात्मतुल्यः परोद्यमे ॥३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पृथुचरिते द्वाविंशोऽध्यायः ॥२२॥



अथ त्रयोविंशोऽध्यायः

मैत्रेय उवाच

दृष्ट्वाऽऽत्मानं प्रवयसमेकदा वैन्य आत्मवान् । आत्मना वधिताशेषस्वानुसर्गः प्रजापतिः ॥१॥
 आत्मजेष्यात्मजां न्यस्य चिरह्राद्रुदतीमिव । प्रजासु धिमतः स्वैकः सदातोऽगात् तपोवनम् ॥२॥
 ग्रीष्मे पञ्चतपा वीरो वर्षस्वासारपाण्मुनिः । आकण्ठमनः शिशिरे उदके स्थण्डिलेभ्यः ॥३॥
 तितिक्षुर्नृपतवाग्दान्त ऊर्ध्वरेता जितानिलः । आरिराघयिषुः कृष्णमचरत्तप उत्तमम् ॥४॥
 तेन क्रमालुलिङ्गेन ध्वस्तकर्मांमलाशयः । प्राणायामैः संनिवृद्धपद्मर्गदिलन्तवन्धनः ॥५॥
 सनत्कुमारो भगवान् यदाहाभ्यात्मिकं परम् । योगं तेनैव पुरुषमभजत्पुरुषर्षभः ॥६॥
 पयं स वीरप्रवरः संयोज्यात्मानमात्मनि । ब्रह्मभूतो दृढं काले तत्याज स्वं कलेवरम् ॥७॥
 अर्चिर्नाम महाराशी तपान्यनुगता वनम् । सुकुमार्यतदर्शं च यत्पद्भ्यां स्पर्शनं भुवः ॥८॥

of Brahmins and devotees of Vishnu, and in bashfulness, confidence, character and exertions for others. 26-34.

Thus ends chapter twenty-second of Book IV



CHAPTER XXIII

Maitreya said : Once, the King—son of Vena—who had himself produced all sorts of objects, being of spiritual bent of mind, observed that he had grown old. He, therefore, entrusted the Earth, which was, as if, weeping on account of (apprehension of) separation from him, to his sons and alone, accompanied by his wife, went to a penance-grove. The subjects, thereupon, got dejected. Mighty though he was, he took upon himself suffering the heat of five fires (four sacred fires on four sides and the Sun overhead) in summers and showers of rain in the monsoon, as he had become an ascetic. He remained in water up to the neck in winter. He lay simply on an earthen platform. He was patient, controlled his speech, passions, and breath and observed celibacy. Desirous of propitiating Krishna (full incarnation of Vishnu), he performed excellent penance. When these were successively accomplished, his heart became pure due to destruction of the effect of previous activities. His bonds of existence were shattered by gaining control over his five organs of perception and mind, brought about by control of breath in the prescribed manner. An excellent man as he was, he adored the

यः परं रहसः साक्षात्त्रिगुणाज्जीवसंघितात् । भगवन्तं वासुदेवं प्रपन्नः स प्रियो हि मे ॥१२॥
इदं विविक्तं जप्तव्यं पवित्रं महलं परम् । निःश्रेयसकरं चापि श्रूयतां तद्दामि वः ॥१३॥

श्रीरुद्र उवाच

जितं त आत्मविद्भुर्यस्वस्तये स्वस्तिरस्तु मे । भवता राधसा राद्धं सर्वसा आत्मने नमः ॥१४॥
नमः 'पद्मजनाभाय भूतसूक्ष्मेन्द्रियात्मने । वासुदेवाय शान्ताय कूटस्थाय स्वरोचिषे ॥१५॥
संकर्षणाय सूक्ष्माय दुरन्तायान्तकाय च । नमो विश्वप्रबोधाय प्रद्युम्नायान्तरात्मने ॥१६॥
नमो नमोऽनिरुद्धाय हृषीकेशेन्द्रियात्मने । नमः परमहंसाय पूर्णाय निभृतात्मने ॥१७॥
स्वर्गापवर्गद्वाराय नित्यं शुचिपदे नमः । नमो हिरण्यवीर्याय चातुर्होत्राय तन्त्रवे ॥१८॥
नम ऊर्ज इषे त्रय्याः पतये यज्ञरेतसे । तृप्तिदाय च जीवानां नमः सर्वरसात्मने ॥१९॥
सर्वसत्त्वात्मदेहाय विशेषाय स्थवीयसे । नमस्त्रैलोक्यपालाय सहजोजीवलाय च ॥२०॥
अर्थलिङ्गाय नमसे नमोऽन्तर्बहिरात्मने । नमः पुण्याय लोकाय अमुष्मै भूरिवर्चसे ॥२१॥

to do. I have granted to you audience, which is auspicious for doing a favour. A man, who has surrendered himself to Lord Vasudeva (full incarnation of Vishnu), who is absolutely distinct from what is termed 'soul', which has the three attributes of Sattwa, Rajas and Tamas, is dear to me. Now hear this very auspicious, secret and sacred eulogy which brings about beatitute by reciting, I am reciting it to you. 11-13

Rudra said : Your supremacy is meant for the welfare of these who fully know the supreme spirit. May I attain welfare. Your worship has accomplished every thing with magnanimity. I bow to you who are all in all. I bow to the Lord from whose naval the primordial lotus had sprouted, who identifies himself with all creatures and the subtle organs of perception, who is Vasudeva, who is the tranquil supreme spirit, who is self-illuminous, who is Sankarshana, subtle and infinite and causes destruction of the universe. I bow to Pradyumna, who imparts knowledge to the world and who dwells in the heart. I bow again and again to Aniruddha, who controls organs of perception, yet who is the soul of the organs. I bow to the Lord, who has subdued all senses of perception, who is full by himself and resolute. I bow to the Lord, who is virtually the door leading to the heaven and salvation, who is eternal and who dwells in pious hearts. I bow to the Lord's manifestation as fire, who constitutes the materials of religious sacrifices and who expounds the latter. I bow to the Lord who constitutes the food of manes and that of Gods, who is the supreme authority of religious sacrifices and constitute their vitality, who gives contentment to

प्रवृत्ताय निवृत्ताय पितृदेवाय कर्मणे । नमोऽधर्मविपाकाय मृत्यवे दुःखदाय च ॥२२॥

नमस्त आशिपामीश मनवे कारणात्मने । नमो धर्माय वृद्धते कृष्णायकुण्ठमेघसे ।

पुरुषाय पुराणाय सांख्ययोगेश्वराय च ॥२३॥

शक्तित्रयसमेताय मीढुपेऽहंकृतात्मने । चेतआकूतिरूपाय नमो वाचोविभूतये ॥२४॥

वर्शने नो दिदृक्षूणां देहि भागवतार्चितम् । रूपं प्रियतमं स्वानां सर्वेन्द्रियगुणाञ्जनम् ॥२५॥

भवान् भक्तिमता लभ्यो दुर्लभः सर्वदेहिनाम् । स्वाराज्यस्याप्यभिमत एकास्तेनात्मचिद्गतिः २६

इदं जपत भद्रं वो विशुद्धा नृपनन्दनाः । स्वधर्ममनुतिष्ठन्तो भगवत्प्रपिताशयाः ॥२७॥

अयेदं नित्यदा युक्तो जपन्तवह्निः पुमान् । अचिराच्छ्रेय आप्नोति घासुदेवपरायणः ॥२८॥

creatures and of whom water is manifestation. I bow to the Lord in whose corpus the souls of all creatures reside, who is the eternal distinguishing nature of primeval matter and most ancient. I bow to the Lord, who is the protector of the three worlds and who constitutes the vitality of the body and organs of senses. I bow to your manifestation as the sky, which is the cause of words conveying sense, and who is inside and outside all creatures. I bow to the Lord, who constitutes the sacred other world and who is extremely lustrous. I bow to the Lord, who manifests himself in the manes and who is the cause of activity and retirement. I bow to the Lord who manifests himself in painful death—the end, result of irreligiosity. I bow to the Lord, of desires and to his manifestation as Manu, who was the primeval cause of the world. I bow to the Lord's personification as extensive religiosity and to Krishna of untampered intellect, who is the ancient supreme spirit and master of the Sankhya and Yoga system of philosophy. I bow to the Lord, who is endowed with the triple power of time, action and knowledge, of whom Shiva is the personification, who manifests himself as ego, as the animate and the inanimate and as speech. Since we are desirous of having a glimpse of your worship, please give us audience in the form, which is being worshipped by your devotees, which is most loved by the latter and which embodies within itself the qualities of all organs of senses. Though difficult for all creatures to attain, devotees can attain your worship. You are revered by those who are in the heaven and are the final destination of spiritual persons. 14-26

Pious Royal princes ! Be steadfast in your religious duties surrender your heart to the Lord and recite this. A man who being composed

श्रेयस्तामिह सर्वेषां ज्ञानं निःश्रेयसं परम् । सुखं तरति दुष्पारं ज्ञाननौर्ध्वसनार्णवम् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे द्वाविंशो नाम चतुर्विंशोऽध्यायः ॥२४॥



अथ पञ्चविंशोऽध्यायः

मैत्रेय उवाच

इति संदिश्य भगवान् बार्हिषदैरभिपूजितः । पश्यतां राजपुत्राणां तत्रैवान्तर्दधे हरः ॥१॥
प्राचीनयहिर्न क्षत्तः कर्मस्वाप्तकमानसम् । नारदोऽध्यात्मतत्त्वज्ञः कृपालुः प्रत्यबोधयत् ॥२॥
श्रेयस्त्वं कतमद्राजन् कर्मणोऽऽत्मन ईदृसे । दुःखहानिः सुखावाप्तिः श्रेयस्तन्नेह चेप्यते ॥३॥

राजोवाच

न जानामि मद्भाग परं कमापविद्धधीः । ब्रूहि मे विमलं ज्ञानं येन मुच्येय कर्मभिः ॥४॥

नारद उवाच

अत्र ते कथयिष्येऽमुमितिहासं पुरातनम् । पुरञ्जनस्य चरितं निबोध गदतो मम ॥५॥
आसीत्पुरञ्जनो नाम राजा राजन् बृहच्छ्रूयाः । तस्याविज्ञातनामाऽऽसीत्सखाविज्ञातचेष्टितः ॥६॥

and attentive, recites (worldly existence) with the boat of spiritual knowledge. 27-29

Thus ends chapter twenty-fourth of Book IV



CHAPTER XXV

Maitreya said : After Shiva had thus counselled the sons of Barhishad and was worshipped by the latter, he became invisible there and then, while the royal princes were looking on. Vidura ! Narada, who had spiritual knowledge and was merciful, preached the rituals as under : King ! What welfare do you wish to attain by rituals ? If you think that welfare consists of destruction of miseries and attainment of mundane happiness, that view is not desirable. 1-3

The King said : Very lucky Narada ! Since my intellect has been shattered by rituals, I have no idea about spiritual knowledge. Please tell me about this sacred spiritual knowledge, so that I may be free from rituals. 4

Narada said : I will now narrate to you the ancient history concerning the life of Puranjana. Hear, therefore, what I tell you. King ! There was a king named Puranjana of wide fame. He had a friend whose name and activities were obscure. The King roamed over the earth in search of refuge. When, however, he could not secure a

सोऽन्वेयमाणः शरणं वभ्राम पृथिवीं प्रभुः । तानुरूपं यदाविन्दद्भूत्स विमना इव ॥७॥
न साधु मेने ताः सर्वा भूतले यायतीः पुरः । कामान् कामयमानोऽसौ तस्य तस्योपपत्तये ॥८॥
स एकदा हिमवतो दक्षिणेऽप्यथ साधुः । ददर्श नवभिर्द्वाभिः पुरं लक्षितलक्षणां ॥९॥
यदृच्छयाऽऽगतां तत्र ददर्श प्रमदोत्तमां । भृत्यैर्दशभिरायान्तीमेकैकशतनायकैः ॥१०॥
पञ्चशीपाहिना गुप्तां प्रतीहारेण सर्वतः । अन्वेयमाणामृषममप्रौढां कामरूपिणीम् ॥११॥

तामाह ललितं वीरः सखीडस्मितशोभनाम् ।

का त्वं कञ्जपलाशाक्षि कस्या तीह कुतः सति । श्मामुप पुरीं भीरु किं चिकीर्षसि शंस मे ॥१२॥

नारद उवाच

अभ्यनन्दत तं वीरं हसन्ती वीर मोहिता । न विदाम वयं सम्यक्कारं पुरुषर्षभ ।

आत्मनश्च परस्यापि गोत्रं नाम च यत्कृतम् ॥१३॥

इहाद्य सन्तमात्मानं विदाम न ततः परम् । येनेयं निर्मिता वीर पुरी शरणमात्मनः ॥१४॥

पते सखायः सख्यो मे नरा नार्यश्च मानद । सुप्तायां मयि जागर्ति नागोऽयं पालयन् पुरोम् ॥१५॥

suitable refuge, he became dejected. Desirous of mundane pleasures, he did not consider suitable all the cities he visited for achieving them. Once, he saw a city, the distinctive features of which were seen to be nine gates. He saw there a young lady, coming there with ten attendants, each of whom was a leader of a hundred servants. She approached him of her own accord. She was being guarded by a mace-bearer, who was a fiveheaded serpent. She was youthful, could assume any form she desired, and was looking out for a mate. With amorous gestures, he asked the lady, who appeared beautiful with her shy smile: "Virtuous lady! Thy eyes are like lotus-petals. Who art thou? Who is thy father or husband? Whence hast thou come here? Timid lady! Tell me what dost thou wish to do near this city. 5-12

Narada said : Heroic King! Fascinated and smiling, she joyously hailed the young king. "Charming youth!" She said, "I do not know well who has begotten me. Neither do I know my lineage or that of any other person, or any name given to me. I only know that I am here at present—nothing beyond that. Young man! Neither do I know who founded this city, which is my refuge. Oh youth! I know you are holding me in regard! These men and women are my friends. This dragon, which is protecting this city, keeps awake when I am asleep. It is lucky that you have come. May you fare well! Controller of foes! In association with my friends, I will give you all the sensual pleasures that you desire. My lord! Please dwell in this city, which has nine gates and

दिष्ट्याऽऽगतोऽसि भद्रं ते प्राप्स्यान् कामानभीप्ससे । उद्बहिष्यामि तांस्तेऽहं स्वयन्धुमिरिदम् ।
 इमां त्वमधितिष्ठस्व पुरीं नयमुखीं विभो । मयोपनीतान् गृह्णान् कामभोगान् शतं समाः ॥१७॥
 पितृदेवपितृत्यानां भूतानामात्मनश्च ह । क्षेम्यं वदन्दि शरणं भवेऽस्मिन् यद्गृहाधमः ॥१८॥

नारद उवाच

इति तौ दम्पती तत्र समुद्य समयं मिथः । तां प्रविश्य पुरीं राजन् मुमुदाते शतं समाः ॥१९॥
 समोपरि कृता द्वारः पुरस्तस्यास्तु द्वे अधः । पृथग्विषयगत्यर्थं तस्यां यः कश्चनेश्वरः ॥२०॥
 खयोताऽऽविर्मुखी च प्राग्द्वारावेकत्र निर्मिते । विभ्राजितं जनपदं याति ताभ्यां द्युमत्सखः २१
 नलिनी नालिनी च प्राग्द्वारावेकत्र निर्मिते । अवधूतसखस्ताभ्यां विषयं याति सौरभम् ॥२२॥
 मुख्या नाम पुरस्ताद् द्वास्तयाऽऽपणवद्द्वौ । विषयां याति पुरस्तादसखविषयान्वितः ॥२३॥
 पितृद्वर्णं पुर्यां द्वादिक्षिणेन पुरस्त्रनः । राष्ट्रं दिक्षिणपञ्चालं याति श्रुतधराश्रितः ॥२४॥
 देवद्वर्णं पुर्यां द्वा उत्तरेण पुरस्त्रनः । राष्ट्रमुत्तरपञ्चालं याति श्रुतधराश्रितः ॥२५॥

enjoy for a hundred years the sensual pleasures that I may procure for you. The order of house-holders is said to be the resort of manes, gods, sages, and mortal creatures in this worldly existence and affords them welfare. 13-18

Narada said : King! The couple, thereupon, entered into a mutual agreement, entered that city and dwelt together for a hundred years. Whoever might have been its owner had constructed seven gates in its region and two in the lower one for entry and exit of different objects. Two of the eastern gates (eyes)—Khadyota (glow-worm) and Avirmukhi (having a front look)—had been positioned along side each other, through them it, the King (Puranjana) used to go to the country-side named Vibhrajita (lighted) in company of his friend Dyumat (light). The gates named Nalinee and Nalinee (nostrils) had also been jointly positioned in the eastern gates, through which he used to go to the country named Saurabha (smell) in company of his friend Avadboota (the organ of smell). The gate named Mukhya (month) was in front, through which the King used to go to the countries named Aapana (speech) and Bahcodana (foodstuffs) in company of Rasajna (tongue) and Vipana (faculty of speech). King! The city had a gate named Pitrihoo (the quarter in which manes are invited) in the country named Dakshina Panchala (the southern country affording sensual pleasures) in company of Shrutadhara (the organ of hearing). The city had another gate named Devahoo (the quarter in which gods are invited) in the North, through which Puranjana used to go to the country named Uttara Panchala (North region in which spiritualists reside) in company

आसुरी नाम पश्चाद् द्वास्तया याति पुरञ्जनः । ग्रामकं नाम विषयं दुर्मदेन समन्वितः ॥२६॥
 निर्रतिनाम पश्चाद् द्वास्तया याति पुरञ्जनः । वैशसं नाम विषयं लुब्धकेन समन्वितः ॥२७॥
 अन्धावमीपां पौराणां निर्वाकपेशस्कृताद्युर्मो । अक्षप्वतामधिपतिस्ताभ्यां याति करोति च ॥२८॥
 स यश्चिन्तःपुरगतो विपृचीनसमन्वितः । मोहं प्रसादं हर्षं वा याति जायात्मजोद्भवम् ॥२९॥
 एवं कर्मसु संसक्तः कामात्मा वञ्चितोऽदुःखः । महिषी यद्यदीहेत तत्तदेवान्भवर्तत ॥३०॥
 विमलब्धो महिष्यैव सर्वशक्तिवञ्चितः । नेच्छन्ननुकरोत्यस्य पलैर्व्याक्रीडासृगो यथा ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरञ्जनोपाख्याने पञ्चविंशोऽध्यायः ॥२५॥



अथ पञ्चविंशोऽध्यायः

नारद उवाच

स एकदा महेश्वासो रथं पञ्चाश्वमाश्रुम् । द्वीपं द्विचकमेकाक्षं त्रिवेषुं पञ्चयन्धुरम् ॥१॥
 पञ्चस्कन्धेकदनमेकनीडं द्विदूधरम् । पञ्चमहरणं सप्तवरुणं पञ्चचिकनम् ॥२॥

of Shrudhara. There was a gate named Aasuree (demolish—the generating organ) in the lower region, through which Puranjana used to go to the country named Vishaya (sensual pleasure). There was another gate named Nirriti (Decay) in the rear, through which Puranjana used to go to the country named Vaishasa (Destruction), accompanied by Lubdhaka (Liberative). There were two gates besides these gates of the city. These blind gates were named Nirvak (speechless) and Peshaskrita (having a form) by which the owner of the city used to walk and work. When he went to the harem (heart), accompanied by Vishoocheena (Chamberlain), he used to accost Moha (Infatuation), Prasad (pleasure) or Harsha (Joy) born of his wife or his children. Sensual foolish and deceived as he was, he was engrossed in various activities and used to do whatever his queen desired him to do. Thus deceived by his queen and cheated by all his subjects (objects of senses) he used to do things, even without wishing to do so, as if he were a toy. 19-31

Thus ends chapter twenty-fifth of Book IV

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CHAPTER XXVI

Narada said : Once, armed with a large bow, he mounted his speeding chariot (body), driven by five horses (organs of senses). It had two yokes two wheels (merits and vices), one axle, three flag-staffs (qualities of Sattwa, Rajas and Tamas), five bands

हिमोपस्करमारुह्य स्वर्णवर्माक्षयेपुधिः । पकादशचमूनायः पञ्चमस्थमगाद्वनम् ॥३॥
 चचार मृगयां तत्र हृष्ट आत्सेपुकार्मुकः । विहाय जायामतर्क्षीं मृगव्यसनलालसः ॥४॥
 आसुरीं वृत्तिमाश्रित्य घोरात्मा निरनुग्रहः । न्यहनन्तिशितैर्वाणैर्विनेषु वनगोचरान् ॥५॥
 ततः क्षुत्तृप्परिथ्रान्तो निवृत्तो गृहमेयिवान् । कृतस्नानोचिताद्वारः संविवेश गतक्लमः ॥६॥
 वृत्तो हृष्टः सुदृढश्च कन्दर्पाकृष्टमानसः । न व्यचष्ट वरारोहां गृहिणीं गृहमेधिनीम् ॥७॥
 अन्तःपुरस्त्रियोऽपृच्छद्विमना इव वेदिपत् । अपि वः कुशलं रामाः सैश्वरीणां यथा पुरा ॥८॥
 न तथैतर्हि रोचन्ते गृहेषु गृहसम्पदः । यदि न स्याद् गृहे माता पत्नी वा पतिदेवता ।
 व्यङ्गे रथ इव प्राज्ञः को नामासीत् दीनवत् ॥९॥

क वर्तते सा ललना मज्जन्तं व्यसनार्णवे । या मामुद्धरते प्रज्ञां दीपयन्ती पदे पदे ॥१०॥

(five life-breaths), one rein (Mind), one charioteer (intellect), one seat (Heart), two poles (attraction for worldly objects and sorrow), five weapons (sound touch, sight taste of smell), seven curtains (Dhatus or primary secretions of the body viz. blood, flesh, fat, bones marrow and semen) five sorts of gait (organs of activity) and gold trappings. He wore a gold armour (surrounded by constituent quality of passion) and an inexhaustible quiver of arrows (i.e. ego). With eleven warriors (five organs of perception, five organs of action of Mind) under his command, he marched to the Pancha prastha forest (objects of organs of perception). Arrogant and fond of his habit of hunting as he was, he armed himself with a bow and arrows and engaged in hunting, leaving his wife lonely; though she did not deserve this, separation. Addicted to demonical temperament, merciless in heart and unrestrained, as he was, he killed forest animals with sharp arrows in the forests. Hungry, thirsty and fatigued, he retired from hunting and returned home. After he had taken a bath and taken wholesome food, and his fatigue had disappeared, he lay down. When he felt contented, and was in a joyful mood, he became arrogant and his mind was attracted by cupid. He did not, however, see the mistress of his house—his married wife. Distressed in the mind, oh Harshishad! he made inquiries from ladies of the harem: "Are you, ladies! and your mistress in good health, as before?" 1-8

Riches in houses are not quite pleasing if there be neither a mother, nor a devoted wife therein. Which wise man would reside like a helpless person in such a house, which is virtually a chariot without wheels? Where is that sportive lady, who used to succour me from being drowned in the ocean of miseries and to enlighten my intellect at every step? 9-10

रामा ऊचुः

नरनाथ न जानीमस्त्वत्प्रिया यद्वयवस्यति । भूतले निरवस्तारे शयानां पदय शबुहं ॥११॥

नारद उवाच

पुरञ्जनः स्वमहिर्षी निरीक्ष्याद्युतां भुवि । तत्संगोन्मथितज्ञानो वैषल्यं परमं ययौ ॥१२॥

सान्त्वयन् शृङ्गणया वाचा हृदयेन विदूयता । अनुनिग्येऽथ शनकैर्वीरोऽनुनयकोविदः ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुराणोपाख्याने षड्विंशोऽध्यायः ॥१६॥

अथ सप्तविंशोऽध्यायः

नारद उवाच

इत्थं पुरञ्जनं सभ्रयन्वशमानीय विभ्रमैः । पुरञ्जनी महाराज रेमे रमयती पतिम् ॥१॥

तयैव रममाणस्य कामकदमलचेतसः । क्षणार्धमिव राजेन्द्र व्यतिक्रान्तं नवं वयः ॥२॥

स पञ्चालपतिः पुत्रान् पितृवंशविबर्धनान् । वारैः संयोजयामास बुद्धितुः सहशैर्धरैः ॥३॥

तेषु तद्रिक्थहारेषु गृहकोशानुजीविषु । निरुद्धेन ममत्वेन विपर्येष्वन्ववध्यत ॥४॥

युक्तेष्वेवं प्रमत्तस्य कुटुम्बासक्तचेतसः । जातसाद स वै कालो योऽप्रियः प्रिययोषिताम् ॥५॥

The ladies said : King ! We do not know what your dear queen proposes to do. Destroyer of enemies ! See her here, lying on bare ground. 11

Narada said : When Puranjana saw his queen lying carelessly on the ground, he became much dejected. King ! His intellect had perished due to her company. With an afflicted heart, he consoled her with soft words and conciliated her, since he was brave and knew the art of conciliation. 12-13

Thus ends chapter twenty-six of Book IV

CHAPTER XXVII

Narada said : Great King !- Puranjani thus brought Puranjana completely under her control by amorous gesture and amused herself, while entertaining her husband. Eminent King ! While he was being thus entertained by her, his mind got blurred by sensual enjoyment, his youth passed away, as if it was of half a second's duration. The King of Panchal arranged marriages of his sons who were calculated to extend his lineage with suitable wives and marriages of his daughter with suitable husbands. Due to growing attachment to them, though they were only to inherit his legacy and were living upon his property, he was

चण्डवेग इति ख्यातो गन्धर्वाधिपतिर्नृप । गन्धर्वास्तस्य बलिनः पृथुत्तरशतत्रयम् ॥६॥
 गन्धर्वस्तादृशीरस्य मैथुन्यश्च सितासिताः । परिवृत्त्या विलुम्पन्ति सर्वकामविनिर्मिताम् ॥७॥
 ते चण्डवेगानुचराः पुरञ्जनपुरं यदा । हर्तुमारेभिरे तत्र प्रत्यपेक्ष्यजागरः ॥८॥
 स सप्तभिः शतैरेको विंशत्या च शतं समाः । पुरञ्जनपुराध्यक्षो गन्धर्वैर्युगे वली ॥९॥
 क्षीयमाणे स्वसम्बन्धे एकस्मिन् बहुभिर्युधा । चिन्तां परां जगामार्तः सराष्ट्रपुरवान्धवः ॥१०॥
 कालस्य दुहिता काचित्त्रिलोकीं वरमिच्छती । पर्यटन्ती न बहिष्पन् प्रत्यनन्दत कश्चन ॥११॥
 कदाचिद्वदमाना सा ब्रह्मलोकान्महीं गतम् । ववे ब्रह्मद्वतं मां तु जानती काममोहिता ॥१२॥
 मयि संरभ्य विपुलमदाच्छापं सुदुस्सहम् । स्थातुमर्हसि नैकत्र मयाञ्जाविमुखो मुने ॥१३॥
 ततो विद्वत्संकर्या कन्यका यवनेश्वरम् । मयोपदिष्टमासाद्य ववे नान्ना भयं पतिम् ॥१४॥
 कालकन्योदितवचो निशम्य यवनेश्वरः । चिकीर्षुर्द्विगुह्यं स सस्मितं तामभाषत ॥१५॥

tied down to sensual objects. When his mind was thus attached to his family and when he was indifferent to wholesome matters, that time arrived which is disliked by men, to whom women are dear. Oh King! The mighty king of Gandharvas, known as Chandavega (time) had three hundred sixty mighty Gandharvas (days) under him and similar Gandharvees (nights)—white and dark (in equal numbers) attached to him. These besiege the city full of all desires and loot it. When the attendants (days and nights) of Chandavega began to strike against the city of Puranjana, the watchman (the five-headed dragon referred to in Chapter XXIV) forbade them. The mighty chief protector of Puranjana city fought the seven hundred and twenty assailants for one hundred years—unaided, while he was thus fighting these many assailants single-handed, and the dragon's sinews weakened, the King, country, his city and his relatives were pained and became anxious. 1-10

Barhishmat! Some girl—Kalakanya (old age) was in the meantime journeying in three worlds desirous of a suitable husband. No one, however, responded to her overtures. On one occasion she chose me, though she knew that I had taken the great vow of life-long celibacy, since she was infatuated with sensual passion, when I had come to the earth from the region of Brahman. When I repudiated her, she gave me an extremely intolerable monstrous curse: "Sage! Since you have rejected my prayer, you shall not stay at one place." 11-13

Her wish having been thus frustrated, the virgin thereafter approached the King of Yavans (infidels), named Bhaya (fright) who was recommended by me, and chose him as her husband. On hearing what Kalakanya told him, the king of Yavans, who was desirous of doing

मया निरूपितस्तुभ्यं पतिरात्मसमाधिना । नाभिनन्दति लोकोऽयं त्वामभद्रामसम्भताम् ॥१६॥
 त्वमव्यक्तगतिर्भुङ्क्ष्व लोकं कर्मविनिर्मितम् । याहि मे पृतनायुक्ता प्रजानां प्रणेप्यसि ॥१७॥
 प्रज्वारोऽयं मम आता त्वं च मे भगिनी भव । चरान्युभाभ्यां लोकेऽस्मिन्नव्यक्तो भीमसैनिकः ।

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुराणोपाख्याने अष्टाविंशोऽध्यायः ॥२७॥

अथाष्टाविंशोऽध्यायः

नारद उवाच

सैनिका मयनाम्नो ये वह्निष्मन् दिष्टकारिणः । प्रज्वारकालकन्याभ्यां विचेरुचनीमिमाम् ॥१॥
 त एकदा तु रमसा पुरज्जनपुरीं नृप । रुधुर्भौमभोगाढ्यां जरत्पन्नगपालिताम् ॥२॥
 कालकन्यापि बुभुजे पुरज्जनपुरं बलात् । ययामिभूतः पुरुषः सद्यो निस्सारतामियात् ॥३॥
 कन्योपगृहो नष्टश्रीः रूपणो विषयात्मकः । नष्टप्रज्ञो हृतैश्वर्यो गन्धर्वयवनैर्वलात् ॥४॥
 विशीर्णो स्वपुरीं वीक्ष्य प्रतिकूलाननादितान् । पुत्रान् पौत्रानुगामात्याक्षायां च गतसौहृदाम् ।

what God had kept secret (death), told her with a smile: "I have found out a husband for thee through concentrated meditation. Thou knowest that people do not respond to thy overtures, since thou are inauspicious and, therefore, unacceptable. Enjoy, therefore, the worldly people, whose existence is brought about by their past actions, in such a way that thy ways cannot be fathomed. Go! Accompanied by thy army, thou shalt cause destruction of people. Let this Prajwara (sever) be my brother. Be thou my sister. Commanding terrible soldiers, I will move about in this world, in the company of both you. 14-18

Thus ends chapter twenty-seven of Book IV

CHAPTER XXVIII

Narada said : Barhishmat! Those servants of Bhaya, who obeyed his commands, moved about on this Earth in company of Prajwara and Kalakanya. King! once they forcibly besieged the city of Puranjana, which was full of mundane pleasures and which was being guarded by the old dragon. Kalakanya too forcibly enjoyed the assets of the city of Puranjana. Overcome by her, a man loses vigour. Embraced by Kalakanya, he lost his beauty, became miserable and sensual. He lost his intelligence and his strength was forcibly destroyed by Yavanas and Gandharvas. When he saw that his city was in ruins and his sons, grand sons, attendants and ministers had grown antagonistic to him and had

दुरन्तचिन्तामापन्नो न लेभे तत्प्रतिक्रियाम् । हातुं प्रचक्रमे राजा तां पुरीमनिकामतः ॥६॥
 भयनाम्नोऽग्रजो भ्राता प्रज्वारः प्रत्युपस्थितः । ददाद् तां पुरीं कृत्वा भ्रातुः प्रियचिकीर्षया ॥७॥
 यवनोपरुद्धायतनो प्रस्तायां कालकन्यया । पुर्यां प्रज्वारसंसृष्टः पुरपालोऽन्वतप्यत ।
 गन्तुमैच्छत्ततो वृक्षकोटरादिव सानलात् ॥८॥

शिविलवयवो यद्दि गन्धर्वैर्हृतगौरवः । यवनैरस्मि राजन्नुपरुद्धो करोद् द्व ॥९॥
 अहं ममेति स्वीकृत्य गृहेषु कुमतिर्गृही । दध्यौ प्रमदया दीनो विप्रयोग उपस्थिते ॥१०॥
 लोकान्तरं गतवति मय्यनाथा कुटुम्बिनी । वर्तिष्यते कथं त्वेया बालकाननुशोचती ॥११॥
 कथं नु दारका दीना दारकीर्वापरायणाः । वर्तिष्यन्ते मयि गते भिन्ननाच इवोदध्यौ ॥१२॥
 एवं कृपणया बुद्ध्या शोचन्तमतदर्शनम् । ग्रीहीतुं कृतधीरेनं भयनामाभ्यपद्यत ।
 पशुवद्यवनैरेव नीयमानः स्वकं क्षयम् ॥१३॥

पुरीं विहायोपगत उपरुद्धो भुजङ्गमः । तदा तमेषानु पुरीं विशीर्णां प्रकृतिं गता ॥१४॥
 lost respect for him and that his wife had also lost love for him, he was overcome by endless anxiety, but could not find any antidote for it. The King, therefore, made ready to abandon that city, though he did not wish to do so. 1-6

(In the meantime), Prajwara—the elder brother of Bhaya—arrived. He burnt that whole city with a desire to do some good service to his brother. When the city was (thus) besieged by Kalakanya, the protector of the city (dragon), whose residence had also been besieged by Yavanas, and who also was attacked by Prajwar, was stung with remorse. He, therefore, wished to escape from the city, as a serpent would try to escape from a blazing hollow of a tree. 7-8.

King! His limbs had grown weak, his power had been destroyed by Gandharvas and he was besieged by Yavanas—his enemies. He, therefore, wept. A foolish house-holder as he was, he had taken up the attitude! "This is I; This is mine", towards his house. When, therefore, separation from his proud wife was imminent, he became miserable and pondered : 9-10

How will she, bemoaning the lot of the children, since she has a family to look after, live when she would be rendered helpless when I go to the next world. How will my helpless sons and daughters, bereft of protection, live when I am gone, like a wrecked boat in the ocean. While he was thus bemoaning with a feeling of helplessness though it was not proper for him to do so, the Yavan King named Bhaya who had decided to take him prisoner, attacked him. When he was being

अनन्तपारे तन्नसि मग्नो नष्टस्त्वितिः समाः । शाश्वतीरनुभूयार्तिं प्रमदासङ्गदूषितः ॥१५॥
 तामेव मनसा गृह्णन् यभूव प्रमदोत्तमा । अनन्तरे विदर्भस्य राजसिंहस्य वेश्मनि ॥१६॥
 उपयेमे वीर्यपणां वैदर्भी मलयध्वजः । युधि निजित्य राजन्यान् पाण्ड्यः परपुरञ्जयः ॥१७॥
 तस्यां स जनयांचक्र आत्मजामसितेक्षणाम् । यवीयसः सप्त सुतान् सप्त द्रविडभूभृतः ॥१८॥
 अगस्त्यः प्राग्दुहितरमुपयेमे धृतव्रताम् । यस्यां दृढच्युतो जात इध्मवाहात्मजो मुनिः ॥१९॥
 विभज्य तनयेभ्यः इमां राजपिर्मलयध्वजः । आरिराघयिषुः कृष्णं स जगाम कुलाचलम् ॥२०॥
 हित्वा गृहान् सुतान् भोगान् वैदर्भीं मविरेक्षणा । अन्यथाचत पाण्ड्येशं ज्योत्स्नेव रजनीकरम् ।
 परे ब्रह्मणि चात्मानं परं ब्रह्म तथाऽऽत्मनि । वीक्ष्यमाणो विहायेक्षामस्मादुपरराम ह ॥२१॥
 चित्तिं दारुमयीं चित्त्वा तस्यां पश्युः कलेवरम् । आदीप्य चानुरागे विलपन्ती मनो दधे ॥२२॥

led away like an animal, to their camp, the besieged dragon left the city and fled away. The city, which was already shattered, was razed to the ground after him. He was then plunged in endless darkness, lost memory and suffered this plight for endless years. Corrupted by his association with the proud lady, he held her alone in mind. He, therefore, himself became, thereafter, a proud woman, being born in the house of Rajasinha of Vidarbha. 11-16

After vanquishing other kings in battle—Malayadhvaja—king of the country of Pandya—married the daughter of the king of Vidarbha, who had taken a vow of marrying a man of exploits. He procreated in her a dark-eyed daughter and seven sons, who were all younger than the former and became kings of Dravida. 17-18

Agatsya married the eldest meritorious daughter. She gave birth to Dradhachyuta, whose son was sage Idhmavaha. 19

Desirous of adoring Krishna, the royal sage Malayadhvaja divided his kingdom among his sons and went to Kulachala mountain forsaking her palaces, sons and objects of mundane pleasures, Vaidarbhee, who had bewitching eyes, quickly went after the king of Pandya, like moon-light following the Moon. After he had the experience that his own soul was within the Supreme Spirit and that the Supreme Spirit was within his soul, he renounced even this (dual) experience and left the world. 20-22

His weeping queen arranged a pyre of logs of wood, placed her husband's body on it, ignited the pyre and made up her mind to burn herself after him. At that juncture, a Brahmin friend, who had spiritual

तत्र पूर्वतरः कश्चित्सखा ब्राह्मण आत्मयान् । सान्त्वयन् वल्गुना साम्ना तामाह स्वर्ती प्रभो २४

ब्राह्मण उवाच

का त्वं कस्यासि को चायं शयानो यस्य शोचसि । जानासि किं सखायं मां येनाग्रे विचरर्थं ह ॥
 अपि स्मरसि चात्मानमविज्ञातसखं सखे । हित्वा मां पदमन्विच्छन् भौमभोगरतो गतः ॥२६॥
 हंसावहं च त्वं चार्य सखायौ मानसायनौ । अभूतामन्तरा वीकः सहस्रपरिवत्सरान् ॥२७॥
 स त्वं विहाय मां वन्धो गतो ग्राम्यमतिर्महीम् । विचरन् पदमद्राक्षीः कयाचिन्निर्मितं स्त्रिया २८
 तस्मिन्स्त्वं रामया सृष्टो रममाणोऽश्रुतस्मृतिः । तत्सङ्गादीदृशीं प्राप्तो दशां पापीयसीं प्रभो २९
 न त्वं विदर्भदुहिता नायं वीरः सुहृत्तय । न पतिस्त्वं पुरञ्जन्या रुद्धो नवमुखे यया ॥३०॥
 माया ह्येषा मया सृष्टा पत्युमांसं स्त्रियं सतीम् । मन्यसे नोभयं यद्वै हंसी पद्मयाचयोर्गतिम् ॥३१॥
 अहं भवान्न चान्यस्त्वं त्वमेवाहं विचक्ष्य भोः । न तौ पश्यन्ति कवयश्चिद्वद्रं जातु मनागपि ३२
 यथा पुरुष आत्मानमेकमादर्शयन्नुपोः । द्विधाभूतमवेक्षेत तथैवान्तरमावयोः ॥३३॥

experience consoled the weeping queen with sweet admonition and told her, as under : 23-24

The Brahmin said : Who art thou? Whose wife are thou? Who is this man, who is lying here, whom thou art bemoaning? Dost thou know me—this thy friend—with whom thou wast used to move about? Friend! Dost thou remember thyself, whose friend thou dost not recognize? Interested in mundane pleasures, thou hadst gone away with desire to secure a suitable place. Gentle soul! Thou and I are swans and mutual friends having our abode in Mansarovara. We remained without abodes for one thousand years. Friend! That thou, having a vulgar nature, left me and went to the Earth while wandering, thou sawest an abode built by some woman. Dwelling in it thou wast joined by a charming woman, and dallied with her, forgetful of true knowledge and memory of thy reality. Noble soul! Thou hast come by this sinful plight by thy association with her. Neither art thou the daughter of the king of Vidarbha nor is this good man thy (real) relative. Neither art thou the husband of Puranjani, who had imprisoned thee formerly in the city of nine gates. This is Maya, created by me, which makes thee think thyself to be a man or a devoted wife. Neither of them are real, since we are two swans. Realize our real status. I am thyself—not another and thou art myself. Lo! see this, spiritual persons certainly do not see the slightest difference between us. Just as a man sees himself alone in both a mirror and in his eyes, similarly one should consider the difference between us as having been caused by division into two. 25-33

एवं स मानसो हंसो हंसेन प्रतिबोधितः । स्वस्थस्तद्व्यभिचारेण नष्टात्मा पुनः स्मृतिम् ॥३४॥
 बहिष्मन्नेतदध्यात्मं पारोक्ष्येण प्रदर्शितम् । यत्परोक्षप्रियो देवो भगवान् विश्वभावनः ॥३५॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे पुरज्जनोपाख्यानोऽष्टाविंशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

प्राचीनबर्हिस्वाच

भगवंस्ते बचोऽस्माभिर्न सम्यगवगम्यते । कवयस्तद्विजानन्ति न वयं क्रमेमोहिताः ॥१॥

नारद उवाच

पुरुषं पुरज्जनं विद्याद्यद् व्यनक्त्यात्मनः पुरम् । योऽविज्ञातादृतस्तस्य पुरुषस्य सखेश्वरः ।
 यन्न विज्ञायते पुष्मिर्नामभिर्वा क्रियागुणैः । यदाजिभृक्षन् पुरुषः कारस्व्येन प्रकृतेर्गुणान् ॥२॥

नवद्वारं द्विहस्ताङ्गं तन्नामगुत साध्विति ॥३॥

बुद्धिं तु प्रमदां विद्यान्ममाहमिति यत्कृतम् । यामधिष्ठाय देहेऽस्मिन्पुमान् भुङ्क्तेऽक्षभिर्गुणान्

The swan of Mansarovara was thus enlightened by the supreme swan (the supreme spirit); realized its correct status and gained recollections which had been destroyed by separation from the supreme spirit. Barhishmat! This spiritual knowledge has been imparted to thee in an indirect way since this method is dear to the Divine Lord, who sustains the universe. 34-35

Thus ends chapter twenty-eighth of Book IV



CHAPTER XXIX

Pracheenabarhis said : Your Reverence ! I do not follow your discourse. Spiritual sages understand it. Infatuated by mundane activities as I am, I do not, understand it. 1

Narada said : Puranjana should be understood to be an individual soul, which manifests itself in the material body which is described as a city in the illustration. What was mentioned as the unrecognized friend is the Lord; who is not recognized, since He is not recognizable by names, actions or qualities. When the soul became desirous of taking over all the qualities of Nature, it considered the body having openings, two arms and two legs as good. The proud lady should be recognized as intellect, which causes the feeling: "This is mine. This is I." Having resort to this the soul experiences the fruits of the three qualities (Sattwa,

सखाय इन्द्रियगणा ज्ञानं कर्म च यत्कृतम् । सख्यस्तद्वृत्तयः प्राणः पञ्चवृत्तिर्यथोरगः ॥५॥
 बृहद्वलं मनो विद्यादुभयेन्द्रियनायकम् । पञ्चालाः पञ्च विषया यन्मध्ये नवखं पुरम् ॥६॥
 अक्षिणी नासिके कर्णं मुखं शिन्नगुदाविति । सद्योताऽऽविर्मुखी चात्र नेत्रे एकत्र निर्मिते ॥७॥
 नलिनी नालिनी नासे गन्धः सौरभ उच्यते । प्राणोऽवधूतो मुख्यास्यं विषणो वाग्रसविद्रसः ॥८॥
 आपणो व्यवहारोऽत्र चित्रमन्धो बहूदनम् । पितृद्वर्द्धक्षिणः कर्ण उत्तरो देवहूः स्मृतः ॥९॥
 प्रवृत्तं च निवृत्तं च शास्त्रं पञ्चालसंज्ञितम् । पितृयानं देवयानं श्रोत्राच्छतधराद्भजेत् ॥१०॥
 आसुरी मेढ्रमवाग्व्याध्यायो ग्रामिणां रतिः । उपस्थो दुर्भेदः प्रोक्तो निर्ऋतिर्गुद उच्यते ॥११॥
 वैशसंनरकं पायुर्लब्धकोऽन्धो तु मे शृणु । हस्तपादौ पुमांस्ताभ्यां युक्तो याति करोति च ॥१२॥

Rajas and Tamas) in this body by means of organs of senses. The latter, which are the cause of knowledge and activity are the friends (of the intellect). The functions of the organs of senses are the friends of the intellect. The five-headed dragon stands for the five life-breaths. Brihadbala (very strong) the leader of the organs of senses and organs of activities should be recognised as the mind. The country of Panchal in which stands the city of nine gates (the corporeal body) are the five objects of senses. The nine gates are two eyes, two nostrils, two ears, mouth, generating organ and rectum. Khadyota (glow-worn) and Avirmukhi (having a front look) are the two eyes, juxtaposed with one another. 2-7

Nalinee and Naalinee stand for nostrils and smell was mentioned as the country of Saurabha (smell). Avadhoota stands for the organ of smell. The gate named Mukhya stands for mouth. The country of Vipana stands for speech and Rasagna stands for tongue. The country of Aapana stands here for use of speech. The country of Bahoodan stands for various food-stuffs, Pitritoo stands for right ear and Devaloo for left ear. The countries of (southern and northern) Panchalas stand for the departments of performance of religious sacrifices and spiritual knowledge. One could go to the region of manes and the country of gods with the help of Shrutadhara, who stands for ears. 8-10

The lower Aasura gate stands for generating organ. The pleasure of vulgar people consists of sexual intercourse. The male generating organ was mentioned as the companion named Durmada. The gate called Nirriti is called rectum. The country named Vaishasa stands for the act of relieving one's self of excreta. The friend named Lubhaka stands for excreta. Hear from me what the two blind gates named

अन्तःपुरं च हृदयं विपृचिर्मन उच्यते । तत्र मोहं प्रसादं वा हपं प्राप्नोति तद्गुणैः ॥१३॥
 यथा यथा विक्रियते गुणाको विकरोति वा । तथा तथोपद्रष्टऽऽत्मा तद्वृत्तीरनुकार्यते ॥१४॥
 देवो रथस्त्विन्द्रियाभ्यः संवत्सररयोऽगतिः । द्विकर्मचक्रलिगुणध्वजः पञ्चासुवन्द्युरः ॥१५॥
 मनोरश्मिर्वुद्धिस्ततो हृदीडो द्रव्यकूपरः । पञ्चेन्द्रियार्थप्रक्षेपः सप्तधातुवरूथकः ॥१६॥
 आकृतिविक्रमो बाह्यो मृगतृष्णां प्रधावति । एकादशेन्द्रियचमूः पञ्चसूनाविनोदकृत् ॥१७॥
 संवत्सरश्चण्डवेगः कालो येनोपलक्षितः । तस्याहानीह गन्धर्वगन्धर्व्यो रात्रयः स्मृताः ॥
 हरन्त्यायुः परिकान्त्या पृथुत्तरशतत्रयम् ॥१८॥

कालकन्या जरा साक्षालोकस्तां नाभिनन्दति । स्वसारं जगृहे मृत्युः क्षयाय यवनेश्वरः ॥१९॥
 आघयो व्याधयस्तस्य सैनिका यवनाश्चराः । भूतोपसर्गाशुरयः प्रज्वारो द्विविधो ज्वरः ॥२०॥

Andhakar are. They stand for hands and feet, joined with which a man respectively works and walks. The harem stands for heart. The mind is called Vishoochee (Chamberlain), whereby a man gets infatuation, pleasure and joy caused by the qualities of Tamas, Rajas and Sattwa respectively. The soul is only an overseer, but affected by these qualities, as it is, it is either itself agitated or affects others, and feels that the activities are being pursued by it. 11-14

Body is the chariot, the organs of senses are horses. Though the body itself remains motionless (in a dream), the passage of years is said to be its own passage. Two sorts of activities (meritorious and vicious) are its wheels. The three qualities (Sattwa, Rajas and Tamas) are its flags. The bends are the five life-breaths. The mind stands for reins and intellect for charioteer. The heart is its seat and the pair of happiness and miseries is its poles. The objects of the five organs of senses are its goods and the seven essential ingredients of the body are its curtains. Its apparent five sorts of gait are desires, which rush towards a mirage. The eleven organs (five organs of senses, five organs of activities and mind) constitute the army. The soul diverts itself (hunts) with the aid of its five organs of senses. 15-17

Chandavega stands for years, which connote time. Gandharvas and Gandharvees are said to constitute days and nights. Each of them numbering three hundred and sixty exhaust the life-span by forward motions. Kalakanya herself is old age. People do not like her, but the king of Yavans who stands for death has accepted her as his sister with the motive of destruction. The Yavan soldiers stand for mental worries and diseases. Prajwara, having great speed and causing pain to

पवं बहुविधैर्दुःखैर्देवभूतात्मसम्भवैः । शेते कामलवान् ध्यायन्ममाहमिति कर्मकृत् ॥
शुक्लं कृष्णं लोहितं वा यथा कर्माभिजायते ॥२१॥

कचित्पुमान् कचिच्च स्त्री कचिन्मोक्षयन्मन्धरीः । देवो मनुष्यस्तिर्यग्वा यथाकर्मगुणं भवः ॥२२॥
क्षुण्णरीतो यथा दीनः सारमेयो गृहं गृहम् । चरन् चिन्दति यदिष्टं दण्डमोदनमेव वा ॥२३॥
तथा कामाशयो जीव उच्चवचनया भ्रमन् । उपर्यधो वा मध्ये वा याति दिष्टं प्रियाप्रियम् ॥२४॥
यथा हि पुरुषो भारं शिरसा गुरुमुद्रहन् । तं स्कन्धेन स आधेत्त तथा सर्वाः प्रतिक्रियाः ॥२५॥
नैकान्ततः प्रतीकारः कर्मणां कर्म केवलम् । इयं ह्यधिदोषस्तुतं स्वप्ने स्वप्न इवानघ ॥२६॥
अथात्मनोऽर्थभूतस्य यतोऽनर्थपरम्परा । संसृतिस्तद्व्यवच्छेदो भक्त्या परमया गुरौ ॥२७॥

तस्मिन् महन्मुखरिता मधुभिचरित्रपीयूषशेषसरितः परितः स्रवन्ति ।

ता ये पियन्त्यवितृपो नृप नादकर्णस्तासु स्पृशन्त्यशनत्सु भयशोकमोहाः ॥२८॥

creatures stands for two types of fever. Though thus distressed with miseries of many sorts, either caused by destiny or by his own activities a man engages himself in activities, actuated by such thoughts as "This is mine. I am this", and remains libidinous. The soul is, therefore, born again in accordance with the nature of its actions—involving the qualities of Sattwa, Rajas or Tamas. The foolish soul is sometimes born as a male, sometimes as a female, sometimes as a neuter or as a deity, a human being or a lower animal. Its birth corresponds with its actions in previous births and qualities. 18-22

A soul having desires in its heart wanders along higher or lower paths and goes up to the heaven, or the hell or comes to the Earth and gets happiness or miseries, as ordained by fate like a poor hunger-stricken dog, which goes from house to house and gets either a stick-blow or food, as ordained by its luck. Just as a man carrying a heavy load on his head shifts it to his shoulder (but this is not the remedy for relief from the burden), all remedies (adopted by men) are similar. Sinless King! Religious acts alone are not an absolute remedy for relief from effect of actions, since both of them emanate from absence of spiritual knowledge. This would be like having a sub-dream in a dream. Repeated reversion to worldly existence which results in a series of evils in the case of a soul, whose duty consists of the pursuit of the four principal objects of human life (religious duties, wealth, pleasures and salvation) could be snapped by devotion to the Supreme protector (the Lord). 23-27

King! Rivers of the secret nectar in the form of accounts of Vishnu, flowing from mouths of great men are flowing all around. Those who

यदा यमनुगृह्णाति भगवान्नात्मभावितः । स जहाति मतिं लोके वेदे च परिनिष्ठिताम् ॥२९॥
 तत्कर्म हरितोषं यत्सा विद्या तन्मतिर्यया । इति वेदः स वै विद्वान् यो विद्वान् स गुरुर्हरिः ॥३०॥
 भूतस्तदपवादार्थं भज सर्वात्मना हरिम् । पश्यंस्तदात्मकं विश्वं स्थित्युत्पत्त्यप्यया प्रतः ॥३१॥

मैत्रेय उवाच

भागवतमुख्यो भगवान्नारदो हंसयोगिनिम् । प्रदर्श्य ह्यमुमामन्त्र्य सिद्धलोकं ततोऽगमत् ॥३२॥
 प्राचीनवर्हिं राजपिः प्रजासर्गाभिरक्षणे । आदिश्य पुत्रानगमत्तपसे कपिलाश्रमम् ॥३३॥
 तत्रैकाग्रमना वीरो गोविन्दचरणाम्बुजम् । विमुक्तसङ्गोऽनुभजन् भक्त्या तत्ताम्यतामगात् ३४
 पतद्भ्यात्मपारोक्ष्यं गीतं देवपिणानघ । यः श्रावयेद्यः शृणुयात्स लिङ्गेन विमुच्यते ॥३५॥
 ॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे विदुरमंत्रेयसंवादे प्राचीनवर्हिनारदसंवादे नामकोनविंशोऽध्यायः ॥२९॥

thirstily drink from them, sticking out their ears, are not affected by hunger, thirst, fear, sorrow and infatuation. A man, whom God favours, attains spirituality, forsakes his attachment to mundane affairs and re-imbibes strong faith in religious rites. Those religious rites which result in propitiation of Vishnu are the only proper rites and that knowledge which results in oneness with him is the true knowledge. One who knows this is truly learned and one who is truly learned becomes one with Vishnu—the Supreme preacher. Realizing that the universe is one with Vishnu who is responsible for creation, its maintenance and its doom, adore him with all your heart in order to remove the bond of worldly existence. 28-31

Maitreya said : Pious Narada, who is the chief devotee of Vishnu thus explained the conception about the two swans (God and soul), took leave of the King and went therefrom to the abode of accomplished souls. Pracheenabarhi—the royal sage—advised his sons to protect the subjects and went to the hermitage of Kapila for performing penance. Abandoning worldly associations, the intelligent King adored the lotus-like feet of Vishnu with a concentrated mind and attained similitude with him by his devotion. Sinless King! whoever recites to others or himself hears this sermon leading to spiritual experience is relieved of the subtle body (and attains beatitude). 32-35

Thus ends chapter twenty-ninth of Book IV



अथ त्रिंशोऽध्यायः

चिदुर उवाच

ये त्वयाभिहिता ब्रह्मन् सुताः प्राचीनवर्हिणः । ते रुद्रगीतेन हरिं सिद्धिमाप्नुः प्रतोप्य काम् ॥१॥

मैत्रेय उवाच

प्रचेतसोऽन्तरवधौ पितुरादेशकारिणः । जपयज्ञेन तपसा पुरञ्जनमतोपयन् ॥२॥
दशवर्षसहस्रान्ते पुरुषस्तु सनातनः । तेषामाविरभूत्कच्छ्रं शान्तेन शमयन् रुचा ॥३॥

श्रीभगवानुवाच

वरं वृणीध्वं भद्रं वो यूयं मे नृपनन्दनाः । सौहार्देनापृथग्धर्मास्तुष्टोऽहं सौहृदेन वः ॥४॥
ययूयं पितुरादेशमयहीष्ट मुदान्विताः । अथो च उशती कीर्तिलोकाननु भविष्यति ॥५॥
भविता विश्रुतः पुत्रोऽनघमो ब्रह्मणो गुणैः । य पतामात्मवीर्येण त्रिलोकीं पूरयिष्यति ॥६॥
कण्डोः प्रम्लोचया लब्धा कन्या कमललोचना । तां तापविद्धां जगद्गुरूरुहा नृपनन्दनाः ॥७॥
तत्र कन्यां वरारोहां तामुद्वहत मा चिरम् । अपृथग्धर्मशीलेयं भूतात्पित्यापिताशया ॥८॥

CHAPTER XXX

Vidura said : Spiritual sage! What sort of beauty did the sons of Pracheenabarhis, mentioned by you, attain by propitiating Vishnu by reciting the eulogy sung by Shiva. 1

Maitreyd said : Following the direction of their father, Prachetasas went to the sea coast and propitiated the Lord by recitation of God's eulogy. At the end of a thousand years, the eternal supreme spirit appeared before them and pacified their affliction with pacifying words. 2-3

The Lord said : Royal princes! Choose a boon from me. May you fare well! All of you are of the same disposition on account of mutual love. I am pleased with your love for me since you gladly accepted the direction of your father, your bright glory shall spread in all the (three) worlds. You shall have a famous son, who would not be inferior to even Brahman in merits. He shall surcharge these three worlds with his prowess. Royal princes! Sage Kandu had a lotus-eyed daughter by the celestial nymph named Pramlocha. Afflicted by heat, she was adopted by trees. Wed that girl of beautiful waist. Do not delay, she has the same disposition as yours and shall surrender her heart to you and be your wife. The three qualities (Sattwa, Rajas and Tamas) of your hearts will be destroyed by your unabating devotion to me, and you shall feel disgusted with this hellish world and shall ultimately resort to my abode. Even those men who accept the order

अथ मय्यनपायिन्या भक्त्या पङ्कगुणाशयाः । उपयास्यथ मज्जाम निर्विच निरयादतः ॥१॥
गृहेष्वविशतां चापि पुंसां कुशलकर्मणाम् । मद्भातायातयामानां न वन्धाय गृहा मताः ॥१०॥

मैत्रेय उवाच

एवं ब्रुवाणं पुरुषार्थभाजनं जनार्दनं प्राञ्जलयः प्रचेतसः ।
तद्दर्शनध्वस्ततमोरजोमला गिरागृणन् गद्गदया सुहृत्तमम् ॥११॥

प्रचेतस ऊचुः

नमो नमः फलेश्विनाशनाय निरूपितोदारगुणालयाय ।

मनोयचोवेगपुरोजवाय सर्वाक्षमार्गेरगताध्वने नमः ॥१२॥

रूपं भगवता त्वेतदशेषफलेशसंक्षयम् । आविष्कृतं नः क्लिष्टानां किमन्यदनुकम्पितम् ॥१३॥
वरं वृणीमहेऽथापि नाथ त्वत्परतः परात् । न ह्यन्तस्त्वद्विभूतीनां सोऽनन्त इति गीयसे ॥१४॥
यावत्ते मायया स्पृष्टा भ्रमाम इह कर्मभिः । तावज्जयत्प्रसङ्गानां सङ्गः स्यान्नो भवे भवे ॥१५॥
तुल्याम लवेनापि न स्वर्गं नापुनर्वचम् । भगवत्सङ्गिसङ्गस्य मर्त्यानां किमुताशिषः ॥१६॥

of house-holders, but are careful in their activities need not consider the holder's institution as a fetter if they pass their time in hearing or reciting accounts relating to me. 4-10

Maitreya said : Their impurities caused by the qualities of *rajas* and *tamas* having been destroyed by the vision of the Lord, the *Prachetasas* eulogized the Lord who is the destroyer of the demon named *Jana*, who is the repository of all the principal objects of human existence and who is the best friend, with folded hands, in a faltering tone. 11

The Prachetasas said : We repeatedly bow to you. You have been destroying our miseries, your great name and qualities are self-apparent. The quickness of your activities is higher than that of (even) mind or speech and your ways are incapable of being fathomed by the organs of senses. Your divinity has favoured us with the exposition of this vision of yours. What other compassion can there be towards us who are distressed. Oh Lord ! Since there is no end to your magnificance, you are being sung as eternal. There is nothing beyond you, since you are supreme even then, we choose a boon from you. May we have association of your Divinity's devotees in every life, so long as we, affected by your *Maya*, wonder in worldly existence on account of our worldly activities. We do not consider the heaven or even freedom from re-birth to have the weight of even an atom, when weighed with us weights of the association of your Divinity's devotees, which greater blessing can mortals have ? Your sacred accounts are eulogized, avidity

यन्नेत्यन्ते कथा मृष्टास्तृष्णायाः प्रशमो यतः । निर्वैरं यत्र भूतेषु नोद्वेगो यत्र कश्चन ॥१७॥

यन्नः स्वधीतं गुरवः प्रसादिता विप्राश्च वृद्धाश्च सदानुवृत्त्या ।

यन्नः सुतप्तं तप एतदीश वृणीमहे ते परितोपणाय ॥१८॥

नमः समाय शुद्धाय पुरुषाय पराय च । वासुदेवाय सत्त्वाय तुभ्यं भगवते नमः ॥१९॥

मैत्रेय उवाच

इति प्रचेतोभिरभिप्लुतो हरिः प्रीतस्तथेत्याह शरण्यवत्सलः ।

अनिच्छतां यानमकृत्तंचक्षुषां ययौ स्वधामानपवर्गवीर्यः ॥२०॥

ते च ब्रह्मण आदेशान्मारिषामुपयेमिरे । यस्यां महदयज्ञानादजन्यजनयोनिजः ॥२१॥

यो जायमानः सर्वेषां तेजस्तेजस्विनां रुचा । स्वयोपादत्त दाक्ष्याच्च कर्मणां दक्षमनुवन् ॥२२॥

तं प्रजासर्गरक्षायामनादिरभिषिच्य च । युयोज युयुत्सेऽन्यांश्च स वै सर्वप्रजापतीन् ॥२३॥

॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे त्रिंशोऽध्यायः ॥१०॥

is completely cooled down, freedom from feeling of enmity towards (all) creatures and from grief is obtained (in the association of your Divinity's devotees). Oh Lord! May whatever we have learnt, whatever we have done incessantly for pleasing elderly persons, Brahmins and aged persons with sense of service, and whatever penance we have performed result in propitiating you. This is the boon that we choose from you. We bow to you—Vasudeva (all pervading Vishnu) you, who are impartial, pious, the only reality and the Supreme Spirit. 12-19

Maitreya said : Vishnu to whom those who seek refuge in him are dear, having been thus extolled by Prachetasas, was pleased and said: "Let it be so." Then the Lord of inexhaustive prowess went (therefrom) though the latter did not like his going away, since their eyes were not yet content with his audience. They married Marisha, as directed by Brahman. Daksha, though he was a son of the self-born God (Brahman), was born of her, consequent upon the insult given by him to Shiva. As soon as he was born, he outshone all brilliant persons on account of his brilliance. People called him Daksha (skillful) on account of his skill in actions. Eternal God Brahman consecrated him for the protection of the creation. He appointed others as protectors of people. 20-23

अथैकविंशोऽध्यायः

मैत्रेय उवाच

तत उत्पन्नविज्ञाना आश्वघोशजभाषितम् । सरन्त आत्मजे भार्या विसृज्य प्राव्रजन् गृहात् ॥१॥
 दीक्षिता ब्रह्मसन्नेन सर्वभूतात्ममेधसा । प्रतीच्यां दिशि वेलायां सिद्धोऽभूद्यत्र जाजलिः ॥२॥
 तान्निजितप्राणमनोवचोदृशो जितासनान् शान्तसमानविग्रहान् ।
 परेऽमले ब्रह्मणि योजितात्मनः सुरासुरेभ्यो दृढशो स नारदः ॥३॥
 तमागतं तं उत्थाय प्रणिपत्याभिनन्द्य च । पूजयित्वा यथादेशं सुखासीनमथाबुधन् ॥४॥

प्रचेतस ऊचुः

स्वागतं ते सुरपैऽद्य दिष्ट्या नो दर्शनं गतः । तव चङ्क्रमणं ब्रह्मब्रभयाय यथा रवेः ॥५॥
 तन्नः प्रद्योतयाध्यात्मज्ञानं तत्त्वार्थदर्शनम् । येनाजसा तस्मिन्मो दुस्तरं भवसागरम् ॥६॥

नारद उवाच

तज्जन्म तानि कर्माणि तदायुस्तन्मनो वचः । नृणां येनेह विश्वात्मा सेव्यते हरिरीश्वरः ॥७॥

CHAPTER XXXI

Maitreya said: Having received spiritual knowledge they were thereafter reminded of the counsel of Brahman, entrusted their wife to their son and left home for the forest. They cause create themselves for a spiritual session in the knowledge that spirit pervades all creatures on the seashore in the western direction, where Jajali had become an accomplished soul. When they had subdued their life-breaths, mind, speech and eye-sight when they had controlled their sitting posture, when their bodies became tranquil and balanced and when they had attained unision with the supreme spirit, Narada, who is revered both of Gods and demons saw them. When he arrived, they rose, bowed, and greeted him and worshipped him when he was comfortably seated, they addressed him as directed by the latter. 1-4

Prachetasas said: Divine sage! We welcome you. It is our good luck that you have given us audience, spiritual sage! Your sojourn is intended to infuse fearlessness like that of the Sun. Please, therefore, enlighten us with spiritual knowledge, which expounds the real nature of spirit, whereby we shall be enabled to quickly swim across the unfordable ocean of worldly existence. 5-6

Narada said: That birth, those actions, that life-span, that mind and that speech of man, which are instrumental in adoration of Vishnu, the Supreme Lord and the soul of the universe, are fruitful. What is

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराघसा ॥८॥
 किं वा योगेन सांख्येन न्यासस्याध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥९॥
 श्रेयसामपि सर्वेषामात्मा ह्यवधिर्यतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१०॥
 यथा तरोर्मूलनिपेक्षेन तुष्यन्ति तत्स्कन्धभुजोपशखाः ।
 प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाङ्गमच्युतेज्या ॥११॥
 तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।
 स्वतेजसा ध्वस्तगुणप्रवाहमात्मैकभावेन भजध्वमद्वा ॥१२॥
 दयया सर्वभूतेषु संतुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥१३॥
 अपहृतसकलैषणामलारमन्यधिरतमेधितभावनोपहृतः ।
 निजजनवशगत्वमात्मनोऽयम्न सरति छिद्रवदक्षरः सतां हि ॥१४॥
 न भजति कुमनीषिणां स इज्यां हरिरधनात्मधनप्रियो रसज्ञः ।
 श्रुतधनकुलकर्मणां मदर्थे विदधति पापमर्कचनेषु सत्सु ॥१५॥

the use of knowledge, penance, speech, attitudes of mind, intellect dexterity, strength, powers of organs of senses, Yoga, knowledge of Sankhya system of philosophy, renunciation, study of books, or other righteous deeds, if they are not instrumental in inducing Vishnu to give audience. Realization of spirit is the goal of all righteous deeds and Vishnu endows, all creatures with souls and is (therefore) dear to them. Just as the trunk, boughs and branches of a tree are nourished by watering its roots, and just as all organs of senses and activities are nourished by feeding the life-breath, the adoration of all souls virtually amounts to adoration of Vishnu. You should, therefore, adore with singular devotion the supreme spirit which is singular, the soul of all creatures without any exception, embodiment of time, pre-eminent, and the supreme lord, who has destroyed the continuity of the three qualities of Sattwa, Rajas and Tamas by his prowess. Vishnu—the destroyer of the demon named Jana—is quickly pleased by compassion for all creatures, by contentment with whatever comes by, and by control of all organs of senses and activities. Attracted by continuous and ever-increasing devotion, to the hearts of saintly persons, cleansed by the destruction of all desires, eternal God does not move away, since he surrenders himself to his devotees.

Appreciative of the flavour of devotion as Vishnu is, he does not accept the worship of evil-minded persons. Poor persons to whom spiritual knowledge is wealth are however, dear to him; because they commit sinful acts against moneyless saintly person under the influence

श्रियमनुचरतीं तदर्थिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।

न भजति निजभृत्यवर्गतन्त्रः कथममुमुक्षुर्जित्पुमान् कृतज्ञः ॥१६॥

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । श्रावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥१७॥
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्गतिं ययुः ॥१८॥
पतत्तेऽभिहितं क्षत्तर्यन्मां त्वं पतिपृष्ठवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥१९॥

विदुर उवाच

सोऽयमद्य मदायोगिन् भवता करुणात्मना । दर्शितस्तमसः पारो यत्राकिंचनगो हरिः ॥२०॥

श्रीशुक उवाच

इत्यानस्य तमामन्त्र्य विदुरो गजसाद्वयम् । स्वानां विदुः प्रययौ ज्ञातीनां निर्वृताशयः ॥२१॥
य एष उत्तानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥२२॥
॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रचेतसप्राख्यानं नामैकत्रिंशोऽध्यायः ॥११॥

इति चतुर्थः स्कन्धः समाप्तः

of arrogance ensuing from learning, wealth, high family and activities. How can a grateful man foresake him who, though self satisfied, is subservient to the group of his devotees but who does not care for (his consort) Laxmi though she always follows him, and for those who desire to have wealth, kings and Gods. 7-16

Maitreya said : King! Having narrated thus and other accounts of the Lord to Prachetases, the sage—son of Brahman went to the abode of Brahman. They too, having heard about the glory of the Lord, which had emanated from his mouth and which removes the sins of people, meditated on His feet and attained union with Him. Vidura! I have told you what you asked about the dialogue about the glory of Vishnu between Narada and Prachetases. 17-19.

Vidura said : Great Yogi! Compassionate of heart as you are, you have shown today the end of darkness (spiritual ignorance), where there is Vishnu—the goal of persons who are detached from worldly-affairs. 20

Shree Shukadev said : Vidura bowed, took leave of him and went to Hastinapura, since he was desirous of seeing his relatives though his heart was full of beatitude. I have described to you the family of Uttanapada, son of Manu. Hear now also about the family of Priyavrata.

Thus ends chapter thirtyone of Book IV

श्रुतेन तपसा वा किं वचोभिश्चित्तवृत्तिभिः । बुद्ध्या वा किं निपुण्या बलेनेन्द्रियराधसा ॥८॥
 किं वा योगेन सांख्येन न्यासस्वाध्याययोरपि । किं वा श्रेयोभिरन्यैश्च न यत्रात्मप्रदो हरिः ॥९॥
 श्रेयसामपि सर्वेषामात्मा ह्यवधिरर्थतः । सर्वेषामपि भूतानां हरिरात्माऽऽत्मदः प्रियः ॥१०॥
 यथा तरोर्मूलनिपेक्षनेन तृप्यन्ति तत्स्कन्धभुजोपशालाः ।
 प्राणोपहाराच्च यथेन्द्रियाणां तथैव सर्वाह्णमच्युतेज्या ॥११॥
 तेनैकमात्मानमशेषदेहिनां कालं प्रधानं पुरुषं परेशम् ।
 स्वतेजसा ध्वस्तगुणप्रदाहमात्मैकभावेन भजध्वमद्वा ॥१२॥
 दयया सर्वभूतेषु संतुष्ट्या येन केन वा । सर्वेन्द्रियोपशान्त्या च तुष्यत्याशु जनार्दनः ॥१३॥
 अपहृतसकलैषणामलात्मन्यविरतमेधितभावनोपहृतः ।
 निजजनवशगत्यमात्मनोऽयन्न सरति छिद्रवदक्षरः सतां हि ॥१४॥
 न भजति कुमनीपिणां स इज्यां हरिरयनात्मधनप्रियो रसज्ञः ।
 श्रुतधनकुलकर्मणां मदैर्यं चिदधति पापमर्कचनेषु सत्सु ॥१५॥

the use of knowledge, penance, speech, attitudes of mind, intellect dexterity, strength, powers of organs of senses, Yoga, knowledge of Sankhya system of philosophy, renunciation, study of books, or other righteous deeds, if they are not instrumental in inducing Vishnu to give audience. Realization of spirit is the goal of all righteous deeds and Vishnu endows, all creatures with souls and is (therefore) dear to them. Just as the trunk, boughs and branches of a tree are nourished by watering its roots, and just as all organs of senses and activities are nourished by feeding the life-breaths, the adoration of all souls virtually amounts to adoration of Vishnu. You should, therefore, adore with singular devotion the supreme spirit which is singular, the soul of all creatures without any exception, embodiment of time, pre-eminent, and the supreme lord, who has destroyed the continuity of the three qualities of Sattwa, Rajas and Tamas by his prowess. Vishnu—the destroyer of the demon named Jana—is quickly pleased by compassion for all creatures, by contentment with whatever comes by, and by control of all organs of senses and activities. Attracted by continuous and ever-increasing devotion, to the hearts of saintly persons, cleansed by the destruction of all desires, eternal God does not move away, since he surrenders himself to his devotees.

Appreciative of the flavour of devotion as Vishnu is, he does not accept the worship of evil-minded persons. Poor persons to whom spiritual knowledge is wealth are however, dear to him; because they commit sinful acts against moneyless saintly person under the influence

धियमनुचरतीं तदर्धिनश्च द्विपदपतीन् विबुधांश्च यत्स्वपूर्णः ।
न भजति निजभृत्यवर्गतन्त्रः कथममुमुक्षुस्तेत्युमान् कृतज्ञः ॥१६॥

मैत्रेय उवाच

इति प्रचेतसो राजन्नन्याश्च भगवत्कथाः । थावयित्वा ब्रह्मलोकं ययौ स्वायम्भुवो मुनिः ॥१७॥
तेऽपि तन्मुखनिर्यातं यशो लोकमलापहम् । हरेर्निशम्य तत्पादं ध्यायन्तस्तद्वति ययुः ॥१८॥
पतचेऽभिहितं क्षत्तर्यन्मां त्वं परिपृष्टवान् । प्रचेतसां नारदस्य संवादं हरिकीर्तनम् ॥१९॥

विदुर उवाच

सोऽयमद्य मदायोगिन् भवता करुणात्मना । दर्शितस्तमसः पारो यत्राकिंचनगो हरिः ॥२०॥

श्रीशुक उवाच

इत्यानम्य तमानम्य विदुरो गजसाद्वयम् । स्वानां दिदृक्षुः प्रययौ ज्ञातीनां निर्वृताशयः ॥२१॥
य एष उत्तानपदो मानवस्यानुवर्णितः । वंशः प्रियव्रतस्यापि निबोध नृपसत्तम ॥२२॥
॥ इति श्रीसंक्षिप्तभागवते चतुर्थस्कन्धे प्रचेतसाख्यानां नामैकविंशोऽध्यायः ॥३१॥

इति चतुर्थः स्कन्धः समाप्तः

of arrogance ensuing from learning, wealth, high family and activities. How can a grateful man foresake him who, though self satisfied, is subservient to the group of his devotees but who does not care for (his consort) Laxmi though she always follows him, and for those who desire to have wealth, kings and Gods. 7-16

Maitreya said : King! Having narrated thus and other accounts of the Lord to Prachetases, the sage—son of Brahman went to the abode of Brahman. They too, having heard about the glory of the Lord, which had emanated from his mouth and which removes the sins of people, meditated on His feet and attained union with Him. Vidura! I have told you what you asked about the dialogue about the glory of Vishnu between Narada and Prachetases. 17-19.

Vidura said : Great Yogi! Compassionate of heart as you are, you have shown today the end of darkness (spiritual ignorance), where there is Vishnu—the goal of persons who are detached from worldly-affairs. 20

Shree Shukadev said : Vidura bowed, took leave of him and went to Hastinapura, since he was desirous of seeing his relatives though his heart was full of beauty. I have described to you the family of Uttanapada, son of Manu. Hear now also about the family of Priyavrata.

Thus ends chapter thirtyone of Book IV



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

पञ्चमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

प्रियव्रतो भागवत आत्मारामः कथं मुने । गृहेऽरमत यन्मूलः कर्मबन्धः परामवः ॥१॥
न नूनं मुक्तसङ्गानां तादृशानां द्विजर्षभ । गृहेऽप्यभिनिवेशोऽयं पुंसां भवितुमर्हति ॥२॥
संशयोऽयं महान् ब्रह्मन् दारागारसुतादिषु । सक्तस्य यत्तिद्विरभूत् कृष्णे च मतिरच्युता ॥३॥

श्रीशुक उवाच

यहिं वाव ह राजन् स राजपुत्रः प्रियव्रतः परमभागवतो नारदस्य चरणोपसेवयाञ्ज-
सावगतपरमार्थसतत्त्वोऽवनितलपरिपालनाय स्वपित्रोपामन्वितो भगवति वासुदेवे समा-
वेशितसकलकारकक्रियाकलापो नैवाभ्यनन्ददसतः पराभयमन्वीक्षमाणः ॥४॥ अथ ह

CHAPTER I

The King said : Oh the best among the sages ! Priyavrata, the devout king who was dedicated to the Lord how was he attracted, and how did he get attached to the worldly objects which have in their roots bonds of action, frustration, and defeat. It is not worthy of a man like him so to be attached when once he had renounced them. Brahman ! I have my doubts as to how could he become perfect (a siddha) and Krishna minded, deeply attached as he was, to his wife and children. 1-3

Shree Shukadev replied : Rajan ! Prince Priyavrata who had acquired knowledge of the self (the Atman) by the grace of devarshi Narad whom he served diligently, when he was asked by his father to govern the earth, he declined, as he had completely dedicated himself to Lord Vasudev. He believed that if, he consented to rule the Empire, he would be defeated in his purpose which was complete dedication to the Divine, as, he would then be involved in the affairs of the state, and once again get embroiled in the machinations of monarchy. Knowing this resolve of Priyavrata the primeaval god Brahma leaving his abode

भगवानादिदेव आत्मयोनिरसिलनिगमनिजगणपरिवेष्टितः स्वभवनाद् गन्धमादनद्रोणीमव-
भासयन्नुपससर्प ॥५॥ देवर्षिर्हसयानेन पितरं भगवन्तं हिरण्यगर्भमुपलभमानोऽव-
हिताञ्जलिरुपतस्थे ॥६॥ भगवानपि भारत प्रियव्रतमादिपुरुषस्तं सद्यहासावलोक इति
होवाच ॥७॥

श्री भगवानुवाच

नियोध तातेदमृतं ब्रवीमि मासूयितुं देवमहंस्यप्रमेयम् ।
चयं भवस्ते तत एव महर्षिर्वहाम सर्वे विवशा यस्य दिष्टम् ॥८॥
न तस्य कश्चित्तप्ता विद्यया वा न योगवीर्येण मनीषया वा ।
नैवार्थधर्मः परतः स्वतो वा कृतं विहन्तुं तनुभृद्भिभूयात् ॥९॥
भवाय नाशाय च कर्म कर्तुं शोकाय मोहाय सदा भयाय ।
सुखाय दुःखाय च देहयोगमव्यक्तदिष्टं जनताङ्ग धत्ते ॥१०॥
मुक्तोऽपि तावद्विभूयात्स्वदेहमारण्यमध्वन्नभिमानशून्यः ।
यथानुभूतं प्रतियातनिद्रः किं त्वन्यदेहाय गुणान्न वृद्धके ॥११॥
भयं प्रमत्तस्य वनेष्वपि स्याद्यतः स आस्ते सहपदसपत्नः ।
जितेन्द्रियस्यात्मारतेर्बुधस्य गृहाध्रमः किं नु करोत्यवद्यम् ॥१२॥

came down to the cave of Gandhamadan with all the Vedas and his attendants. Devarshi Narad who was there with Priyavrata and his father Manu, rose from his seat and on seeing his father Brahma, who had arrived there, riding his swan, he bowed to him. Brahma then smiled and affectionately spoke to Priyavrata. 4-7

My child! said Brahmaji listen what I am telling you is true. Never disregard the Lord of countless deeds of valour. Bhagwan Shanker, this Devarshi Narad, myself and many others in all submission obey his commands. Nobody can alter His wish or His resolve, even, by austerity, learning, yoga, intelligence, righteousness, or riches, either by himself or otherwise. Oh dear, a being is born by some invisible behest and suffers helplessly, fear, destruction, results of action, infatuation, danger misery or happiness. Even a wise man a Jivanmukta (one who is not body conscious, a state of enlightenment) has to take physical birth leaving aside all his ego. Just as one remembers his dream when awake, similarly a Jivanmukta knows that the gunas, the subliminal tendencies of the actions of past life, are instrumental in framing a body for the other life. A (pramadi) a slave of passions is not free from fear even in a forest as he has six enemies within himself such as desire, anger, etc. One who has subdued his senses completely and who delights in the self the

त्वं त्वञ्जनाभाङ्गिसरोजकोशदुर्गाधितो निर्जितपट्टसपत्नः ।
भुङ्क्ष्वेह भोगान् पुरुषातिदिष्टान् विमुक्तसङ्गः प्रवर्तित भजस्व ॥१३॥

श्रीशुक उवाच

इति समाभिहितो महाभागवतो भगवत्त्रिभुवनगुरोरनुशासनं वाढमिति सयद्भुमान्-
मुवाह ॥१४॥ भगवानपि मनुना यथावदुपकल्पितापचितिः अगमत् ॥१५॥ स जगतीपति-
रीश्वरेच्छयाधिनिवेशितकर्माधिकारो मानवर्धनो महतां महीतलमनुशशास ॥१६॥

अथ च दुहितरं प्रजापतेर्विश्वकर्मेण उपयेमे वहिष्मतीं नाम तस्यामु ह वाच आत्मजा-
न्दश भावयाम्बभूव कन्यां च यवीयसीमूर्जस्यतीं नाम । आग्नीध्रेभ्यजिह्वयश्वाहुमहावीर-
द्विरण्यरेतोघृतपृष्ठसवनमेयातिथिवीतिहोत्रकवय इति ॥१७॥ पतेयां कविर्महावीरः सवन
इति त्रय आसन्नूर्ध्वरेतसस्ते पारमहंस्यमेवाश्रममभजन् । अन्यस्यामपि जायायां त्रयः पुत्रा
आसन्नुत्तमस्तामसो रैवत इति मन्वन्तराधिपतयः ॥१८॥

भगवदुपासनोपचितातिपुरुषप्रभावः समजवेन रथेन ज्योतिर्मयेन सप्तकृत्वस्तरणि-
मनुपयैकामद् द्वितीय इव पतङ्गः । तद्रथधरणनेमिकृतपरिखातास्ते सप्त सिन्धव आसन्
यत पव कृताः सप्त भुवो द्वीपाः । जम्बूद्वीपश्चात्मलिकुशकोञ्जशकपुष्करसंज्ञाः क्षारोदधिर-

Atman need have no fear of being harmed, even if he is a house holder with wife and children. That is why you dedicate yourself to the Lord and seek protection of the fortress in the form of the lotus-like feet of the lord to vanquish the six enemies within and enjoy the pleasures of life given by the Lord in all awareness, remaining free from all contacts. 8-13

Shree Shuka said: The devout Priyavrata, when thus spoken to by holy Brahma the preceptor of the three worlds, bowed to him in reverence acknowledging his precept. Brahma then duly honoured by Manu returned to his celestial haven. Thus king Priyavrata consigning himself to the wishes of the Lord for all his actions ruled the earth and enhanced the glory of the great. 14-16

He married Barhishmati daughter of Prajapati Vishwakarma. By this marriage he had ten sons, named Agnidhra, Idhmajihva, Yagnabahu, Mahavir, Savan, Hiranyaretas, Dhritaprushtha, Medhatithi, Vitihotra and Kavi and the last born was a daughter named Urjaswati. Three out of these sons Kavi, Mahavir and Savan who chose to be life long celebrates led the life of Paramhansa. Priyavrata had by his another wife three sons named Uttama, Tamas and Raivat who were the Lords of Manvantara. 17-18

By his deep devotion to the Lord, this king with superhuman prowess went round the earth seven times like another Sun in his

सोदसुरोदघृतोदक्षोरोदधिमण्डोदमुद्धोदाः सप्त जलधयः ॥१९॥ सप्तस्यपि द्वीपेषु बहिष्मती-
पतिरनुवतानात्मजानाग्रीध्रेष्मजिह्वयज्ञवाहुहिरण्यरेतोधृतपृष्ठमेधातिथिवीतिहोत्रसंज्ञानैकैकस्मि-
न्नेकमेवाधिपतिं विदधे ॥२०॥ दुहितरं चोर्जस्वतीं नामोशनसे प्रायच्छद्यस्यामासीद् देवयानी
नाम काव्यसुता ॥२१॥

स एकदानुपतितगुणविसर्गसंसर्गेणानिर्वृतमिवात्मानं मन्यमानः आत्मनिर्वेदवान् ॥२१॥
पुत्रेभ्य इमां यथादायं विभज्य भुक्तभोगां च महिषीं मृतकमिव सहमहाविभूतिमपहाय
स्वयं निहितनिर्वेदो हृदि गृहीतहृत्विद्यारानुभावो भगवतो नारदस्य पदवीं पुनरेवानु-
ससार ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रथमतविजये प्रथमोऽध्यायः ॥१॥



brilliant chariot, which had the same velocity as the chariot of the Sun. By the high speed of the chariot and the grounding of the earth by the rims of the wheels, were formed on the ground, big dugouts like deep chasms which became the seven seas, and the land that remained, became the seven islands named, Zambu, Plaksha, Shalmali, Kusha, Kraunch, Shaka and Pushkar. and Kshirod, Ikshoo, Rasod, Surod, Dhrotod, Dadhimandod, and Shudhhoda are the names of the seven seas. Priyavrata, husband of Barhishamati, made his seven sons, Agnidhra, Idamjir, Yagnabahu, Hiranyaretas, Dhrotaprushta, Medhatithi and Vitahotra, kings of these islands. He gave his daughter Urjaswati in marriage to Shukracharya to whom a daughter was born named Devayani. 19-21

Once King Priyavrata thought that involved as he was in the day today life of the world it would be impossible for him to extricate himself from it and devote himself fully to the Lord. Grieved with this idea, he experienced that urge within him to renounce the world and dividing his property between his sons, and leaving behind his wife as if it was a dead body, and all the splendour of life, he once again followed the path indicated by Maharshi Narad. 22

Thus ends chapter one of Book V



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

एवं पितरि सम्प्रवृत्ते तदनुशासने वर्तमान आग्नीध्रो जम्बूद्वीपौकसः प्रजा भोरस-
 वद्धर्मावेक्षमाणः पर्यगोपायत् ॥१॥ स च कदाचित्पितृलोककामः सुरवरचनिताकीडाचलद्रोण्यां
 भगवन्तं विश्वसृजां पतिमाभृतपरिचर्योपकरण आत्मैकान्ग्रेण तपस्व्याराधयाम्बभूव ॥२॥
 तदुपलभ्य भगवानादिपुरुषः सदसि गायन्तीं पूर्वचिन्ति नामाप्सरसमभियापयामास ॥३॥
 तदवलोकनेन विवृतावसरस्य भगवतो मकरध्वजस्य वशमुपनीतो जडवत् ॥४॥ इति
 ललनानुनयातिविशारदो ग्राम्यवैदग्ध्यया परिभाषया तां विबुधवधूं विबुधमतिरधिसभा-
 जयामास ॥५॥ सा च ततस्तस्य बुद्धिशीलरूपवयःश्रियोदार्येण पराक्षितमनास्तेन सहायुता-
 युतपरिवत्सरोपलक्षणं कालं जम्बूद्वीपपतिना भौमस्वर्गभोगान् बुभुजे ॥६॥ तस्यामु
 ह वा आत्मजान् स राजवर आग्नीध्रो नाभिकिम्पुरुषहरिवर्षेलावृतरम्यकहिरण्मयकुम्भद्रा-
 भ्यकेतुमालसंज्ञान्नव पुत्रानजनयत् ॥७॥ सा पूर्वचिन्तिभूय एवाजं देवमुपतस्थे ॥८॥ आग्नीध्र-
 मुतास्ते मातुरनुग्रहादौत्पत्तिकेनैव संहननयलोपताः पित्रा विभक्ता आत्मतुल्यनामानि
 यथाभागं जम्बूद्वीपवर्षाणि बुभुजुः ॥९॥ आग्नीध्रो राजाहृष्टः कामानामप्सरसमेवानुदिन-

CHAPTER II

Shree Shukadev said : Thus, after his father Priyavrata had gone away, Agnidhra his obedient son, ruled the subjects of Jambudvipa, as he would rule his own children. Desirous of begetting a son, he once went to the cavern of mount Mandara the sporting ground of the wives of heavenly gods. There he collected all the material for worship, and invoked Brahmadev the chief of the progenitors. Brahma, the prima purush knew his desire and sent Purvachitti one of his court dancers, to him. On seeing her he became mad with passion, he saw his opportunity, skilled and clever as he was in the art of winning women he welcomed her with gay gestures and sweet language. That damsel also enamoured as she was by his handsome looks, his youth, his cleverness, his wealth and his generosity, lived with him on Jambudvipa enjoying the pleasures of life both earthly and ethereal. By her, king Agnidhra, had nine sons named Nabhi, Kimpurush, Harivarsha, Iravatta, Ramyak, Iliranyamaya, Kuru, Bhadrashwa, and Ketumal. Purvachitti the damsel then leaving her sons behind went back to Brahmadev. These sons of Agnidhra by the grace of the mother were hardy and forbearing. The father divided Jambudvipa between them and named them after the name of each one of them. This insatiably passionate king could not forget that damsel. He always thought of her. To get her he performed actions, bearing fruits, to get desired objects as

मधिगम्यमानस्तस्याः सलोकतां श्रुतिभिरघातन्ध ॥१०॥ सम्परेते पितरि नव भ्रातरो मेरुदुहितृर्मेरुदेवीं प्रतिरूपामुग्रदंष्ट्रीं लतां रम्यां श्यामां नारीं भद्रां देवर्षातिमितिसंज्ञा नयोदयहन् ॥११॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे आशीषवर्णने नाम द्वितीयोऽध्यायः ॥१२॥



अथ तृतीयोऽध्यायः

श्रीशुक उवाच

नाभिरपत्यकामोऽप्रजया मेरुदेव्या भगवन्तं यज्ञपुरुषमवहितात्मायजत ॥१॥ तस्य ह वाय श्रद्धया विशुद्धभावेन यजतः प्रवर्ग्येषु प्रचरत्सु द्रव्यदेशकालमन्त्रस्त्रिंशद्विधाविधान-योयोगोपपत्त्या दुरधिगमोऽपि भगवान् भागयतवात्सल्यतया सुप्रतीक आत्मानमपराजितं निजजनाभिप्रेतार्थविधित्तया गुहीतहृदयो हृदयङ्गमं मनोनयनानन्दनाचयवाभिराममा-विध्वकार ॥२॥ अथ ह हिरण्मयं पुरुषविशेषं तमृगिषस्तदस्यगृहपतयोऽधना श्वोत्तम-धनमुपलभ्य सवहुमानमर्हणेनान्तर्दीर्घाण उपतस्थुः ॥३॥

prescribed in the Vedas, and attained her. After the death of their father the nine brothers married nine daughters of the Meru mountain named Marudevi, Pratrirupa, Ugradaunshtri, Lata, Ramayan, Shyama, Nari, Bhadra and Devaviti. 1-11

Thus ends chapter two of Book V



CHAPTER III

Shree Shukadev said : King Nabhi desirous of begetting a son invoked Bhagwan Yagna Purush with concentration and single minded devotion. When the pravargya ceremonies were being performed in the Yagna with faith and devotion, the Lord (who is not attainable even by wealth, place, time, mantras, ritwijas, gifts, rituals, etc.) who was attracted there for the welfare of his devotees, appeared in a beautiful form pleasing both to the eyes and the minds of those that saw Him. Seeing this Hiranyamaya Purush splendoured and effluent like gold, all those that were present there the host, the guests, the priests and the councillors, bowed down to him and worshipped him with great honour, chanting hymns of his praise, with that joy and zeal that a pauper will display when he suddenly comes in possession of great wealth. 1-3

ऋत्विज ऊचुः

अर्हसि मुहुरर्हत्तमार्हणमस्माकमनुपधानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति
पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरवाक्तनाभिर्नामरू-
प्राकृतिभी रूपनिरूपणम् ॥४॥ सकलजननिकायवृजिननिरसनशिवतमप्रध्वरगुणगणैकदेश-
कथनादृते ॥५॥ परिजनानुरागविरचितशबलसंशब्दसलिलसितकिसलयतुलसिकाट्याङ्कुरै-
रपिसन्मृतया सपर्यया किल परम परितुष्यसि ॥६॥ निश्चारं राजपिरपत्यकामः प्रजां
भवाद्दशीमाशासान ईश्वरमाशिषां स्वर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययः ॥७॥

श्रीभगवानुवाच

अहो वताहमृपयो भवद्भिरचितथर्गीभिर्वरमलुलभमभियांचितो यदमुष्यात्मजो मया
सदृशो भूयादिति ममाहमेवाभिरूपः कैबल्यात् तत आग्नीधीयेऽशकलयावतरिष्याम्यात्म-
तुल्यमनुपलभमानः ॥८॥

The Ritwijas said : We your devouts have been taught by the holy, that all the rituals of worship, for us, end in merely bowing down to you and prostrating before you in all humbleness. Which man can know or describe Thy true form Oh Lord, which is beyond Purush and Prakriti, when he is himself a prey to the objects mundane? We can hardly describe even one of your numerous virtues that destroy the iniquities of this existence. Oh the most exalted, how magnanimous of you that you are pleased, with exclamations of your devotee moved with emotion, and worshipped by him even with trifling materials such as water, white lotus, basil leaves and durva grass, offered to you, with love and devotion.

Rajarshi Nabhi, desirous of begetting a son like you has in all humility with faith and devotion invoked you, Oh Yagna Purush (the officiating deity of yagna; a manifestation of the Lord in form physical, the Yagna. The Brilliant flames of fire rising merrily in the Yagna are symbolic of the appeasement of Yagna Purush the Lord of Sacrifice) pray fulfil his desire, so begged the priests. 4-7

Shree Bhagwan the Supreme Godhead replied : The advocates of truth that you all are, Oh Ye Rishis ! you have asked for a very difficult boon that a son like me should be born to him, but, there is no one else like me except myself, therefore, I shall have to be borne at his place. 8

श्रीशुक उवाच

इति मेरुदेव्याः पतिमभिधायान्तर्दधे भगवान् ॥९॥ विष्णुदत्त भगवान् परमर्षिभिः
प्रसादितो नामोः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामो वातरश्नानां धूमणा-
नामृषीणामूर्ध्वमन्थिनां शुक्रया तनुवाचततार ॥१०॥

॥ इति श्रीशंखिस्तभागवते पञ्चमस्कन्धे नागिचरिते ऋषभायतारो नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

अथ ह तमुत्पत्त्यैवाभिव्यज्यमानभगवद्वक्षणं साम्योपशमवैराग्यैर्धर्मद्वैविभूतिभिरनु-
विनमेधमानानुभवं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावनितलसमवतायातितरां जग्धुः ॥१॥
तस्य भोजसा यत्नेन श्रिया पशसा वीर्यशौर्याभ्यां च पिता क्रपभ इतीदं नाम चकार ॥२॥ तस्य
हीन्द्रः स्पर्धमानो भगवान् वर्षे न वर्षे तद्वधार्थं भगवानृषभदेवो योगेश्वरः ग्रहस्थात्म-
योगमायया स्ववर्षमज्जनाभं नामाभ्यवर्षत् ॥३॥ विदितानुरागमापौरप्रकृति जनपदो राजा
नाभिरात्मजं समयसेतुरज्ञायामभिपिच्य सद्य मेरुदेव्या विशालायां तपसा समाधियोगेन
नरनारायणाख्यं भगवन्तं वासुदेवमुपासीतः कालेन तन्महिमानमथाप ॥४॥

Shukadev said : Oh ye Vishnudatta,—Parikshit with these words to King Nabhi the Lord who was prayed and propitiated by the maharshis disappeared and to fulfil his promise was born at King Nabhi through his wife Marudevi for the good and well being of the King, and to explain dharma and its significance to the celebrities the rishis, and the anchoritis. 9-10

Thus ends chapter three of Book V

CHAPTER IV

Shree Shukadev said : The subjects, the Brahmins, and the gods all desired very much Shree Rishabhdev as their King who had from his very birth all the noble qualities of godliness such as equanimity, tranquility, abnegation, splendour, and greatness which increased from day today. His father seeing him growing in prowess, energy, fame effluence and valour named him 'Rishabh'.

Once Indra, the King of heaven, out of jealousy, withheld the rains from pouring into his kingdom. Yogeshwar Rishabhdev by his yogic prowess, brought rains, to his province of Ajnabh. King Nabhi seeing the great love of his subjects for Rishabhdev, installed him on the throne, as the king for the protection of faith, and returned to Vishala Badrikshetra

ऋत्विज ऊचुः

अर्हसि मुहुरर्हस्तमार्हणमस्माकमनुष्ठानां नमो नम इत्येतावत्सदुपशिक्षितं कोऽर्हति पुमान् प्रकृतिगुणव्यतिकरमतिरनीश ईश्वरस्य परस्य प्रकृतिपुरुषयोरवांकनाभिनामरू-
प्राकृतिमी रूपनिरूपणम् ॥४॥ सकलजननिकायवृजिननिरसनशिवतमप्रवरगुणगणैकदेश-
कथनादते ॥५॥ परिजनानुरागविरचितशवलसंशब्दसलिलसितकिसलयतुलसिकादूबाङ्कुरै-
रपिसम्भृतया सपर्यया किल परम परितुष्यसि ॥६॥ निश्चायं राजापरिपत्यकामः प्रजां
भवादशीमाशासान ईश्वरमाशिषां सर्गापवर्गयोरपि भवन्तमुपधावति प्रजायामर्थप्रत्ययः ॥७॥

श्रीभगवानुवाच

अहो यताहमुपयो भवद्भिरवितथगीर्भिर्वरमसुलभमभियाचितो यदमुष्यात्मजो मया
सदृशो भूयादिति ममाहमेवाभिरूपः कैवल्यात् तत आग्नीश्रीयेंऽशकलयावतरिष्याम्यात्म-
तुल्यमनुपलभमानः ॥८॥

The Ritwijās said : We your devouts have been taught by the holy, that all the rituals of worship, for us, end in merely bowing down to you and prostrating before you in all humbleness. Which man can know or describe Thy true form Oh Lord, which is beyond Purush and Prakriti, when he is himself a prey to the objects mundane? We can hardly describe even one of your numerous virtues that destroy the iniquities of this existence. Oh the most exalted, how magnanimous of you that you are pleased, with exclamations of your devotee moved with emotion, and worshipped by him even with trifling materials such as water, white lotus, basil leaves and durva grass, offered to you, with love and devotion.

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श्रीशुक उवाच

इति मेरुदेव्याः पतिमभिधायान्तर्दधे भगवान् ॥९॥ विष्णुदत्त भगवान् परमर्षिभिः प्रसादितो नामैः प्रियचिकीर्षया मेरुदेव्यां धर्मान् दर्शयितुकामो चातरशनानां धूमणा-
नामृषीणामूर्ध्वमन्यिनां शुक्लया तनुवावततार ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नाभिरिते ऋषभावतारो नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

अथ ह तमुत्पत्यैवाभिव्यज्यमानभगवल्लक्षणं साम्योपशमवैराग्यैर्धर्ममहाविभूतिभिरनु-
दिनमेधमानानुभवं प्रकृतयः प्रजा ब्राह्मणा देवताश्चावन्तिलसमवनायातितरां जगृधुः ॥१॥
तस्य ओजसा बलेन श्रिया यशसा वीर्यशौर्याभ्यां च पिता ऋषभ इतीदं नाम चकार ॥२॥ तस्य
हीन्द्रः स्पर्धमानो भगवान् वर्षं न वर्षं तद्वर्षार्थं भगवानुपभदेवो योगेश्वरः प्रहस्तात्म-
योगमायया स्ववर्ममजनानां नामाभ्यवर्षत् ॥३॥ विदितानुरागमापौत्प्रकृति जनपदो राजा
नाभिरात्मजं समयसेतुरक्षायामभिपिच्य सह मेरुदेव्या विशालायां तपसा समाधियोगेन
नरनारायणाख्यं भगवन्तं ब्राह्मदेवमुपासीतः कालेन तन्महिमानमवाप ॥४॥

Shukadev said : Oh ye Vishnudatta,—Parikshit with these words to King Nabhi the Lord who was prayed and propitiated by the maharshis disappeared and to fulfil his promise was born at King Nabhi through his wife Marudevi for the good and well being of the King, and to explain dharma and its significance to the celebrates the rishis, and the anchoritis. 9-10

Thus ends chapter three of Book V

CHAPTER IV

Shree Shukadev said : The subjects, the Brahmins, and the gods all desired very much Shree Rishabhdev as their King who had from his very birth all the noble qualities of godliness such as equanimity, tranquility, abnegation, splendour, and greatness which increased from day today. His father seeing him growing in prowess, energy, fame effluence and valour named him 'Rishabh'.

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अथ ह भगवानृषभदेवः स्वयं कर्मक्षेत्रमनुमन्यमानः प्रदक्षितगुरुकुलवासो गृहमेधिनां धर्माननुशिक्षमाणो जयन्त्यामिन्द्रक्षायानुभयलक्षणं कर्म समान्नायाम्नातमभियुक्त्वात्म-
जानामात्मसमानानां शतं जनयामास ॥५॥ येषां खलु महायोगी भरतो ज्येष्ठः श्रेष्ठगुण
आसीद्येनेदं वर्षं भारतमिति व्यपदिशन्ति ॥६॥

कविर्हरिरन्तरिक्षः प्रबुद्धः पिप्पलायनः । आचिह्नोऽथ द्रुमिलश्चमसः करभाजनः ॥

इति भागवतधर्मदर्शना नव महाभागवतास्तेषां सुचरितं वसुदेवनारदसंवादमुपशमा-
यनमुपरिष्टाद्वर्णयिष्यामः ॥७॥ यवीयांस एकाशीतिर्जायन्तेयाः कर्मविशुद्धा ब्राह्मणा वभूवुः ॥८॥

भगवानृषभसंज्ञ आत्मतन्त्रः स्वयं नित्यनिवृत्तानपर्यरम्परः केवलानन्दानुभव ईश्वर
एव विपरीतवत्कामाण्यारममाणः कालेनानुगतं धर्ममाचरणेनोपशिक्षयन्तद्विदां सम उप-
शान्तो मैत्रः कारुणिको गृहेषु लोकं नियमयत् ॥९॥ यद्यच्छीर्षण्याचरितं तत्तदनुवर्तते
लोकः ॥१०॥ सकलधर्मं ब्राह्मं गुह्यं ब्राह्मणैर्दक्षितमार्गेण सामाद्विभिरुपायैर्जनतामुनुशशस ।
ऋतुभिः शतकृत्व इयाज ॥११॥ भगवतर्पणेन परिरक्ष्यमाण एतस्मिन् वर्षे न कश्चन पुरुषो

with his wife Marudevi, where through austerity and yoga he propitiated
Lord Nara Narayan and attained liberation. 1-4

Rishabhdev made his own country, his field of operation. He lived
with his guru for his studies, and when his studies were over, with the
permission of his guru, he married Jayanti sent by Indra to teach him
the duties of a householder. He spent his life in performing deeds both
motivated and unmotivated as prescribed in the Vedas. During his life, he
had one hundred sons through his wife Jayanti, eldest of them all was Bharat
the highly virtuous; it is after him that this country is named 'Bharat'.
Among these, Kavi, Hari, Antariksha, Prabudhha, Pippalayan, Avirhotra,
Drumil, Chamas and Karbhajan. These nine were the devout exponents
of the Bhagwatdharma. Their account will be narrated later as a dialo-
gue between Vasudev and Narad. The younger eightyone became holy
brahmins, well versed in the Vedic karma. 5-8

Though Rishabhdev was a friend to everybody, he was by nature calm
and compassionate. He was blissful and gay and was above all unrighteous-
ness, nevertheless with a view to teach the ignorant, precept of religion,
consistent with the times, Rishabhdev though capable and all powerful,
behaved like an ordinary mortal and by his own conduct, regulated the
society. People always follow the path trodden by the great, so, he explained
to his subjects, the code of religious conduct and its significance as
enjoined in the Vedas. He performed one hundred Ashwamedh Yagnas.
In the country so governed by Bhagwan Rishabhdev the morals of the

वाञ्छत्यन्यस्मात्कथंचन किमपि ॥१२॥ स कदाचिद् भगवानृषभो ब्रह्मावर्तगतो ब्रह्मर्षि-
श्वरस्तभायां प्रजानां निशमयन्तीनामात्मजानवहित्तात्मनः प्रथयप्रणयभरसुयन्वितानप्यु-
पशिक्षयन्निति होवाच ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे चतुर्षोऽध्यायः ॥१॥

अथ पञ्चमोऽध्यायः

ऋषभ उवाच

नार्य देहो देहभाजां नृलोके कष्टान् कामानर्हते विद्भुजां ये ।
तपो दिव्यं पुत्रका येन सत्त्वं शुद्धयेदस्माद् ब्रह्मसौख्यं त्वनन्तम् ॥१॥
मदत्सेवां द्वारमाहुर्विमुक्तेस्तमोद्वारं योपितां सङ्घिसङ्गम् ।
महान्तस्ते समचित्ताः प्रशान्ता विमन्यवः सुहृदः साधवो ये ॥२॥
ये वा मयीशे कृतसौहृदार्थां जनेषु देहभरवार्तिकेषु ।
गृहेषु जायात्मजरातिमत्सु न प्रीतियुक्ता यावदर्थान्ध लोके ॥३॥

people were so high that nobody ever desired for anything that did not belong to him. Once Lord Rishabhdev went to Brahmavarta. There in the assembly of Brahmarshis he saw his sons who he knew, were self-controlled, faithful and humble, nevertheless he advised them in the presence of all as follows. 9-13

Thus ends chapter fourth of Book V

CHAPTER V

Rishabhdev said : My dear sons, this human body is given for penance and austerity, the self thereby is purified and attains eternal bliss. It is not for enjoyment of worldly objects which are full of misery and sorrow. Even pigs and dogs have these objects in their life. Remember that the service of the great, is the gateway to liberation, where as the company of those addicted to women is the gateway, to hell,—only those persons should be deemed great who are equanimous, calm, without anger, virtuous and are friends to all. Those who love God and are not interested in persons who are highly selfish, and who are not attached to their wives-children or friends and are content, with as much wealth as is necessary for their maintenance, are also mahatmas. 1-3

पराभवस्तावदयोधजातो यावन्न जिज्ञासत आत्मतत्त्वम् ।
 यावत्क्रियास्तावदिदं मनो वै कर्मात्मकं येन शरीरबन्धः ॥३॥
 एवं मनः कर्मवशं प्रयुञ्क्ते अविद्ययाऽऽत्मन्युपधीयमाने ।
 प्रीतिर्न यावन्मयि यासुदेवे न मुच्यते देहयोगेन तावत् ॥५॥
 यदा मनोहृदयग्रन्थिरस्य कर्मानुबद्धो हृद आश्लयेत ।
 तदा जनः सम्परिवर्ततेऽस्माद् मुक्तः परं यात्यतिहाय हेतुम् ॥६॥
 हंसे गुरौ मयि भक्त्यानुवृत्त्या वितृष्ण्या द्वन्द्वतितिक्षया च ।
 सर्वत्र जन्तोर्व्यसनाप्रगत्या जिज्ञासया तपसेहानिवृत्त्या ॥७॥
 मत्कर्मभिर्मत्कथया च नित्यं मदेवसङ्गाद् गुणकीर्तनान्मे ।
 निर्वैरासान्योपशमेन पुत्रा जिज्ञासया देहगोहात्मबुद्धेः ॥८॥
 अश्यात्मयोगेन विविक्तसेवया प्राणेन्द्रियात्माभिजयेन सन्धयक् ।
 सच्छब्दया ब्रह्मचर्येण शश्वद् असम्प्रमादेन यमेन वाचाम् ॥९॥
 सर्वत्र मन्त्रावविचक्षणेन ज्ञानेन विज्ञानविराजितेन ।
 योगेन धृत्युद्यमसत्त्वयुक्तो लिङ्गं व्यपोहेत्कुशलोऽहमात्म्यम् ॥१०॥
 लोकः स्वयं श्रेयसि नष्टदृष्टिर्योऽर्थान् समीहेत निकामकामः ।
 अन्योन्यवैरः सुखलेशहेतोरनन्तदुःखं च न वेद मूढः ॥११॥

There is all probability of a fall as long as one does not know the self, because till then the mind works, activities continue, which bind him. With ignorance he forgets his real self, the mind then, enslaves him to his actions. As long as true love in the Lord is not generated, a man cannot liberate himself from his bonds of existence. 4-5

It is only when, the firm grip of the bonds of action on the mind and heart is loosened that he becomes free from all desires, and with that ego, the root cause of all bondage, removed, he is free from this existence. The following are the means to reach that stage. They are : faith in the Lord, the guru and the self, equipoised in pleasure and pain, sympathising with the miseries of all beings, urge to know the Divine urge austerity, abnegation of desires, performing actions dedicated to the Lord, company of the good, singing the praises of the Lord; freedom from rancour animosity or inertia, equanimity-self-control, detached to house and family, solitude, control over mind, and senses, faith celibacy, control over tongue, feeling of godliness in all beings, knowledge backed by experience, patience, zeal and subjugation of egoism by self will. 6-10

Common people, generally do not understand where in lies their well being. Out of sheer avarice they covet wealth create enmity with one another over trifles and do not realise that they thus invite miseries. 11

गुरुर्न स स्यात्स्यजनो न स स्यात्पिता न स स्याज्जननी न सा स्यात् ।
 दैवं न तत्स्यान्न पतिश्च स स्यान्न मोचयेद्यः समुपेतमृत्युम् ॥१२॥
 सर्वाणि मद्भिष्यतया भवद्भिश्चराणि भूतानि सुता ध्रुवाणि ।
 सम्भावितव्यानि पदे पदे वो विविक्तदग्भिस्तदुद्धारणं मे ॥१३॥

श्रीशुक उवाच

एवमनुशास्यात्मजान् भगवानृषभापदेशः महामुनीनां भक्तिज्ञानवैराग्यलक्षणं पारमहंस्य-
 धर्ममुपदिशमाणः स्वतनयशतज्येष्ठं भरतं धरणिपालनायामिषिच्योर्वरितशरीरमात्रपरिग्रहो
 गगनपरिधानो ब्रह्मावर्ताप्रचमाजायधृतवेपो मौनव्रतः पृथिवीमेकचरः परिवध्राम व्रतमा-
 जगरमास्थितः भगवान् ऋषभोऽविरतपरममहानन्दानुभवो योगैश्वर्याणि यदृच्छयोपगतानि
 नाभ्यनन्दत् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋषभदेवातुचरिते पञ्चमोऽध्यायः ॥५॥

अथ पटोऽध्यायः

राजोवाच

न नूनं भगव आत्मारामाणां योगसमीरितज्ञानाद्यभजितकर्मचीजानामैश्वर्याणि पुनः
 फलेशानि भवितुमर्हन्ति यदृच्छयोपगतानि ॥ १ ॥

That near or dear who cannot relieve, one from fear of death, is not a real, benefactor be he a father, a mother, a preceptor, a close relation, husband or providence. Believing therefore, my sons, that it is I who inhabit every being both animate or inanimate, look at them with respect devoid of all pride. That is the true worship of the divine. 12-13

Shukadev said : With this preaching to his sons, Lord Rishabhdev crowned his eldest son Bharat, and abnegating all his belongings except the body, nude and unclad left Brahmavarta, with the object of preaching to the world the paramhansa-dharma religion of the superb ascetics. He then took the vow of silence and as an anchorite, roamed the earth and never thought of using his yogic siddhis of splendour that were in him, as he was very happy with that ecstatic exuberance of the Atman within him. 14

Thus ends chapter fifth of Book V

CHAPTER VI

The King said : Why should the Yoga Siddhis become a source of misery to the wise whose seeds of action have been charred and rendered redundant by the fire of knowledge. 1

ऋषिस्वाच

सत्यमुक्तं किन्त्वह वा एके न मनसोऽद्धा विश्वम्भमनवस्थानस्य शठकिरात इव संगच्छन्ते ॥ २ ॥ तथा चोक्तम्—

न कुर्यात्कहिंचित्सत्यं मनसि ह्यनवस्थिते । यद्विश्वम्भाच्चिराच्चूर्णं चस्कन्द तप ऐश्वरम् ॥ ३ ॥
नित्यं ददाति कामस्यच्छिद्रं तमनु येऽरयः । योगिनः कृतमैत्रस्य पत्युजयिष पुंश्चली ॥ ४ ॥
कामो मन्युर्मदो लोभः शोकमोहभयादयः । कर्मबन्धश्च यन्मूलः स्वीकुर्यात्को नु तद् बुधः ॥ ५ ॥

अथैवमखिललोकपालललामोऽपि प्रभावो योगिनां साम्परायविधिमनुशिक्षयन् स्वकलेवरं जिह्वासुर्देह इमां जगतीं संक्रममाणः यदच्छयोपगतः कुटकाचलोपवने समीर-
वेगविधूतवेणुचिकर्षणजातोऽप्रदायानलस्तद्वनमालेलिहानः सह तेन ददाह ॥ ६ ॥

परमगुरोर्भगवत ऋषभाख्यस्य विशुद्धाचरितमीरितं पुंसां समस्तदुश्चरिताभिहरणं शृणोत्याश्वावयति वाचहितो भगवति तस्मिन् वासुदेव एकान्ततो भक्तिरनयोरपि समनुवर्तते ॥ ७ ॥

Shree Shukadev replied : Rajan, thou hast rightly spoken, nevertheless some good people donot trust the mind which is treacherous and never stable, fickle like that of Bhil (Pariah) or a rogue. It is said that nobody should ever trust the mind, under any circumstances, as it is volatile and undependable. By trusting the mind even the great with their penance, of long duration haven fallen. If a Yogi befriends the mind he gives an opportunity to that mind to invite its accomplices lust, anger, etc. which effects his down fall just as a trusting husband gives opportunity to a corrupt wife that invites her paramour and destroys her husband; which man of prudence will ever trust, that mind, that has lust, anger, pride cupidity, sorrow, fear and bonds of action in its roots? 2-5

Now Rishabhdev the best of the Lokpalas, with the object of teaching the Yogis how to give up this body, desired to give up his own and came to the forest of Kutakachala in his sojourn. Here he silenced his mind and became sedate and tranquil, when, with the strong wind blowing, the bamboos in the forest, striking against one another produced fire which inflamed unto a conflagration consuming the whole forest and Rishabhdev with it. 6

He who narrates or listens with concentration and reverence to this sanctifying account of Bhagwan Rishabhdev the great preceptor, will attain that singleness of devotion in Lord Vasudev. 7

नित्यानुभूतनिजलाभनिवृत्तदुष्णः थेयस्यतद्रचनया चिरसुप्तबुद्धेः ।
लोकस्य यः करुणयाभयमात्मलोकमाख्यान्तमो भगवते ऋपभाय तस्मै ॥ ८ ॥
॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ऋपभदेवानुचरिते षष्ठोऽध्यायः ॥ ६ ॥



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

भरतस्तु महाभागवतो भगवतावनितलपरिपालनाय संचिन्तितस्तदनुशासनपरः
पञ्चजनीं विश्वरूपदुहितरमुपयेमे ॥ १ ॥ तस्यामु ह वा आत्मज्ञानं कात्स्न्येनानुरूपानात्मनः
पञ्च जनयामास ॥ २ ॥ सुमतिं राष्ट्रभूतं सुदर्शनमाधरणं धूम्रकेतुमिति । अजनाभं
नामैतद्वरं भारतमिति यत आरभ्य व्यपदिशन्ति ॥ ३ ॥

स बहुविन्महोपतिः पितृपितामहद्वदुरुवात्सलतया प्रजाः स्वधर्ममनुवर्तमानः पर्यपालयत्
॥ ४ ॥ ईजे च भगवन्तं यत्क्रतुरूपं क्रतुभिस्त्वायचैः कर्मविशुद्धया विशुद्धसत्त्वे
भगवति वासुदेव उच्चैस्तरां भक्तिरनुदिनमेधमानरयाजायत ॥ ५ ॥

पवं स्वतनयेन्यो रिश्वं पितृपैतामहं यथादायं विभज्य स्वयं निकेतात् पुलहाश्रमं

We bow down to that Lord Rishabhdev, who is free from all thirst or desires of objects, and who out of compassion revealed the knowledge of the fearless self to the people who were in deep slumber since centuries from creation. 8

Thus ends chapter sixth of Book V



CHAPTER VII

Shree Shukadev said : The great devout Bharatji while ruling his subjects as mandated by Bhagwan Rishabhdev, married Vishwampa's daughter Panchjani. He had by this marriage five sons named Sumati, Rashtrabhrata, Sudarshan, Avarana and Dhumraketu. This continent of Ajanabha became famous as "Bharat", from Bharatji its benevolent ruler. 1-3

That wise king ruled his subject with great affection and care like his father and grandfather. He invoked the Lord "Yagna Purush" and propitiated him through Yagnas (sacrifices) both big and small. Thus rendered holy and pure by deeds and actions dedicated to the Lord his devotion and Love for Lord Vasudev increased day by day. 4-5

He then divided his kingdom which he had inherited from his

प्रयव्राज ॥ ६ ॥ यत्र ह वाव भगवान् हरिरद्यापि तत्रत्यानां निजजनानां वात्सल्येन संनिधाप्यत
 इच्छारूपेण ॥ ७ ॥ यत्राधमपदान्भुज्यतोनाभिभिर्द्वैपच्चक्रैश्चक्रनदी नाम सरित्प्रवरा सर्वतः
 पवित्रीकरोति ॥ ८ ॥ तस्मिन् स एकलः पुलहाथमोपवने विविधकुसुमकिसलयतुलसिकाम्बुभिः
 कन्दमूलफलोपहारैश्च समीहमानो भगवत आराधनं विविक्त उपरतविषयाभिलाष
 उपभूतोपशमः परां निर्वृतिमवाप ॥ ९ ॥ इत्थं धृतभगवद्भक्तः सूर्यचां भगवन्तं हिरण्यं
 पुरुषमुज्जिहाने सूर्यमण्डलेऽभ्युपतिष्ठन्नेतदु होवाच ॥ १० ॥

परोरजः सवितुर्जातवेदो देवस्य भर्गो मनसेदं जजान ।

सुरेतसादः पुनराविद्य चण्डे हंसं गृध्राणं नृपद्रिक्क्षिरामिमः ॥ ११ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरिते भगवत्परिचर्यायां सप्तमोऽध्यायः ॥ ७ ॥

father and grand father amongst his sons according to their rights and went to Pulahashram where even now the Lord Shree Hari gives his darshan to his devotees out of Love for them as they desire. That hermitage has shaligram like rocks (Rock that has navel like hole, both on the top and the bottom) on both sides. The river flows circling these rocks that is why it is known as (Chakra Nadi) circular river. That river sanctifies in every way all those that bathe in its waters. He lived in the forest adjoining the Puluhashram and passed his days in the worship of the Lord, with fruits, water, lotus, basil and other flowers from the forest. Thus by worshipping and singing hymns of the Lord all his passions were allayed and subdued and he experienced that great peace of mind. Observing thus, a discipline of a devout for the Lord, he prayed and praised Narayan always at the sunrise with the following (Mantra) incantation :

To that Brilliant Blaze of Light of Bhagwan Surya (Sun) which is above Rajas and who enters every heart in the creation and fosters souls, hungry of desires by his prowess, who creates the universe at his will, who is the giver of wisdom and is full of glory and effulgence to Him we salute and surrender. 6-11

Thus ends chapter seventh of Book V

अथाष्टमोऽध्यायः

श्रीशुक उवाच

पश्चादा तु महानद्यां कृताभिपेक्षैर्यमिकावश्यको ब्रह्माक्षरमभिशृणोती मुहूर्तत्रयमुदकान्त
उपविवेश ॥ १ ॥ तत्र तदा राजन् हरिणी पिपासया जलाशयाभ्याशमेकैवोपजगाम ॥ २ ॥
तया पेपीयमान उदके तावदेवाविदूरेण नदतो भृगपतेरुन्नादो लोकभयंकर उदपतत् ॥ ३ ॥
तनुप्लुत्य सा मृगवधूः हरिभयाभिनवेशय्यग्रहृदया भयात्सहसैवोच्चक्राम ॥ ४ ॥

तस्या उत्पतन्त्या अन्तर्घ्न्या उदभयावगलितो योनिनिर्गतो गर्भः स्रोतसि निपपात
॥ ५ ॥ तत्प्रसवोत्सर्पणभयखेदातुरा कस्याञ्चिद्यां कृष्णसारसती निपपाताथ च ममार ॥ ६ ॥

तं त्वेणकुणकं कृपणं स्रोतसानूह्यमानमभिवीक्ष्यापविद्धं बन्धुरिबानुकम्पया राजर्षिर्भस्तं
आदाय सृतमातरमित्याश्रमपद्मनयत् ॥ ७ ॥ तस्य ह वा णकुणक उच्चरेतस्मिन्
कृतनिजाभिमानस्याद्वरहस्तपोषणपालनलालनप्रीणनानुध्यानेनात्मनियमाः सहयमाः पुरुष-
परिचर्यादय एकैकशः कतिपयेनादुर्गणेन वियुज्यमानाः किल सर्व एवोवचसन् ॥ ८ ॥ बहो
यतायं हरिणकुणकः कृपण ईश्वररथचरणपरिभ्रमणरयेण स्वगणसुहृदयधुभ्यः परिवर्जितः
शरणं च मोपसादितो मामेव मातापितरौ भ्रातृशतीन् यौधिकांश्चैवोपेयाय नान्यं कंचन्
विदं मय्यतिविश्रब्धश्चात एव मया मत्परावणस्य पोषणपालनप्रीणनलालनमनस्युनातुष्टेयं

CHAPTER VIII

Shukadev said : Once Bharatji was sitting on the banks of the river repeating Omkar as was his routine everyday. At that time a doe came there to drink water. While she was drinking water from the river a lion roared close by. She heard the roar and in her great fright to escape, she jumped for the opposite bank. 1-4

She was pregnant and in that frantic leap she delivered a kid that fell in the waters of the river and she fell in a big dugout, on the bank, frightful and fatigued, and died. 5-6.

Rajarshi Bharat beholding that kid being carried away in the stream picked it up and out of compassion brought it to his ashram. Gradually he got attached to the young one and began fondling and feeding it as his own child, so much so that, the time taken in his daily routine of devotion and meditation of the Lord, lessened day by day and in a few days that too was completely stopped. Shree Bharat, said to himself that this poor kid because of the circumstances has been separated by its kind and has taken my shelter. It believes me as its mother, father, brother and relative and does not know anyone. It trusts me alone. I know it is a sin to neglect it, as it has resorted to me. I should therefore feed it fondle

शरण्योपेक्षादोषचिदुपा ॥ ९ ॥ नूनं ह्यायां साधव उपशमशीलाः कृपणसुहृद पवंविधार्थं स्वार्थानपि गुरुतरानुपेक्षन्ते ॥ १० ॥

इति कृतानुपङ्गः कार्पण्यात्स्कन्धेनोद्धति पवमुत्सङ्ग उरसि चाधायोपलालयन्मुदं परमामवाप ॥ ११ ॥ क्रियायां निर्वर्त्यमानायामन्तरालेऽप्युत्थायोत्थाय यदैनमभिचक्षीत तर्हि वाच स धर्षयतिः प्रकृतिस्थेन मनसा तस्मा आशिष आशास्ते स्वस्ति स्ताद्वत्स ते सर्वत इति ॥ १२ ॥

अन्यदा भृशमुद्विग्नमना नष्टद्विषण इव कृपणः हरिणकुणकविरहविद्वलहृदयसंतापस्त-
मेधादुशोचन् किल कदमलं महदभिरम्भित इति होवाच ॥ १३ ॥ अपि वत स आगमिष्यति ॥ १४ ॥ अपि क्षेमेणास्मिन्नाश्रमोपवने शष्पाणि चरन्तं देवगुप्तं द्रक्ष्यामि ॥ १५ ॥ अपि-
स्थिदसौ भगवानुदुषतिरेनं मृगबालकं स्वाश्रमपरिभ्रष्टमनुकम्पया कृपणजनघत्सलः
परिपाति ॥ १६ ॥

पवमघटमानमनोरथाकुलहृदयो मृगदारकाभासेन स्वारब्धकर्मणा योगारम्भणतो
विभ्रंशितः ॥ १७ ॥ प्रापपरित्यक्तदुस्त्यजहृदयाभिजातस्य तस्यैवमन्तरायविहृतयोगारम्भणस्य
राजर्षेर्भरतस्य दुरतिक्रमः कालः करालरभस आपद्यत । तदानीमपि पार्श्ववर्तिन-

it and protect it. The great, tranquil and sublime are indeed merciful to the poor so much so that in such cases they give up their self interest howsoever great it may be. 7-10

Thus the king soon got very much attached to that kid. He played with it. He fondled it and embraced it and felt very happy with it. Even during his prayers his attention was mostly directed to this young one and he blessed it saying oh dear may, good betide you, in all ways. 11-12

When, at times, that kid was out of sight, he felt very anxious, like a miser who is very anxious about his wealth. He would become very uneasy, and feel miserable and would say to himself, where could have that kid gone, will it come back to me, will I again see him grazing the tender grass in the forest besides the ashram. May it not be that this kind—Moon, may be protecting it, and nursing it in his lap. 13-16

Rajarshi Bharat who was thus harassed by such unbecoming thoughts fell from the heights attained by him through austerity and meditation, as ordained by his strong attachment to this little kid of a dear. One who had abnegated, the tender feelings of the heart so difficult, to be abandoned, fell, by once again getting attached to them. In the meantime death came to him, even at that time his mind was on that dear. He was filled with grief and pity for that kid, and in that state of mind he gave up his body and was born as a dear in his next life. By the

मात्मजमियानुशोचन्तमभिवीक्षमाणो मृग एवाभिनिवेशितमना विसृज्य लोकमिमं सह
मृगेण फलेवरं मृतमनु न मृतजन्मानुस्मृतिरितरघ्नमृगशरीरमवाप ॥१८॥ आत्मनो
मृगत्यकारणं भगवदारोघनसर्माहानुभावेनानुस्मृत्य भृशमनुतप्यमान आह ॥१९॥ निगूढ-
निर्वेदो विसृज्य मूर्गी मातरं पुनर्मगवत्सत्रं शालग्रामं पुलस्त्यपुलहाश्रमं कालञ्जरात्प्रत्याजगाम
॥२०॥ तस्मिन्नपि कालं प्रतीक्षमाणः सङ्गाच्च भृशमुद्विग्न आत्मसहचरो मृगशरीरं
तीर्थोदकफिलन्नमुत्ससर्ज ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतचरितेऽष्टमोऽध्यायः ॥६॥



अथ नवमोऽध्यायः

श्रीशुक उवाच

अथ कस्यचिद् द्विजवरस्याङ्गिरः प्रवरस्य शमदभूतपः स्वाध्यायाध्ययनत्यागसतोपति-
तिक्ष्णप्रथयविद्यानस्यात्मज्ञानानन्दयुक्तस्यात्मसदृशश्रुतशीलचाररूपौदार्यगुणा नव सोदया
वज्रजा वभूवुर्मिथुनं च यवीयस्यां भावांयाम् ॥१॥ यस्तु तत्र पुमांस्तं परमभागंवर्त
राजपिप्रवरं भरतमुत्सृष्टमृगशरीरं चरन्शरीरेण विप्रत्वं गतमाहुः ॥२॥ तत्रापि स्वजन-
सङ्गाच्च भृशमुद्विग्नमानो भगवतः कर्मचन्धविष्वंसनश्रवणस्मरणगुणविवरणचरणारविन्दयुगलं

worship and adoration of the Lord done in his previous life, he knew
the cause of his birth as a deer and was much grieved and because of
his hidden dispassion Vairagya of the previous life he left his deer
mother and came to the ashram of Rishi Pulastya and Pulaha from
Shaligram the land of the holy on mount Kalanjer. There he remained
all alone, in deep sorrow, biding his time and with the approach of
death gave up his frame of a deer.

Thus ends chapter eighth of Book V



CHAPTER IX

Shree Shukadev said : There was a Brahmin, born in Angira family
who was calm, contended, austere, modest, learned, forbearing and delighting
in self the Atman. He had nine sons by his first wife. They were like
him learned, well behaved, handsome and generous. His other wife had
one son and one daughter. This birth of the son, was the last birth of
Rajarshi Bharat, who was a deer in his previous birth. In this birth he
meditated on the feet of the Lord, sang hymns of his glories, so that he
may not be involved, in worldliness once again and fall. By the grace

मनसा विदधदात्मनः प्रतिघातमाशङ्कमानो भगवदनुग्रहेणानुस्मृतस्वपूर्वजन्मावलिरात्मानः
मुमुक्षुस्तद्दान्धवधिरस्वरूपेण दर्शयामास लोकस्य ॥ ३ ॥

तस्यापि ह वा आत्मजस्य विप्रः पुत्रस्तेहानुयद्धमना आसमावर्तनात् संस्कारान्
यथोपदेशं विदधे कर्मेनियमान् समशिक्षयत् ॥ ४ ॥ एवं पुत्रमनुशास्य स्वयं तावदनधिगत-
मनोरथः कालेन अथ यवीयसी द्विजसती स्वगर्भजातं मिथुनं सपत्न्या उपन्यस्य स्वयमनु-
संस्थया पतिलोकमगात् ॥ ५ ॥

पितर्युपरते भ्रातर एनमतत्प्रभावविदो जडमतिरिति भ्रातुरनुशासननिर्वन्धान्य-
वृत्तन्त ॥ ६ ॥ विशुद्धानुभवानन्दस्वात्मलाभाधिगमः सुखदुःखयोर्द्वन्द्वनिमित्तयोरसम्भावित-
देहाभिमानः पीनः संहननाङ्गः स्वभ्रातृभिरपि केदारकर्मणि निरूपितस्तदपि कदन्नमप्य-
मृतवदभ्यवहरति ॥ ७ ॥

अथ कदाचित्कश्चिद् वृषलपतिर्भद्रकाक्ष्यै पुरुषपशुमालभतापत्यकामः ॥ ८ ॥ तदनुचरा
आकस्मिकेन विधिना केदारान् संरक्षमाणमङ्गिरःप्रवरस्तुतनपश्यन् । एनमनवद्यलक्षणमवमृश्य
भर्तृकर्मनिष्पत्तिं मन्यमाना बद्ध्या रशनया चण्डिकागृहमुपनिन्युः ॥ ९ ॥

of the Lord he had live memories of his past life. So, to remain undisturbed, he pretended to be, dull, blind, deaf and insane and kept away from all contacts, of his relations, both near and dear. 1-3

The Brahmin out of affection for his son, initiated him in the order of Brahmins and invested him with all ceremonies as prescribed in the scriptures and explained to him the code of religious conduct. Thus instructing his son the Brahmin died before his desires were fulfilled. The younger wife of the Brahmin who was the mother of Jad Bharat, entrusted both of her children, to the elder one and became sati. 4-5

After the death of the father, the other brothers who did not know, Jad Bharat's greatness took him to be a fool and suspended his studies. Being endowed with pure wisdom gained in his previous births and being carefree, and completely detached both in pleasure and pain he was physically strong and hefty in built. His brothers, therefore, entrusted him with the work of watering the rice fields, and whatever food was given to him by them he took it with delight, be it foul or stale. 6-7

Once it so happened that a king of thieves had no progeny. He decided to offer a manbeast in sacrifice to propitiate Goddess Bhadrakali. The King's servants by chance saw this son of Angira family working in the rice fields. They found him quite fit for the purpose of their master, tied him with ropes, and took him to the temple of the Goddess Mother. 8-9

अथ वृषलराजपणिः देवीं भद्रकालीं यक्ष्यमाणोऽस्ति निशितमुपाददे ॥ १० ॥ तेषां वृषलानां कर्मातिदारुणं यद्रूपभूतस्य निर्वैरस्य सर्वभूतसुहृदः सनायामप्यननुमतमालम्बनं, तदुपलभ्य सहस्रोच्चवाटं सैव देवी भद्रकाली । तत उत्पत्य पापीयसां दुष्टानां तेनैयासिना विवृक्कणशीर्ष्णामसृगास्तघमत्युष्णं तिपीय नतर्त च कन्दुकलीलया ॥ ११ ॥ पवमेव सलु महदभिचारातिक्रमः कात्स्न्येनात्मने फलति ॥ १२ ॥ महदद्भुतं यदसम्भ्रमः स्वशिरदलेदत आपतितेऽपि निर्वैराणां भागवतपरमहंसानाम् ॥ १३ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जडभरतचरिते नवमोऽध्यायः ॥ १ ॥



अथ दशमोऽध्यायः

श्रीशुक उवाच

अथ सिन्धुसौवीरपते रहृगणस्य वज्रत इभ्रमत्यास्तदे तत्कुलपतिना शिविकावाह-
पुरुषान्वेषणसमये दैवेनोपसादितः स द्विजधर उपलब्ध एष पीवा युवा संहननाहो धुरं
चोदुमलमिति पूर्वविष्टिगृहीतैः सह गृहीतः प्रसभमतव्हं उवाह शिविकां स महाबुभावः ॥ १ ॥

That King of thieves, took out his sharp sword to offer his oblation to the Goddess. The Goddess did not like this hideous act of these shudras of offering such a Brahmnishta, to her, as an oblation one who was absolutely innocent who had no enemies and who was a friend to all beings. She jumped out of the idol, dismembered the heads of those devils with their own sword and tossed the heads in the air like balls and began to dance. Thus a guilt against the great recoils on the guilty. It is a great surprise that the devotees of the Lord do not get unnerved, even when they are about to be, beheaded, as they do not bear any rancour or animosity towards any one. 10-13

Thus ends chapter ninth of Book V



CHAPTER X

Shree Shukadev said : Rahugana the king of Sindh and Sauvira, was going to the ashram of Kapildeva, with that keen desire to learn from him the philosophy of the Divine. He came to the banks of river Ikshumati. As the bearers of the palanquin were fatigued, the head bearer went in search of some labourers to help him. As luck would have it, there, he saw this hefty Brahmin youth, who looked quite strong to carry any load or stand any fatigue. The head bearer beckoned him and yoked him to the palanquin. This young man though

यदा हि द्विजवरस्येपुमात्रावलोकानुगतेन समाहिता पुरुषगतिस्तदा विपमगतां स्वशिविकां रहगण उग्राय पुरुषानधिवहत आह हे वोढारः साध्यतिक्रमत किमिति विपममुह्यते यानमिति ॥ २ ॥

अथ त ईश्वरवचः सोपालम्भमुपाकर्ष्य विज्ञापयाम्बभूवुः । न वयं नरदेव प्रमत्ताः साध्वेव बहामः । अयमधुनैव नियुक्तोऽपि न द्रुतं व्रजति नानेन सह वोढुमु ह वयं पारयाम इति ॥ ३ ॥ सांसर्गिको दोष एव नूनमेकस्यापि सर्वेषां सांसर्गिकाणां भवितुमर्हतीति निश्चित्य राजा रहगण ईषदुत्थितमन्युरचिस्पष्टब्रह्मतेजसं रजसाऽऽवृतमतिराह ॥ ४ ॥ कष्टं भ्रातर्व्यक्तमुह परिश्रान्यो दिर्घमध्वानमेक एव ऊहिवान् सुचिरं नातिपीवा न संहननाङ्गो जरसा चोपद्रवो भवान् इति बहु विप्रलब्धोऽपि क्लेश्वरेऽहं ममेत्यनध्यारोपितमिथ्याप्रत्ययो ब्रह्मभूतस्तूर्णी शिविकां पूर्ववदुवाह ॥ ५ ॥

अथ पुनः स्वशिविकायां विपमगतायां प्रकुपित उवाच रहगणः किमिदमे त्वं जीवन्मृतो मां कर्द्वीकृत्य भर्तृशासनमतिचरसि प्रमत्तस्य च ते करोमि चिकित्सां यथा प्रकृतिं स्वां मजिष्यस इति ॥ ६ ॥

not fit for this kind of labour lifted the palanquin and carried it. When they had gone about a few yards the king found that the gait of the bearers was not steady and the palanquin kept jolting about. He therefore asked the bearers as to what was the matter and why did the conveyance kept jolting about. Can't you all walk carefully and steadily? Hearing these words of admonition from the king, the bearers humbly replied—Sire, we are not careless. We carry the palanquin alright, but this fellow who just joined us, though quite fresh does not walk fast as he should. We cannot carry on with him; one's fault, in a company affects all those that keep company with him. Hearing these words of other labourers king Rahugana, became angry and spoke to this bloke of a Jad Bharat, who looked an idiot, but was highly enlightened from within. Brother said the King, you are very much tired. You have been all alone in wading this way with the palanquin on your shoulders, since long. Again you are not stout and strong but you are quite weak and old, so naturally how can you walk. Thus sarcastically spoken to, that brahmin who was free from all egoity of I and mine, did not reply but took up the palanquin and walked his way as before. Again the palanquin rocked and jolted, and Rahugana in anger spoke to him, Hey, what is this, are you dead though you are alive. Don't you listen. You are disobeying my orders. You will come to your senses only if I punish you like Yamraj. 1-6

एवं बद्धबद्धमपि भाषमाणं नरदेवाभिमानं स भगवान् ब्राह्मणो ब्रह्मभूतः सर्वभूते-
सुहृदात्मा स्मयमान इव विगतस्मय इदमाह ॥७॥

ब्राह्मण उवाच

त्वयोदितं व्यक्तमविप्रलब्धं भर्तुः स मे स्याद्यदि धीर भारः ।
गन्तुर्यदि स्यादधिगम्यमध्या पीषेति राशौ न विदां प्रवादः ॥८॥
सौख्यं कार्यं व्याधय आधयश्च क्षुत्तृड् भयं कलिरिच्छा जरा च ।
निद्रा रतिर्मन्युरहंमदः शुचो देहेन जातस्य हि मे न सन्ति ॥९॥

श्रीशुक उवाच

पतावदनुवादपरिभाषया प्रत्युदीर्य मुनिवरो राजयानमपि तथोवाह ॥१०॥ स चापि
पाण्ड्येयसिन्धुसौवीरपतित्तत्त्वजिज्ञासायां सम्यक्थदयाधिकृतधिकारस्तद्भृदयग्रन्थि-
मोचनं द्विजवच आश्रुत्य बहुयोगग्रन्थसम्मतं धरयावरुह्य शिरसा पादमूलमुपसृतः
क्षमापयन् विगतनृपदेवस्य उवाच ॥११॥

कस्त्वं निगूढश्चरसि द्विजानां विभर्षि स्रष्टुं कतमोऽवधूतः ।
कस्यासि कुत्रस्य इहापि कस्मात् क्षेमाय नश्चेदसि नोत शुक्लः ।
योगेश्वराणां गतिमन्धबुद्धिः कथं विचक्षीत गृहानुबन्धः ॥१२॥

The King was prattling incoherently because of his pride as a ruler. To him this Brahmanishtha Brahmin who was a friend to all, humbly spoke with a smile. 7

Brahman said : Rajan ! what you said is true. If I feel your weight then I would feel your sarcasm. One who wants to go has a path to follow and a goal to reach. It is the body that is fat and not the soul. Only fool would consider the soul well fed. Hunger, thirst, disease, fear, grief, wish, infirmity, sleep, pleasure of the senseobjects, anger, arrogance, sorrow, all these are to the body and not to me, who am the Atman. 8-9

Shree Shukadav said : Thus replying to the remarks of the King that muni took up the palanquin and carried it as before, Rahugan, the King of Sindh and Sauvira had genuine faith, and was therefore quite fit to learn philosophy he so keenly desired. Hearing these words of the Brahmin, illuminating and enlightening the King alighted from his palanquin and fell at his feet. His pride was humbled and he spoke begging his pardon. 10-11

“Pray tell me who you are ? Are you one of those maharshis who move about incognito as you wear a sacred thread on your body. Are you not one of the awadhutas like guru Dattatraya. To which place you belong ? Where do you come from ? Are you not Kapildev ? Come

दृष्टः ध्रुमः कर्मत आत्मनो वै भर्तुर्गन्तुर्भवतश्चानुमन्ये ।
 यथासतोदानयनाद्यभावात् समूल इष्टो व्यवहारमार्गः ॥१३॥
 स्वास्थ्यग्नितापात्पयसोऽमितापस्तत्तापतस्तण्डुलगर्भरन्धिः ।
 देहेन्द्रियास्वाशयसंनिकर्षात् तत्संस्तुतिः पुरुषस्यानुरोधात् ॥१४॥
 तन्मे भवान्नरदेवाभिमानमदेन तुच्छीकृतसत्तमस्य ।
 कृपीष्ट मैत्रीदृशमर्तवन्धो यथा तरे सद्यध्यानमहः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

ब्राह्मण उवाच

अकोविदः कोविदवादवादान् वदस्यथो नातिविदां वरिष्ठः ।
 न सूरयो हि व्यवहारमेनं तत्त्वाद्यमर्शेन सहामनन्ति ॥१॥

to me for my welfare? How can one deeply attached to his house and family whose sense of understanding is blurred ever comprehend the ways of the Yogeshwar. I feel fatigued in performing my duties as a king. I think you also may have been fatigued by walking. If the pot is not real but, imaginary it is not possible to bring water in it. Similarly nothing can be accomplished by anything that is not real but imaginary. Practical path in life therefore must be accepted as true. Just as the pot becomes hot by fire, the heated pot heats the water filled in it and the hot water cooks rice in the pot, similarly the body, the senses, the vital breath, the mind are all affected by the contact of outside objects and environments; naturally therefore, the empirical ego, the Jivatman will also be affected. Out of my pride as a king, I have insulted you, You who are so good and noble—oh! Ye friend of the weak, pray pardon me so that I may be free from the sin of having insulted a saint like you. 12-15

Thus ends chapter tenth of Book V



CHAPTER XI

The Brahmin spoke : Rajan, you are ignorant, nevertheless you talk of wisdom, even then you will not be considered wise. The wise with their vision of reality, do not consider the activities of the senses, as true. As long as the mind is subject to the vagaries of the quality

यावन्मनो रजसा पूरुषस्य सत्त्वेन वा तमसा चानुरुद्धम् ।
 चेतोभिराकृतिभिरातनोति निरङ्कुशं कुशलं चेतारं वा ॥२॥
 दुःखं सुखं व्यतिरिक्तं च तीर्थं कालोपपन्नं फलमाव्यतक्ति ।
 भालिङ्ग्य मापारचितान्तरात्मा स्वदेहितं संसृतिचक्रकूटः ॥३॥
 गुणानुरक्तं व्यसनाय जन्तोः क्षेमाय नैर्गुण्यमथो मनः स्यात् ।
 यथा प्रदीपो घृतवर्तिमश्नन् शिखाः सधूमा भजति ह्यन्यदा स्वम् ॥४॥
 द्रव्यस्वभावाशयकर्मकालैरेकादशामी मनसो विकाराः ।
 सहस्रशः शतशः कोटिशश्च क्षेत्रज्ञतो न मिथो न स्यतः स्युः ॥५॥
 क्षेत्रज्ञ आत्मा पुरुषः पुराणः साक्षात्स्वयंन्योतिरज्ञः परेशः ।
 नारायणो भगवान् बालुदेवः स्वमाययाऽऽत्मन्यवधीयमानः ॥६॥
 न यावदेतां तनुभृन्नेन्द्र विधूय मायां वयुनोदयेन ।
 विमुक्तसङ्गो जितपद्मसपत्नो वेदात्मतत्त्वं भ्रमतीह तावत् ॥७॥
 भ्रातृव्यमेनं तददभ्रवीर्यमुपेक्षयाघ्येधितमप्रमत्तः ।
 गुरोर्हरेत्थरणोपासनास्त्रो जह्नि व्यलीकं स्वयमात्ममोषम् ॥८॥
 ॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ब्राह्मणरहस्यसंवादे एकादशोऽध्यायः ॥ ११ ॥

trio, the sattva, rajas and tamas, so long he acts unbridled with his faculties both conative and cognitive and earns merits or commits sins. As fruit of those deeds, good or bad he is faced with that happiness or misery at their proper time. Mind is an attribute a creation of Maya. This mind by creating false impressions in the empirical ego the jiva entails him and throws him in this wheel of worldliness. As long as lamp consumes ghee and the wick, its flame it is mixed with smoke but, when that ghee, clarified butter and wick are burnt out, the flame merges into its true form the Light, likewise, if a man's mind is attached to the sense objects, he experiences the miseries of life but, when that mind is freed from all sense objects and gets devoid of all gunas, it reverts to its true form that leads it to the highest good. The eleven faculties of the mind are influenced by matter, and because of nature, destiny and time, they are divided and subdivided into hundreds and thousands, and crores. All these originate from the Self and not on their own or by themselves. The soul is self illuminating and all pervading. It has no birth. It is Narayan Vasudev who holds everything by his Maya. Therefore oh king, be vigilant at that mind which though is formidable is untrue but if neglected makes one forget the Self. So beware and control it by the worship of the Lord and the guru. 1-8

Thus ends chapter eleventh of Book V

अथ द्वादशोऽध्यायः

रहूगण उवाच

नमो नमः कारणविग्रहाय स्वरूपतुच्छीकृतविग्रहाय ।
नमोऽवधूत द्विजबन्धुलिङ्गनिगूढनित्यानुभवाय तुभ्यम् ॥१॥
उपरामयार्तस्य यथागदं सत् निदाघदग्धस्य यथा हिमाग्भः ।
कुदेहमाताहिविदष्टदृष्टेः ब्रह्मन् वचस्तेऽमृतमोपधं मे ॥२॥
यदाह योगेश्वर दृश्यमानं क्रियाफलं सद्ब्रह्मद्वारमूलम् ।
न ह्यञ्जसा तत्त्वविमर्शनाय भवानमुष्मिन् भ्रमते मनो मे ॥३॥

ब्राह्मण उवाच

अयं जनो नाम चलन् पृथिव्यां यः पार्थिवः पार्थिव कस्य हेतोः ।
तस्यापि चाङ्गुलीरधि गुल्फजङ्घाजानूस्मथ्योरशिरोधरांस्ताः ॥४॥
यंसेऽधि दार्वां शिबिका च यस्यां सौवीरराजेत्यपदेश आस्ते ।
यस्मिन् भवान् रुढनिजाभिमानो राजास्मि सिन्धुष्विति दुर्मदान्धः ॥५॥

CHAPTER XII

Rahugan said : Oh Avadhuta! One with the corpus of the Lord the cause of this universe who considers this body as worthless, as against the blissful effulgence of the atman and who hidest that transcendental ecstasy in the garb of an ordinary Brahmin, to thee, I bow over and over again. Just as medicine is to a sick, cold water to the thirsty, your words are like nectar to me. My sense of understanding has been obfuscated by the bite of the serpent of arrogance the Ego. Oh best of the Yogis, you said that the action of carrying the palanquin and its fruit exhaustion appears true, but it is not true when philosophically viewed My doubts as to what you said are not cleared. 1-3

The Brahmin replied : Rajan this man walking on the earth bearing the palanquin on his shoulders is formed of the same stuff the elements as an ordinary stone. His legs, knees, thighs, chest, shoulder and the head all these are created from that element the earth. Over this there is that palanquin made of wood and in that palanquin is seated the model of clay which is blind with pride, known as the king of Sindh and Sauviri. In spite of all this being clay you keep those poor unhappy souls under duress without any compensation for their labour. You are indeed merciless. Nevertheless you call yourself the protector of your subjects. How will you look in the assembly of the wise. This fat, lean, small big cause, effect, living, dead, all these distinctions are imagined

शोच्यानिमांस्त्वमधिकष्टदीनान् विष्टया निगृह्णन्निरनुग्रहोऽसि ।
 जनस्य गोतास्मि विकृत्यमानो न शोभसे वृद्धसभासु धृष्टः ॥६॥
 पवं रुशं स्थूलमणुष्यद्वयद् असच्च सजीवमजीवमन्यत् ।
 द्रव्यस्यभावाशयकालकर्मनाम्नाजयावेहि कृतं द्वितीयम् ॥७॥
 घातं विशुद्धं परमार्थमेकमनन्तरं त्ववहिर्ग्रह्य सत्यम् ।
 प्रत्यक् प्रशान्तं भगवच्छब्दसंघं यद्वासुदेवं कवयो वदन्ति ॥८॥
 रङ्गगणैतत्तपसा न याति न चेज्यया निर्वपणाद् गृह्णाद्वा ।
 न च्छन्दसा नैव जलाग्निसूर्यविना महत्पादरजोऽभिपेकम् ॥९॥
 अहं पुरा भरतो नाम राजा विमुक्तदृष्ट्युतसङ्गदन्धः ।
 आराधनं भगवत ईहमानो मृगोऽभवं मृगसङ्गाद्वतार्थः ॥१०॥
 सा मां स्मृतिर्मृगदेहेऽपि घोरं कृष्णार्चनप्रभवा नो जहाति ।
 अथो अहं जनसङ्गादसङ्गो विशङ्कमानोऽविवृत्तरामि ॥११॥
 तस्मान्नरोऽसङ्गसुसङ्गजातज्ञानासिनेहैव विवृक्कमोहः ।
 ह्रिं तदीहाकथनश्रुताभ्यां लब्धस्मृतियात्यतिपारमध्वनः ॥१२॥
 ॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ब्राह्मणरङ्गमण्डवादे द्वादशोऽध्यायः ॥१२॥

—३३६—

in the illusion. Ignorance is imaginary and therefore false and untrue. Brahman alone is true. It is pure and perfect, full of wisdom in form, one without a second, tranquil and serene. To him the wise call Bhagwan or Vasudev. Oh Rahugan, this Brahma the absolute cannot be attained by austerity, sacrifice, abnegation, distributing food to the poor or by the study of Vedas or by invoking the Water, Fire or Sun God, but it can only be attained by bathing in the dust of the feet of the Great, meaning by the service of the great and the holy. 4-9

Formerly I was a king named Bharat. I was highly desirous of invoking the Lord for my welfare. I therefore gave up all my contacts and associations of this world and the other world but because of my great attachment to a deer, I fell and I was born as a deer in my next life. In that body of a deer I retained my memory because of the grace of the Lord. Then I died and gave up my frame of a deer, and was born as a Brahmin in this life. In this life I remain aloof from all people, in solitude for fear of being attached in life once again, because I know that when the delusion is destroyed by the sword of wisdom acquired by the company of ascetics, and the renowned, then alone by hearing and chanting His rhymes, will one be able to see and realise the self within and transgress this difficult path of worldliness. 10-12

Thus ends chapter twelfth of Book V

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अथ त्रयोदशोऽध्यायः

अथ चतुर्दशोऽध्यायः

ब्राह्मण उवाच

दुरत्ययेऽध्वन्यजया निवेशितो रजस्तमःसत्त्वविभक्तकर्मदृक् ।

स एष सार्धोऽर्थपरः परिधमन् भवाटवीं याति न शर्म विन्दति ॥१॥

भगवतो विष्णोर्विश्ववर्तिन्या मायया जीवलोकोऽयं यथा घणिकृत्सार्धोऽर्थपरः सदेह-
निष्पादितकर्मानुभवः इमशान्वदशिवतमायां संसाराटव्यां गतो नाद्यापि विफलबहुप्रति-
योगेहस्तत्तापोपशमनीं हरिगुरुचरणारविन्दमधुकरानुपदवीमवरुन्धे यस्यामु ह वा पते
पडिन्द्रियनामानः कर्मणा दस्यव एव ते ॥२॥ पुरुषस्य धनं बहुकृच्छ्राधिगतं साक्षात्पर-
मपुरुषाराधनलक्षणो योऽसौ धर्मः, तद्धर्म्यं धनं दर्शनस्पर्शनश्रवणास्वादानावग्राणसंकल्प-
व्यवसायगृहग्राम्योपभोगेन कुनाथस्याजितात्मनो यथा सार्धस्य विलुम्पन्ति ॥३॥ यत्र
कौटुम्बिका दारापत्यादयो नाम्ना कर्मणा वृकत्तुगाला एवानिच्छन्तोऽपि कर्दयस्य कुटुम्बिन
उरणकवत्संरक्ष्यमाणं मितोऽपि हरन्ति ॥४॥ यथा ह्यनुवत्सरं कृष्यमाणमप्यदग्धवीजं

CHAPTERS XIII & XIV

The Brahmin said : Rajan ! The entire multitude of beings which while seeing and experiencing the various actions of the quality trio the sattva, rajas and tamas, because of the spell of Maya, wanders in this frightful forest of existence in the hope of getting happiness, like that of a multitude of merchants who roam about in the forest in search of wealth, for profit. Neither the former gets the felicity nor the latter gets the profit. 1

When his desires become fruitless and when there may be impediments in fulfilling some of them then, those setbacks or failures can only be avoided by resorting to guru or the Lord but, the six senses which are like the highway robbers donot allow that to happen. Just as robbers rob the caravan of its wealth, whose leader or the care taker is careless and not vigilant in protecting the caravan, similarly these six robbers of the senses, deprive the individual of his hard earned wealth of righteousness, which he has amassed in several births by the worship of the Paramatman, the Supreme being, by making him indulge in sensual enjoyments of life. These so called wife, children and the family forcibly deprive the wealth of this avaricious man, like a wolf or a jackal that takes away forcibly a sheep or a goat from the herd much against the wishes of the shepherd. Just as a field that is tilled every year, after the crops are taken away has some seeds left in the furrows which then grow up again

क्षेत्रं पुनरेवावपनकाले गुल्मतुणवीरुर्जिगृह्वरमिव भवत्येवमेव गृहाश्रमः कर्मक्षेत्रं यस्मिन् हि कर्माण्युत्सीदन्ति यदयं कामकरण्ड एव आवसथः ॥५॥

कचिदातपोदकनिभान् विषयानुपधावति पानभोजनव्यवायादिव्यसनलोलुपः ॥६॥ कचित्सकृदवगतविषयवैतथ्यः स्वयं पराभिध्यानेन विभ्रंशितस्मृतिस्तथैव मरीचितो-
यप्रायांस्तानेवाभिधावति । कचिदुलूफशिलीस्वनवदतिपरस्परभसाटोपं प्रत्यक्षं परोक्षं
या रिपुराजकुलनिर्मस्तिस्तेनातिव्यथितकर्णमूलहृदयः ॥७॥ स यदा दुग्धपूर्वसुलतस्तदा
कारस्करकाकतुण्डाद्यपुण्यद्रुमलताविषोदपानवदुभयार्थशून्यद्रविणान् जीवन्मृतान् स्वयं
जीवन्म्रियमाण उपधावति । कचिदासाद्य गृहं दाववत्प्रियार्थविधुरमसुखोदकं शोकाग्निना
दह्यमानो भृशं निर्वेदमुपगच्छति ॥८॥ कचित्कालविषमितराजकुलरक्षसापहतप्रियतमधनासुः
प्रमृतक इव विगतजीवलक्षण आस्ते ॥९॥ कचिच्च दुःसहेन कायाभ्यन्तरवह्निना गृहीत-
सारः स्वेकुटुम्भाय क्लृप्यति । स यच्च पुनर्निद्राजगरगृहीतोऽन्धे तमसि मग्नः शून्यारण्य इव
क्षेते नान्यत्किञ्चन वेद शव इवापचिद् ॥१०॥

अध्वन्यमुप्निन्निम उपसर्गास्तथा सुखदुःखरागद्वेषभयाभिमानप्रमादोन्मादशोकमोह-

sporadically as weeds, grass, and creepers and with the cobwebs forming on them; the field looks more like a jungle, similarly this life is a field of actions, wherein if the seeds of innate subliminal tendencies and desires are allowed to remain and not destroyed, then it renders the house into a hot bed of selfishness and desires. 2-5

At times when one loses the correct perspective in life, he goes head-
long in eating, drinking and merry making, by unrestrained indulgence
in objects of enjoyment which are false like a mirage; Sometimes, he hears
the dreadful hoots of owls and other noises of cricket etc. or of insects or
of insults from the state servants, which are very painful to him, sometimes
he remains burning with grief as if surrounded by a conflagration and
becomes miserable in his own house for want of objects, so dear to him. It
may also happen that the state officials lose their sense of propriety and
become devils and deprive him of his wealth by force. It is then that
he loses all interest in life and though alive lives as if dead. Again it so
happens that the smouldering fire of unhappiness within himself becomes
so unbearable that he loses his vital energy and gets chagrined with his
own family and when exhausted he is devoured by the boa of infatuation
in this wilderness of existence sinks into the grim darkness of ignorance
and lies like a log of wood, as if dead, unmindful of everything around. 6-10

In this great wilderness of life, happiness, misery, love, hate, danger,

लोभमात्सर्येभ्योऽवमानभ्रुतिपासाधिव्याधिजन्मजरामरणादयः ॥११॥ कापि देवमायया स्त्रिया भुजलतोपगूढः प्रस्कन्नचिवेकविज्ञानो यद्विहारगृहारम्भाकुलहृदयस्तदाश्रयावसक्तसुतदुहितकलत्रभाषितावलोकविचेष्टितापहतहृदय आत्मानमजितात्मापारेऽन्धे तमसि प्रहिणोति ॥१२॥ निरवरोधः स्वैरेण विहरन्नतिक्रुपणबुद्धिरन्योन्यमुखनितीक्षणादिना ग्राम्यकर्मणैव विस्मृतकालावधिः । क्वचिद् गृहेषु रंस्यन् यथा वानरः व्यवायक्षणः ॥१३॥

एवमध्वन्यवरुन्धानो मृत्युगजभयात्तमसि गिरिकन्दरप्राये । क्वचिच्छीतवाताघनेकदैविकभौतिकात्मीयानां दुःखानां प्रतिनिवारणेऽकल्पो दुरन्तविपण्ण आस्ते । क्वचिन्मिथो व्यवहरन् यत्किञ्चिद्धनमुपयति वित्तशठ्येन । क्वचित्क्षीणधनः शय्यासनाशनाद्युपभोगविहीनो यावदप्रतिलब्धमनोरथोपगतादानेऽवसितमतिस्ततस्ततोऽवमानादीनि जनादभिलभते ॥१४॥

एतस्मिन् संसाराध्यनि नानाक्लेशोपसर्गवाधित आपन्नविपन्नो यत्र यस्तमुह वावेतरस्तत्र विरुज्य जातं जातमुपादाय शोचन्मुहान् विभ्यद्विवदन् क्रन्दन् संहृष्यन् गायन्नह्यमानः साधुवर्जितो नैवावर्ततेऽद्यापि यत आरब्ध एव नरलोकसार्थः ॥१५॥

egoity, inertia, insanity, grief, infatuation, cupidity, envy, anger, insults, hunger, thirst, worries, mental and physical, birth and death these impeding elements are found lying scattered all over in the path of man and if per chance he is embraced by a beautiful demsel like woman, he loses his reason and understanding, and when enslaved by her, he is harassed, by the taunts and tirades of that wife and her children and becomes miserable. The soul that wanders in the wilderness of existence, without scruples becomes debased and profligate and indulges indiscreetly in sexual pleasures like a monkey, so much so, that he forgets his own end. Further while treading the path in this cycle of existence he falls in the deep dark chasm of a big mountain, where death in the form of an elephant awaits him; sometimes, he is not able even to ward off the physical sufferings such as extreme cold, heat and winds, befalling him and to those whom he calls his own, and experiences great misery. Sometimes he makes some money by deceit, in transactions but when all that wealth is destroyed, it destroys with it his means of enjoyment also. His desires and cravings not fulfilled, he once again tries and adopts foul means to satisfy them and suffers insults and contempt from the people. 11-14

Thus this multitude of beings grieved by anguish and hurdles, feels miserable and lost in this difficult path of life and accepting those that are born and rejecting and forsaking those that are dead experiencing pleasure and pain, fear and grief, it has not yet returned since it started, ages ago for want of prudent or a saintlike guide amongst them. 15

रहगण त्वमपि ह्यच्चनोऽस्य संन्यस्तदण्डः कृतभूतभैरवः ।
असंजिततात्मा हरिसेवया शितं क्षानासिमादाय तरतिपारम् ॥१६॥

राजोवाच

न ह्यद्भुतं त्वच्चरणाब्जरेणभिर्दंतांहसो भक्तिरघोक्षजेऽमला ।
मौहृतिकाद्यस्य समागमाच्च मे दुस्तर्कमूलोऽपहतोऽविवेकः ॥१७॥
नमोमहद्भ्योऽस्तु नमः शिशुभ्यो नमो युवभ्यो नम आ वदुभ्यः ।
ये ब्राह्मणा गानवधूतलिङ्गाश्चरन्ति तेभ्यः शिवमस्तु राजाम् ॥१८॥

श्रीशुक उवाच

इत्येवमुत्तरामातः स वै ब्रह्मर्षिसुतः सिन्धुपथ्य आत्मसतत्त्वं विगणयतः परानुभावः
परमकावणिकतयोपदिश्य रहगणेन सकृदणमभिवन्दितचरण आयूर्णांष्वेव ह्य निभृतकरणो-
म्यांशयो धरणिमिसां विचचार ॥१९॥ सौचीरपतिरपि सुजनसमवगतपरमात्मसतत्त्वं आत्म-
न्यविद्याधारोपितां च देहात्ममतिं विससर्ज । पवं हि नृप भगवदाश्रितानुभावः ॥२०॥

King Rahugana you are also a traveller treading the same track. There-
fore, banish all your desires to punish and penalise others and be friend
to all the creatures, cast off your delusion and do not run after objects
mundane, and dedicating yourself to Shree Hari transgress this world of
woes, with that sword of wisdom sharpened by the service of the Lord. 16

The King replied : Bhagwan, My sins have been destroyed by the
dust of your lotus-like feet and there has dawned in me, that immaculate,
devotion. My indiscreetions and my erroneous notions have vanished
even by my momentary contact of great man like you. There is nothing
surprising about it. Those Brahmins young and old who ramble about, the
earth as avadhutas (who pretends to be stolid, shabby, and maniac, in
looks, to escape molestation by individuals or crowds but who are inwardly
on the path of illumination) may they effect good of the kings by
their benediction. 17-18

Shree Shukadev said : Oh ye son of Uttara King Parikshit! thus, that
son of Brahmarshi, disregarding his insults out of extreme compassion
revealed to King Rahugana the knowledge of the Atman. Rahugana
bowed to him with love and devotion. Bharat whose mind and senses
are calm composed and conditioned, then, continued his rambles. The
king who had grown wiser now, by the preachings of Bharat, gave up
all his deeply rooted attachments to his body and all that he called his
own, out of ignorance and nescience. This is the result of contact with
a great devout. 19-20

यज्ञाय धर्मपतये विधिनैपुणाय योगाय सांख्यशिरसे प्रकृतीश्वराय ।

नारायणाय हरये नम इत्युदारं हास्यन्मृगतृमणि यः समुवाजहार ॥२१॥

य इदं भागवतसंभाजितावदातगुणकर्मणो राजर्षेर्मरतस्यानुचरितं स्वस्त्ययनमायुष्यं धन्यं यशस्यं स्वर्गापवर्ग्यं वानुशृणोत्याख्यास्यत्यभिनन्दति च सर्वा पद्माशिप आत्मन आश्रस्ते न कांचन परत इति ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भरतोपाख्याने नाम त्रयोदशचतुर्दशोऽध्यायौ ॥१३-१४॥



अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

भरतस्यात्मजः सुमतिर्नामाभिहितस्तदंशे गयो राजर्षिप्रवर उदारध्रुवा महापुरुषतां प्राप्तः ॥१॥ स वै स्वधर्मेण प्रजापालनपीपणम्रीणनोपलालनानुशासनलक्षणेनेज्यादिना च भगवति महापुरुषे पराचरे ब्रह्मणि सर्वात्मनार्पितपरमार्थलक्षणेन ब्रह्मविच्चरणानुसेवयाऽऽपादितभगवद्भक्तियोगेन स्वयनुपलभ्यमानब्रह्मात्मानुभवोऽपि निरभिमान पद्मावनिम-ज्जगुपत् ॥२॥

यत्प्रीणनाद्विहिंषि देवतिर्यङ्मनुष्यवीरुत्तृणमाविरिञ्चात् ।

प्रीयेत सद्यः स ह विश्वजीवः प्रीतः स्वयं प्रीतिमगाद्वयस्य ॥३॥

“Oh yagna swarup ! defender of faith, giver of fruits and bestower of boons yoga personified and the Lord of Prakriti to you, oh Sire ! I pay my homage.” Exclaiming these words Bharat gave up his frame of a deer.

Those that describe, praise, or hear this account of Rajarshi Bharat that gives fame, heaven and beauty have all their desires fulfilled whatever they be. 21-22

Thus ends chapters thirteenth and fourteenth of Book V

CHAPTER XV

Shree Shukadev continued : The Rajarshi Bharat had a son named Sumati. In their dynasty a king named Gaya flourished who was famous as the best among the Rajarshis. He ruled his subject on the tenets of righteousness. He kept his people, appeased and happy but if they misbehaved they were also chastised or punished. By his services to the wise besides performing sacrifices he had experienced often the form immaculate of the self within and had dedicated himself and surrendered his all to the Lord. Nevertheless he ruled his subjects without any pride or ego. 1-2

The Lord of sacrifice the life giver of the universe by whose appeasement,

गयाद्वयन्त्यां चित्ररथः सुगतिरचरोधन इति त्रयः पुत्रा यभूयुस्त द्वंशो विरजान्तो यभूव ४
प्रैयव्रतं वंशमिमं विरजश्चरमोद्भवः । अकरोदत्यलं कीर्त्या विष्णुः सुरगणं यथा ॥५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे प्रियव्रतवंशावतारोक्तं नाम षड्दशोऽध्यायः ॥१५॥

अथ षोडशोऽध्यायः

राजोवाच

उक्तस्त्वया भूमण्डलायामविशेषो यावदादित्यस्तपति यत्र चासौ ज्योतिषां गणैश्चन्द्रमा
या सह दृश्यते ॥१॥ प्रियव्रतरथचरणपरिखातैः सप्तभिः सप्त सिन्धव उपकल्पिता यत
पतस्याः सप्तद्वीपविशेषविकल्पस्त्यया भगवन् खलु सूचित एतदेवाखिलमहं मानतो
लक्षणतश्च सर्वं विजिज्ञासामि । भगवतो गुणमये स्थूलरूप आवेशितं मनो ह्यगुणेऽपि
सूक्ष्मतम आत्मज्योतिषि परे ब्रह्मणि भगवति वासुदेवाख्ये क्षममावेशितुं तदु हेतुद्वयो-
ऽर्हस्यनुवर्णयितुमिति ॥२॥

ऋषिरवाच

न वै महाराज भगवतो मायागुणविभूतेः काष्ठां मन सा वचसा वाधिगन्तुमलं विबुधा-

all the divinities from Brahma down to animals and birds and the entire vegetation are pleased and satisfied was himself pleased on the king Gaya. 3

This king Gaya had three sons named Chitrarath, Sugati and Avarodhana by his wife Gayanti. This dynasty lasted up to king Viraja. King Viraja was the last king in the line of Priyavrata. King Viraja adorned his subjects as Vishnu adorns the gods.

Thus ends chapter fifteenth of Book V

CHAPTER XVI

The King said : About the size of the earth, you said, that as far as the rays of the Sun reach, and as far as the Moon and the constellation of stars, are visible, to its farthest limit on the vast expanse of this Earth, that is the size of the earth. You also said by wheels of the chariot of King Priyavrata seven seas were formed and with it the seven different islands came into existence, on this earth. I am anxious to know their dimensions and their description. Master, please describe the corporeal form of the Lord (the Universe) so that the mind that is fixed in the gross form of the divine may easily enter the abstract, the self-luminous omnipresent Bhagwan Vasudev. 1-2

The Rishi replied : Rajan, one is unable to comprehend, by his

युपपि पुरुषस्तस्मात्प्राधान्येनैव भूगोलकविशेषं नामरूपमानलक्षणतो व्याख्यास्यामः ॥३॥

यो वायं द्वीपः समवर्तुलो यथा पुष्करपत्रम् । यस्मिन्नाव वषाण्यष्टभिर्मयादागिरिभिः
सुविभक्तानि भवन्ति । येषां मध्ये इलावृतं नामाभ्यन्तरवर्षं यस्य नाभ्यामवस्थितः
कुलगिरिराजो मेरुः कर्णिकामृतः । उत्तरोत्तरेणेलावृतं नीलः श्वेतः शृङ्गवानिति त्रयो रम्यक-
हिरण्यकुरुक्षां वषाणां मयादागिरयः । दक्षिणेनेलावृतं निषधो हेमकूटो हिमालयो
द्विर्वर्षकिम्पुरुषभारतानां यथासंख्यम् । पूर्वेण च मात्यवद्वन्धमादनावानीलनिषधायतौ
केतुमालभद्राश्वयोः सीमानं विदधाते । मन्दरो मेरुमन्दरः सुपादव्यः कुमुद इति मेरोश्चतुर्दिशम-
वष्टम्भगिरयः ॥४॥

देवोद्यानानि च भवन्ति चत्वारि नन्दनं चैत्ररथं वैभ्राजकं सर्वतोभद्रमिति ॥५॥

अरुणोदा नाम नदी मन्दरगिरिशिखरान्निपतन्ती पूर्वणेलावृतमुपप्लावयति । जम्बू नाम
नदी मेरुमन्दरशिखरावधनितले निपतन्ती दक्षिणेनात्मानं यावदिलावृतमुपस्यन्दयति । तावदु-

mind or speech the majesty and grandeur of maya of the Divine even if, he were to get a span of life as long as that of a god; nevertheless I will describe to you the main geographical features, such as name, form and dimensions with their characteristics. In this round lotus leaf like shaped island, there are nine continents, which lie demarcated by the eight mountains. One that is in the centre is known as Ilavrata. Right in the centre of that continent is situate, the Meru, king of the hills. In the north of Ilavrata, the three mountains, Nil, Shweta, and Shrungavan are situate on the border line of the territories of Ramyak, Hiranyamaya and Kuru demarcating the regions. On the south of Ilavrata are Nishidha, Hemakuta and Himalaya, mountains, demarcating Harivarsh, Kimpurush and Bharat. Malayan and Gandhamadan these two hills on the west and east of Ilavrata are on the borders of Nil, Nishad, Ketumal and Bhadrashwa, respectively indicating the boundaries of those territories on the four sides of mount Meru, are situate the four mountains of Mandar, Meru Mandar, Suprarswa and Kumud, which look like the supports of mount Meru. 4

The four famous gardens of the gods named Nandan, Chaitrarath, Vaibhrajak and Sarvato-bhadra, are situate on this mount. 5

Meru-River Arunodha falling from the peak of Manar, renders fertile the eastern region of Ilavrata. River Jambu flowing from the peak Meru Mandar, fertilizes the southern region of Ilavrata. Waters of this river

भयोरपि रोधसोऽयां मृत्तिका तद्रसेनानुविध्यमाना वाय्वर्कसंयोगविपाकेन सदामरलोकाभरणं
जाम्बूनदं नाम सुवर्णं भवति । पञ्च मधुधाराः सुपार्श्वशिखरात्पतन्त्योऽपरेणात्मानमिला-
वृतमुन्मोदयन्ति । कामदुग्धा नदाः कुमुदाम्राह्यतन्तस्तमुत्तरेणैलावृतमुपयोजयन्ति ॥६॥

नारदादयो विंशतिगिरयो मेरोः मूलदेशे परित उपपल्लप्ताः । जठरदेवकूटौ मेरुं
पूर्वणापरेण पवनपारियात्रौ दक्षिणेन कैलासकरवीरौ उत्तरतस्त्रिशृङ्गमकरो । मेरोर्मूर्धनि
भगवत आत्मयोनेर्मध्यत उपपल्लप्तां पुरीं समचतुरस्त्रां शतकौम्भीं वदन्ति । तामनु परितो
लोकपालानामष्टानां यथादिशं यथारूपं तुरीयमानेन पुरोऽष्टावुपपल्लप्ताः ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णनं नाम षोडशोऽध्यायः ॥१६॥

अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

तत्र भगवतः विष्णोर्विक्रमतो वामपादङ्गुष्ठनखनिभिन्नोर्ध्वाण्डकटाहचिह्नरेणान्तः
प्रविष्टा या बाह्यजलधारा सद्गता कालेन दिव्यो मूर्धन्यवतन्तार यत्तद्विष्णुपदमाहुः । वीरवत
औत्तानपादिः परमभागवतोऽसत्कुलदेवताचरणारविन्दोदकमित्यधुनापि परमादरेण शिरस्तो

When it drenches the earth, on both the banks and is heated by the Sun produces "Jambunad" a kind of gold,—five rivers from mount Suparshwa flowing in the west, enriches the soil of Ilavrata. The northern part of Ilavrata is watered by river Kamadugha flowing from mount Kumuda. 6

Twenty hills Narad, and others are at the foot of mount Meru. In the east of Meru, are situate the mounts of Jathar and Devkut, in the west Pavan and Pariyatra, on the south, Kailas and Karvir, and in the north, Trishrunga and Makar. In the centre on the peak of mount Meru there is a square city built by Brahmadev. All around this city there are eight other cities of Indra and other Lokpalas, extending from east to the other quarters in their respective order of colours. 7

Thus ends chapter sixteenth of Book V

CHAPTER XVII

Shree Shukadev said : A portion of the crust of the upper layer of the universe was broken by the left toe of the Bhagwan Trivikrama Vaman, which made a hole into it. A flux of water from outside entered into that hole which after a very long time descended on the top of the heaven, which is known as Vishnupada, and that stream of water is known

विभक्तिं । ततः सप्त ऋषयस्तत्पभावाभिज्ञा यां मुक्तिमिवागतां मुमुक्षव इव सवहुमानमद्यापि जटाजूटैरुद्धहन्ति ब्रह्मसदने निपतति ॥१॥

तत्र चतुर्धा भिद्यमाना चतुर्भिर्नामभिश्चतुर्दिशमभिस्पन्दन्ती सीतालकनन्दा चक्षुभेदेति । सीता ब्रह्मसदनाद् भद्राश्वयर्षं प्राच्यां दिशि क्षारसमुद्रमभिप्रविशति । मात्स्यवच्छिखरा-
न्निष्पतन्ती केतुमालमभि चक्षुः प्रतीच्यां दिशि सस्तिर्पति प्रविशति । भद्रा मेरुशिरसो निपतिता
उत्तरांस्तु कुरुनभित उदीच्यां दिशि जलधिमभिप्रविशति । तथैवालकनन्दा दक्षिणेन
ब्रह्मसदनाद्वह्निं निरिफूटान्यतिक्रम्य भारतमभि वर्षं दक्षिणस्यां दिशि जलधिमभिप्रविशति
यस्यां ज्ञानार्थं चागच्छतः पुंसः पदे पदेऽश्वमेधराजसूयादीनां फलं न दुर्लभमिति ॥२॥

तत्रापि भारतमेव वर्षं कर्मक्षेत्रमन्यान्यष्ट वर्षाणि पुण्यक्षेपोपभोगस्थानानि
व्यपदिशन्ति ॥३॥

नवत्सपि वर्षेषु भगवान्नारायणो महापुरुषः पुरुषाणां तदनुग्रहायात्मतत्त्वव्यूहेनात्मना-
द्यापि सेनिधीयते । इलावृते तु भगवान् भवः । भगवत्तत्त्वतुर्मेतमेहापुरुषस्य तुरीयां तामसीं
मूर्तिं संकर्षणसंज्ञात्मसमाधिकरूपेण संनिधायैतदभिगृणन् भव उपधावति ।

as Vishnupadi. Dhruva the son of Uttanpad the valient, even now
venerates this water as water from the feet of their family deity. 1

The seven Maharshis, who know the prowess of this Vishnupadi hold her in high reverence in their matted locks of hair, like aspirants longing for mukti would welcome and respect liberation. From there that flow of water, comes to the abode of Brahma; there it is divided and flows into four directions as Sita, Alakananda, Chakshu, and Bhadra, rivers. River Sita flows, eastward from Brahmasadan, through the Bhadrashwa territories on the East and meets the Kshar seas. The River Chakshu entering the province of Ketumal in the west meets the ocean. River Bhadra enters the Kuru territory in the north and falls into the sea. Similarly Alaknanda, crossing several rocky mountains meets the sea in Bharatvarsha in the south. Those that bathe in this holy river, get the fruit of performing Ashvamedha and Rajsuya Yagna, at every stride. 2

In these nine continents, Bharatkhand is known as the land of actions while the other eight continents are known as pleasure grounds for enjoyment of merits. Bhagwan Narayan inhabits these nine continents in different forms to shower his grace on those living there. 3

In Ilavrata Bhagwan Shankar meditates, on the idol of Sankarshan from the four idols of Narayan (Vasudev, Pradumna, Aniruddha and

ॐ नमो भगवते महापुरुषाय सर्वगुणसंख्यानायानन्तायव्यकाय नम इति ॥४॥
 यमाहुरस्य स्थितिजन्मसंयमं त्रिभिर्विहीनं यमनन्तमुपयः ।
 न वेद सिद्धार्थमिव कचित्स्थितं भूमण्डलं मूर्धसहस्रधामसु ॥५॥
 यस्याय आसीद् गुणविग्रहो महान् विज्ञानधिष्ण्यो भगवानजः किल ।
 यत्सम्भवोऽहं त्रिवृता स्वतेजसा वैकारिकं तामसमैन्द्रियं सृजे ॥६॥
 यन्निर्मितां कर्हपि कर्मपर्वणीं मायां जनोऽयं गुणसर्गमोहितः ।
 न वेद निस्तारणयोगमज्ञसा तस्मै नमस्ते विलयोद्यात्मने ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे सप्तदशोऽध्यायः ॥१७॥

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

भद्रश्रवा नाम धर्मसुतस्तत्कुलपतयः पुरुषा भद्राश्वघर्षे साक्षान्नगवतो वासुदेवस्य प्रियां

Sankarshian). His incantation is—

Om Namo Bhagwate Mahapurushaya Sarvagunasankhyanayanantaya Avyaktaya Namah. (I bow to that Divine Purush from whom all qualities are manifest but who is himself unmanifest, infinite, and immeasurable.) 4

The Rishis call you infinite because though, you are the cause of the creation, preservation and dissolution of the universe, You are above it. You even do not know that this universe, like a mustard seed, is perched somewhere on one of your thousand heads. 5

From this seed, came forth the Mahat Tattwa the Massive (energy) evolute, from this evolute, came out Brahma the knowledge personified, and from him, I am created and I in my turn through the tripartite ego create the celestials, the main elements, and the senses. 6

A deluded one, in this world of quality trio, sometimes knows that the Lord has created Maya, that entwines one in the knots of actions the karma, but is not able to know, how to transcend it. To Thee that supreme entity the cause of rise and dissolution of this universe, we pay our homage. 7

Thus ends chapter seventeenth of Book V

CHAPTER XVIII

Shree Shukadev said : In the continent of Bhadrashrava son of Dharma named Bhadrashrava, with his attendants and citizens worships

तत्तुं धर्ममयीं ह्यशीषाभिधानां परमेश समाधिना संनिधान्येदमभिगृणन्त उपधावन्ति ।
ॐ नमो भगवते धर्मायात्मविशोधनाय नम इति ॥१॥

भद्रश्रवस ऊचुः

अहो चिच्चित्रं भगवद्विचेष्टितं ध्वन्तं जनोऽयं हि मिषन्न पश्यति ।

ध्यायन्नसर्वाहं विकर्म सेवितुं निर्हृत्य पुत्रं पितरं जिजीविषति ॥२॥

वदन्ति विश्वं कवयः स नश्वरं पश्यन्ति चाध्यात्मविदो विपश्चितः ।

तथापि मुह्यन्ति तवाज्ञ मायया सुविस्मितं कृत्यमजं नतोऽस्मि तम् ॥३॥

वेदान् युगान्ते तमसा तिरस्कृतान् रसातलाद्यो नतुरङ्गविग्रहः ।

प्रत्यादेदे वै कवयेऽभियाचते तस्मै नमस्तेऽवितथे हिताय ॥४॥ इति

हरिवर्षे चापि भगवान्नरहरिरूपेणास्ते तद्वयितं रूपं महापुरुषगुणभाजनो महाभागवतो
ग्रहोऽन्वयवानानन्यभक्तियोगेन सह तद्वर्गपुरुषैरुपास्ते इदं बोदाहरति ।

ॐ नमो भगवते नरसिंहाय नमस्तेजस्तेजसे आविराविर्भव यज्ञनख यज्ञदंष्ट्रकर्म-

Hayagriva (deity with a horses' head) the idol of Lord Vasudev with full concentration of the mind; its incantation mantra is—Om Nāmo Bhagavate Dharmayatma Vishodhanaya Namah. [We bow to that revered form of Dharma (righteousness) which purifies the mind and renders it holy.] 1

Bhadrashravas extols : How strange and incomprehensible are the ways of the Lord that a killer never beholds the invisible (Kal) time, that will also kill him. He does not see, actions that are wrong, or actions that are prohibited or denied by the shastras. A son wishes to live by killing his father, oh Ye unborn ! the learned and the erudites call this world transitory and the knowers of self, the atmavetta call it perishable, nevertheless they are deluded by your Maya. This, your illusive creation is indeed marvellous. My obeissance to thee my Lord. When at the end of the ages, the four Vedas were carried away by the daityas to rasatal one of the netherworlds you took this human form (of Hayagriva) with the head of a horse and rescued them, and gave them to Brahmadev. We pay our homage to that Lord Hayagriva, whose volition are true and righteous, and who is the benefactor of all. 2-4

In the continent of Harivarsha the Lord dwelleth as Shree Narahari, Prahlad the great devout who has the virtues of the great, invokes that dear form of the Lord, with signal devotion along with other people living there. Their incantation, is as fallows :

I bow unto that Lord Nrasinh the lustre of the lustrous, oh thou with claws like the thunderbolt, and teeth rivalling the levin, pray

शयाव रन्धय रन्धय तमोग्रस ग्रस ॐ स्वाहा अभयमभयमात्मनि भूयिष्ठा ॐ श्रौम् ॥५॥

स्वस्त्यस्तु विन्ध्यस्य खलः प्रसीदतां ध्यायन्तु भूतानि शिवं मिथो धिया ।
मनश्च भद्रं भजतादधोक्षजे आवेक्ष्यतां नो मतिरप्यहेतुकी ॥६॥
मागारदारात्मजचित्तवन्धुषु सङ्गो यदि स्याद्भगवत्प्रियेषु नः ।
यः प्राणवृत्त्या परितुष्ट आत्मान् सिद्धयत्यदूरान्न त्वेन्द्रियप्रियः ॥७॥
यस्यास्ति भक्तिर्भगवत्यकिंचना सर्वैर्गुणैस्तत्र समासते सुराः ।
हरावभक्तस्य कुतो महद्गुणा मनोरथेनासति धावतो वहिः ॥८॥
हरिर्हि साक्षाद्भगवान् शरीरिणामात्मा ज्ञायाणामिव तोयमीप्सितम् ।
हित्वा महान्तं यदि सज्जते गृहे तदा महत्त्वं वयसा दम्पतीनाम् ॥९॥
तस्माद्रजोरागविषादमन्युमानस्पृहाभयदैन्याधिमूलम् ।
हित्वा गृहं संसृतिचक्रवालं नृसिंहपादं भजताकुतोभयमिति ॥१०॥

केतुमाले तद्भगवतो मायामयं कामदेव रूपं परमसमाधियोगेन रमा देवी प्रजापते-
र्दुहितृभिश्च तज्जतृभिरुपास्ते इदं चोदाहरति ।

manifest and burn our seeds of desires and dispel our darkness Om
swaha may my mind become fearless. Om kshaum. 5

May good betide the world, May the wicked give up their guile. May every one harbour feelings of mutual good will. May our mind entertain good thoughts. May our mind and intellect be always in the Lord without any expectation or desire. Let there be no attachment to home, wife, children, wealth or relations. If there is to be any contact or company let that be of the good or the devouts. One fulfilling the desires of his senses does not get even that much satisfaction which a wise gets by subsisting merely on alms, sufficient for his living. One who is devoted to the Lord without any desire for reward has all the virtues and the divinities living in him. How can one, devoid of devotion to the Lord, have the virtues of the great, if he runs unrestrained, after objects of senses. Just as water is the life blood of aquatic animals, so is the Lord, the soul, and the life blood of human beings. He who forsakes the Lord, and gets attached to the house and family though he may be considered great by others then, that greatness of such man or woman is in age only. Therefore banish all desires, humiliation, fear, pride anger sorrow etc. the cause of all miseries and leave the house the merry-go-round of this pragmatic existence and surrender to Lord Nrasinha that renders one free and fearless from all directions. 6-10

In Ketumal the daughters of the Prajapatis with their husbands

ॐ हां हीं हूं ॐ नमो भगवते हृषीकेशाय सर्वगुणविशेषैर्विलक्षितात्मने आकूतीनां
चिक्तीनां चेतसां दिशेषाणां चाधिपतये षोडशकलाय च्छन्दोमयायान्नमयायामृतमयाय
सर्वमयाय सहसे ओजसे यलाय कान्ताय कामाय नमस्ते उभयत्र भूयात् ॥११॥

स्त्रियो व्रतैस्त्वा हृषिकेश्वरं स्वतो ह्याराध्य लोके पतिमाशसतेऽन्यम् ।
तासां न ते वै परिपान्त्यपत्यं प्रियं घनायुं यतोऽस्वतन्त्राः ॥१२॥
स वै पतिः स्यादकुतोभयः स्वयं समन्ततः पति भयातुरं जनम् ।
स एक एवेतरथा मिथो भयं नैवात्मलाभादधि मन्यते परम् ॥१३॥
स त्वं ममाप्यच्युत शीर्ष्णि वन्दितं कराभ्युजं यत्त्वदधायि सात्वताम् ।
विभ्रमि मां लक्ष्म घरेण्य मायया क ईश्वरस्येहितमूहितुं विभुरिति ॥१४॥

meditate with concentration on the illusory form of the god of Love. Their Mantra is our salutation to thee Rishbikesh, whose form is bedecked by everything excellent and who Lords over actions, energy and objects, eleven senses and five objects these sixteen form your categories, as you can only be approached and attained through ceremonies enjoined in the Vedas. You are Vedas incarnate. Your body is nourished by food, permeated with ambrosia you are omnipresent and all-pervading. You are the fountain of courage, ability and strength, you are the handsomest of all. May we always bow to thee.

Laxmiji extols : Oh the Lord of senses, women hope for good husbands in life through your worship and vows, but that is not proper. They cannot protect themselves, their children, their wealth and their lives, as they are dependent. He alone who is himself without fear is able to protect others from fear. He alone is worthy to become a husband, who is himself without fear as he is able to protect those that are dependent on him from fear from all sides. You alone are such fearless and all powerful and therefore no one other than yourself can become our Lord, because you do not consider any other gain in life greater than the realisation of one's own form the Self. Oh Achyuta pray lay your lotus like palm of benediction graciously on my head, which you lay on the heads of your votaries. As you keep me on thy breast as the Shrivatsa mark, I cannot say that you have no tender feelings for me but at the same time it is not that special favour and regard that You show to your devotees, by laying your hand on their heads. Inscrutable are your ways oh Lord, who can fathom them? 11-14

रम्यके च भगवतः प्रियतमं मात्स्यमवताररूपं मनोः प्राक्प्रदर्शितं स महता भक्तियोगो नाराधयतीदं चोदाहरति ।

ॐ नमो भगवते मुख्यतमाय नमः सत्त्वाय प्राणायोजसे सहसे यत्नाय महामत्स्याय नम इति ॥१५॥

भवान् युगान्तार्णवे ऊर्मिमालिनि क्षोणीमिमामोषधिवीरुथां निधिम् ।

मया सहोरु क्रमतेऽज ओजसा तस्मै जगत्प्राणगणात्मने नम इति ॥१६॥

हिरण्मयेऽपि भगवान् निवसति कूर्मैतनुं विभ्राणोऽर्यमा सह वर्षपुरैः पितृगणाधिपतिरुपधावति मन्त्रमिमं चानुजपति ।

ॐ नमो भगवते अकूपाराय सर्वसत्त्वगुणविशेषणायानुपलक्षितस्थानाय नमो वर्षीणे नमो भूम्ने नमो नमोऽवस्थानाय नमस्ते ॥१७॥

जरायुजं स्वेदजमण्डजोद्भिदं चराचरं देवर्षिपितृभूतमैन्द्रियम् ।

द्यौः खं क्षितिः शैलसरित्समुद्रद्वीपग्रहक्षेत्यभिधेय एकः ॥१८॥

In Ramyak, Manu the sovereign of that continent, meditates on the dear fish incarnation of the Lord with the following incantation.

Unto that great fish form of that Reverent Lord, principally constituted with goodness, who is the life, courage, energy, and strength of all beings I bow over and over again.

Manu Maharaj prays. At the time of the deluge, from the ocean of furious waves, you rescued me and the earth, the store of plants and herbs, by your remarkable prowess, to that Lord of the vast multitude of beings, I bow down in all humbleness. 15-16

In the Hiranyamaya, continent the Lord resides as a tortoise. Aryama the Lord of the Manes worship him with his subjects with the following Mantra :

“To you the tortoise the incarnation of the Divine, who is full of all that is good and noble, and whose abode or place is not known to anyone; I bow—to the omnipresent and to the stay of everything including the universe, this earth and all the visible objects, are your own form, to you oh Sire I bow.

You are the central of all the animate and inanimate species in creation, abounding in countless names, forms, and figures. They are the Jarayuja, Swedaja, Andaja and (oviparous, viviparous and sprouting, from soil.) Udbhija (Born human, from sweat, from eggs, from vegetation) the divinities, the Rishis, the Manes, the elements, the senses, the Ether, the

यस्मिन्नसंख्येयविशेषनामरूपाकृतौ कविभिः कल्पितेयम् ।

संख्या यया तत्त्वदृशापनीयते तस्मै नमः सांख्यनिर्दर्शनाय ते इति ॥१९॥

उत्तरेषु च कुरुषु भगवान् यज्ञपुरुषः कृतवराहरूपः आस्ते तं तु देवी हैया भूः सह
कुरुभिरस्वलितमक्तियोगेनोपधावति इमां च परमामुपनिषदमावर्तयति ।

ॐ नमो भगवते मन्त्रतत्त्वलिङ्गाय यज्ञकृतये महाध्वरावयवाय महापुरुषाय नमः
कर्मशुक्लाय त्रियुगाय नमस्ते ॥२०॥

प्रमथ्य दैत्यं प्रतिवारणं मृधे यो मां रसाया जगदादिसुकरः ।

कृत्वाग्रदंष्ट्रे निरयादुदन्वतः क्रोडन्निवेमः प्रणतस्मि तं विभुमिति ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोटावर्णनं नामाष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

किंपुरुषे वर्ये भगवन्तमादिपुरुषं लक्ष्मणाग्रजं सीताभिरामं रामं परमभागवतो हनुमान्

sky the earth, the mountain, river, sea, island planets and constellation. The learned have in this universe determined, the number of evolutes to twenty-four. These evolutes, disappear with true knowledge and wisdom. To you oh wisdom personified we pay our homage. 17-19

In the continent known as North kuru, the Yagna Purush Bhagwan lives in the form of a boar—There this goddess of earth, invokes him, with the residents of kurudesh, with incessant devotion and repeats the following Mantra :

We bow unto that Bhagwan Varah (Boar incarnation of the Lord) who is manifest through the holy mantras, and incarnations. Yagna with Yupas, and without Yupas, and all that connected with it are your forms, fruit bearing great Yagnas, are your limbs, to Him whose deeds are holy and who is the Yugas personified, I pay my homage I bow unto that Lord who in his incarnation of a Boar killed the elephant like demon Hiranyaksha in battle and sportively lifted me on his tusk and came out of the depth of the ocean. 20-21

Thus ends chapter eighteenth of Book V



CHAPTER XIX

Shukadevji said : Shree Hanuman, with the kimpurushas worships Bhagwan Shree Ramchandra (husband of Sita and elder

सह किम्पुरुषैरचिरतमकिरुपास्ते । आर्द्रिपेणेन सह गन्धर्वैरनुगीयमानां परमकल्याणीं भर्तृभगवत्कथां समुपशृणोति स्वयं चेदं गायति ।

ॐ नमो भगवते उत्तमशोकाय नम आर्यलक्षणशीलव्रताय नम उपशिक्षितात्मन उपासितलोकाय नमः साधुवादनिकपणाय नमो ब्रह्मण्यदेवाय महापुरुषाय महाराजाय नम इति ॥१॥

मर्त्यावतारस्त्विह मर्त्यशिक्षणं रक्षोवधायैव न केवलं विभोः ।

कुतोऽन्यथा स्याद्रमतः स्व आत्मनः सीताकृतानि व्यसनानीश्वरस्य ॥२॥

न वै स आत्माऽऽत्मवतां सुहृत्तमः सकलिलोक्यां भगवान् वासुदेवः ।

न स्त्रीकृतं कश्मलमश्नुवीत न लक्ष्मणं चापि विहातुमर्हति ॥३॥

न जन्म नूनं महतो न सौभगं न वाङ् न बुद्धिनांकृतिस्तोषहेतुः ।

तैर्यद्विस्तृष्टानपि नो यनौकसश्चकार सख्ये यत लक्ष्मणाग्रजः ॥४॥

सुरोऽसुरो वाप्यथ दान्तरो नरः सर्वात्मना यः सुकृतश्मुत्तमम् ।

भजेत रामं मनुजाकृतिं हरिं य उत्तराननयत्कोसलान्दिवमिति ॥५॥

भारतेऽपि वर्षे भगवान् नरनारायणस्य उपचितधर्मज्ञानवैराग्यैश्वर्योपशमोपरमात्मो-

brother of Shri Laxman) with perfect devotion and listens to the bliss giving account of the Lord sang by the Gandharva, with Arishtishena and recites the following Mantra :

I bow to that illustrious one whose deeds, are noble, whose character and vows are chaste and austere, who has been the highest in the ordeal of good will and piety. To that Lord supreme, the great omnipotent being, the Brahmanyadev, the monarch among the sovereigns I pay my humble obeisance.

Shree Hanuman hymns : The incarnation of Bhagwan Rama as a human being was not merely to extirpate the demons or the wicked, but was to educate mankind by his own conduct. If it was not so why should there have been any tribulations about Seeta to one who is all powerful and always delighting in the Self. Why should he have deserted Laxman. He made friends with the ugly looking monkeys living in the forest who can neither speak nor understand and have neither family nor noble descent. It was out of sheer mercy, that he befriended them. Shree Rama acknowledges and highly values even a little devotion, done with sincerity and love be that from a god or a demon, man, or a monkey. Therefore surrender to that Hari, Bhagwan Rama who carried all his devotees of Uttar Koshal, with him to Heaven. 2-5

In Bharatvarsha, Bhagwan, in the form of Nara and Narayan, remains in isolation in Badrikhashram, not known to any one, and clandest-

पलन्मनमनुग्रहायात्मवतामनुकम्पया तपोऽव्यक्तगतिश्चरति । तं भगवान् नारदो वर्णाश्रम-
वृत्तीभिर्भारतीभिः प्रजाभिर्भगवत्प्रोक्ताभ्यां सांख्ययोगाभ्यां परमभक्तिभावेनोपसरति इदं
त्राप्तिगृणाति ।

ॐ नमो भगवते उपशमशीलायोपरतानात्म्याय कृपिकृपभाय नरनारायणाय परम-
हंसपरमगुरवे आत्मारामाधिपतये नमो नम इति ॥६॥

कर्तास्य सर्गादिषु यो न बध्यते न हन्यते देहगतोऽपि दैहिकैः ।
द्रष्टुर्न दृश्यस्य गुणैर्विदूष्यते तस्मै नमोऽसक्तविविक्तसाक्षिणे ॥७॥
इदं हि योगेश्वर योगनैपुणं हिरण्यगर्भो भगवान् जगाद यत् ।
यदन्तकाले त्वयि निर्गुणे मनो भक्त्या बधीतोऽक्षितदुष्कलेवरः ॥८॥
यथैहिकामुष्मिककामलभटः सुतेषु दारेषु धनेषु चिन्तयन् ।
शङ्केत विद्वान् कुकलेवरात्ययाद्यस्तस्य यत्नः श्रम एव केवलम् ॥९॥
तत्रः प्रभो त्वं कुललेवरापितां त्वन्माययाहंममतामयोक्षज ।
मिन्द्याम येनाशु वयं सुदुर्भिदां विवेहि योगं त्वयि नः स्वभाद्यमिति ॥१०॥

inely practices austere penance out of compassion and grace for the learned, to enlighten them on dharma, knowledge, greatness, restrain, detachment, and tranquillity. Muni Narad with reverence and devotion, worships Bhagwan Nara Narayan along with the subjects of Bharatvarsha and recites the following Mantra : " We bow unto that Lord Nara Narayan the best of the ascetics, the wealth of the destitute the prime preceptor of the paramhansas and lord of these souls who delight in self." 6

Though he is the creator of this universe, he is free from all bonds, who albeit living in this body is free from all physical inhibitions and bonds. He is the seer of all objects outside, nevertheless his sight remains unaffected and unvitiated by those objects. To that completely detached and holy Sire the witness of all, we bow again and again. Oh Yogeshwar, to banish all that egoity, for this unclean body at the time of death and to link the mind, in your form which is nirguna, without any attributes, is the highest Yoga preached by Brahmaji. One who is attached to the desires of this world and the other world and is very anxious for his wife, children and his wealth, is highly afraid of death, but if a learned one also is likewise afraid of death then all his labour for knowledge goes in vain. Pray therefore oh Lord give us that Yoga that will stabilise our love and devotion in you alone and enable us to destroy the invincible maya living in us in the form of me and mine. 7-10

भारतेऽप्यस्मिन् वर्षे सन्ति बहवो मलयो मङ्गलप्रस्थो मैनाकत्रिकूटादयः शैलास्तेषां नितम्बप्रभवा नदा नद्यश्च सन्त्यसंस्थाताः । पतासामपो भारत्यः प्रजा नामभिरेव पुनन्तीनामात्मना चोऽस्पृशन्ति । चन्द्रवसा ताम्रपर्णी अवटोदा कृतमाला वैहायसी कावेरी वेणी पयस्विनी शर्करावर्ता तुङ्गभद्रा कृष्णा वेण्या भीमरथी गोदावरी निर्विन्ध्या पयोष्णी तापी रेवा सुरसा नर्मदा चर्मण्वती सिन्धुरन्धः शोणश्च नदा महानदी वेदस्मृतिक्रपिकुल्या त्रिसामा कौशिकी मन्दाकिनी यमुना सरस्वती दृषद्वती गोमती सत्यू रोधस्वती सतयती सुषोमा शतद्रूश्चन्द्रभागा मरुद्वृधा वितस्ता असिक्नी विश्वेति महानद्यः । अस्मिन्नेव वर्षे पुरुषैर्लब्धजन्मभिः परमात्मनि वासुदेवेऽनन्यनिमित्तभक्तियोगलक्षणो यदा हि महारूप-पुरुषप्रसंगः ॥१॥

एतदेव हि देवा गायन्ति—

अहो अमीषां किमकारि शोभनं प्रसन्नं येषां सिद्धुतं स्वयं हरिः ।

यैर्जन्म लब्धं नृपु भारताजिरे मुकुन्दसेवोपयिकं स्पृहा हि नः ॥१२॥

कल्पायुषां स्थानजयात्पुनर्भवात् क्षणायुषां भारतभूजयो वरम् ।

क्षणेन मर्त्येन कृतं मनस्विनः संन्यस्य संयान्त्यभयं पदं हरेः ॥१३॥

In this country of Bharatvarsha there are many mountains such as Malaya, Mangalaprasiba, Mainaka, Trikuta and many others. Rivers big and small flow from these mountains. People of Bharatvarsha bathe with faith in these rivers whose very name is sanctifying. They are Chandravasa, Tamrapani, Avatoda, Kritmala, Vaihayasi, Kaveri, Veni, Payasvini, Sharkaravarta, Tungabhadra, Krishna, Venya, Bhimarathi, Godavari, Nirvindhya, Payoshni, Tapi, Rewa, Surasa, Narmada, Charmanvati, Sindhu, Mahandi, Vedasmriti, Rishikulya, Trisama, Kaushiki, Mandakini, Yamuna, Saraswati, Drishadwati, Gomati, Saryu, Edhaswati, Saptavati Sushoma, Shatadru, Chandrabhaga, Marudvrudha, Vitasta, Asikani, and Vishwa. Andha and Shona being very big rivers are known as seas. Those who are born in Bharatkhand when they associate with the devouts there rises in them without any reason that signal devotion in Lord Vasudev and the urge for absolution. 11

The gods sing that song : Oh what deeds of merit these Bharatvasis have done that the Lord himself is pleased with them and gave them this body to worship him. We also desire such bodics. Birth with a short life in Bharat is much better by a long way than a long life in the heaven running into hundreds of years, though that life in Bharat is fraught with danger of death. Nevertheless people with faith and understanding renounce everything in a moment and attain that place with

न यत्र वैकुण्ठकथासुधापगा न साधवो भागवतास्तदाश्रयाः ।
 न यत्र यज्ञेशमद्या महोत्सवाः सुरेशलोकोऽपि न वै स सेव्यताम् ॥१४॥
 सत्यं दिशत्यर्थितमर्थितो नृणां नैवार्थदो यत्पुनरर्थिता यतः ।
 स्वयं विधत्ते भजतामनिच्छतामिच्छापिधानं निजपादपल्लवम् ॥१५॥
 यद्यत्र नः स्वर्गसुखावशेषितं स्वप्नस्य सूक्तस्य रुतस्य शोभनम् ।
 तेनाजनामे स्मृतिमज्जन्म नः स्याद् यपे हरिर्यद्भजतां शं तनोति ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे जम्बूद्वीपवर्णनं नामकोनविंशोऽध्यायः ॥१९॥

अथ विंशोऽध्यायः

श्रीशुक उवाच

अतः परं प्लक्षादीनां प्रमाणलक्षणसंस्थानतो वर्षविभाग उपवर्ण्यते ॥१॥ प्लक्षो
 द्वीपाव्याकरस्तस्याधिपतिः प्रियव्रतात्मज इध्मजिह्वः स्यं द्वीपं सप्तवर्षाणि विभज्य
 सप्तवर्षनामभ्यः शिवादीन् आत्मजेभ्य आकलय्य स्वयमात्मयोगेनोपरराम । मणिकूटो

the Lord which is free from fear and rebirth. Where the streams of ambrosia like themes of the Lord, do not flow, when there are no saints who have dedicated themselves to the Lord and where there are no Yagnas and no festivals, for the Lord that place is not worth coveting even if it be the paradise of Indra. God fulfils all desires, of those who sincerely pray to him; but he does not give so much as one may not have to ask for it, again, but to him who has no desires, or expectation of reward, he endows him with that rare devotion of his lotus like feet, when nothing remains to be solicited. If there remains some heavenly bliss for us to enjoy and if there is some balance of our Merit left, then may we be born in Bharatkhand where we will remember the Lord because we know that in Bharatkhand the Lord works for the welfare of his devotees. Rajan, I have thus described to you the continents of Jambudwipa. 12-16

Thus ends chapter nineteenth of Book V

CHAPTER XX

Shree Shukadev continued : I will now describe, the dimensions, the divisions and the principal characteristics of the Plakshadwipa. This island is as big as the Jambudwipa. It is called plaksha because of the dominating pipal tree in the island. Idhmajihva son of Priyavrat

मणिकूटादयः शैलाः । अरुणादयो महानद्यः । वृषपतङ्गोर्ध्वायनसत्याङ्गसंज्ञाध्वत्वारो वर्णा-
ह्वय्या विद्यया भगवन्तं त्रयीमयं सूर्यमात्मानं यजन्ते ॥२॥

प्रत्नस्य विष्णो रूपं यत्सत्यस्यर्तस्य ब्रह्मणः । अमृतस्य च मृत्योश्च सूर्यमात्मानमीमहीति ॥

पृक्षादिषु पञ्चसु पुरुषाणामायुरिन्द्रियमोजः सहो बलं बुद्धिर्विक्रम इति च सर्वेषामौ-
त्पत्तिकी सिद्धिरविशेषेण वर्तते ॥३॥

द्वीपोऽपि शाल्मलः द्वीपहृतये उपलक्ष्यते । तद्द्वीपाधिपतिः प्रियवतात्मजो यज्ञवाहुः
स्वसुतेभ्यः सप्तभ्यस्तन्नामानि सप्तवर्षाणि व्यभजत् । तेषु वर्षाद्रयो नद्यश्च सन्तैवामिज्ञाताः
स्वरसादयः । तद्वर्षपुरुषाः श्रुतधरवीर्यधरवसुन्धरेपन्धरसंज्ञा भगवन्तं वेदमयं सोममात्मानं
वेदेन यजन्ते ॥४॥

स्वर्गोभिः पितृदेवेभ्यो विभजन् कृष्णशुक्रयोः । प्रजानां सर्वासां राजान्यः सोमो न आस्तिवति ५

the Lord of Plakshadwipa, divided his island into seven parts and distributed them to his seven sons Shiva, Yavas, etc. and withdrew himself for a life of a recluse. There are seven mountains with Manikut and others and seven other rivers besides Aruna. There, the Hansa, Patang, Urdhwayan and Satyang these four classes of people of the island invoke Sun God with Vedic hymns. Their incarnation for Sun is :

"We surrender ourself to that Surya dev who is identical with Lord Vishnu."

In the five islands of Praksha and others, all persons have intelligence, long life, strength both physical, and mental, and valour, natural to them by birth. 1-3

Then comes, the island of Shalmali. This name is derived from the big Shalmali tree that has silk like staples, the Lord of this island Yagnabahu son of Priyavrata divided this island between his seven sons Surochana and others. On this island there are seven mountains Swaras and others and there are seven rivers called Anumati and others. The four division of the population of the island called Shrutadhar, Viryadhar, Vasundhar and Ijandhar, invoke the Moon by the vedic mantra :

"May that Moon the king of all subjects, who distributes food to the gods and the pitris the manes, in the bright half and the dark half of every month be pleased with us." 4-5

कुशद्वीपो यस्मिन् कुशस्तम्बोद्वीपाल्याकरः । तद्द्वीपपतिः प्रैयवतो राजन् हिरण्यरेतो
 नाम स्वं द्वीपं सप्तभ्यः स्वपुत्रेभ्यो यथाभागं विभज्य स्वयं तप आतिष्ठत । सीमागिरयो
 नद्यश्चाभिज्ञाताः सप्त सप्तैव चक्रसकुल्यादयः । कुशलकोविदाभियुक्तकुलकर्सन्ना कुश-
 द्वीपोकसः भगवन्तं जातवेदसरूपिणं कर्मकौशलेन यजन्ते ॥६॥

परस्य ब्रह्मणः साक्षाज्जातवेदोऽसि हव्यवाह । देवानां पुरुषाङ्गानां यज्ञेन पुरुषं यजेति ॥७॥

क्रौञ्चद्वीपो यस्मिन् क्रौञ्चो नाम पर्वतराजो द्वीपनामनिर्वर्तक आस्ते । तस्मिन्नपि
 प्रैयवतो धृतपृष्ठो नामाधिपतिः स्वे द्वीपे वपांणि सप्त विभज्य तेषु पुत्रनामसु सप्त
 रिक्त्यादान् वर्षपान्निवेद्य स्वयं भगवतः परमकल्याणयशस आत्मभूतस्य हरेश्चरणारविन्द-
 मुपजगाम आमादयो धृतपृष्ठसुता वर्षगिरयः सप्त सप्तैव नद्यश्चाभिव्याताः शुक्लाभयादयः
 ॥८॥ पुरुषकपभद्रविणदेवकसंज्ञा वर्षपुरुषा आपोमयं देवमपां यजन्ते ।

आपः पुरुषवीयोः स्थ पुनन्तीर्मूर्धुवः सुवः । ता नः पुनीतामीवज्ञीः स्पृशतामात्मना भुव इति ९

As the darbha (kush) grass grows in abundance on this dwipa it is known as the Kushadwipa. Hiranyaretas the son of Priyavrata the Lord of the island divided it among his seven sons and left for his tapasya. In this island there are seven mountains Chaksa and others, and seven rivers named Rasakulya and others. There resides in this island the four classes of people, Kushal, Kovid, Abhiyukta and Kulak. They invoke the Lord in the form of agni with the following mantra :

" Oh Agnidev (God of fire) you carry all our oblation directly to the supreme divine, offered in Yagnas (sacrifices) pray, therefore, carry to that Supreme purush all that we offer even to his limbs the officiating deities, in different yagnas. 6-7

The island that comes next is Kraunch named after Mount Kraunch. The Lord of that island Dhritaprishtha, son of Priyavrata divided the island between his seven sons, gave each part to each one of them and left for his welfare. On this island there are seven mountains named Shukla and others and seven rivers named Abhay and others. The four classes of people inhabiting this island the Purush, Rishabha, Vina and Devak invoke the Jaldev (God of waters) with the following Mantra :

" Oh Ye celestial you have derived your prowess from the Param Purush the supreme divine. You sanctify the regions Bhu, Bhuvah, and Swaha, the regions of the mortal and the celestials. May you purify us, by your touch and splash because, by your form and nature you dissipate sins of the sinners." 8-9

शाकद्वीपो नाम महीरुद्धः स्वक्षेत्रव्यपदेशकः । तस्यापि प्रैयव्रत पद्माधिपतिर्नाम्ना मेधातिथिः सोऽपि विभज्य सप्त वर्षाणि पुत्रनामानि तेषु स्वात्मजान् पुरोजयादीनधिपतीन् स्वयं तपोदनं प्रविवेश । एतेषां गिरयो नद्यश्च सप्त सप्तैव ईशानानघादयः तद्वर्षपुरुषा ऋतव्रतसत्यव्रतदानवतानुवतनामानो भगवन्तं वाय्वात्मकं परमसमाधिना यजन्ते ॥१०॥

अन्तः प्रविश्य भूतानि यो विभक्त्यात्मकेतुभिः । अन्तर्धाम्भीभ्वरः साक्षात्पातु नो यद्वशे स्फुटम् ॥

पद्मेव पुष्करद्वीपो यस्मिन् बृहत्पुष्करं कमलासनस्याध्यासनं परिकल्पितम् । मानसोत्तरनामैक पद्म मयादाचलः । तद्वर्षस्याप्यधिपतिः प्रैयव्रतो वीतिहोत्रो नामैतस्यात्मजौ रमणकधातकिनामानौ वर्षपती नियुज्य स स्वयं पूर्वजदम्भमवत्कर्मशील पद्मास्ते । तद्वर्षपुरुषा भगवन्तं ब्रह्मरूपिणं सकर्मकेण कर्मणाऽऽराधयन्तीदं चोदाहरन्ति ॥१२॥ यत्तत्कर्ममये लिङ्गं ब्रह्मलिङ्गं जनोऽर्चयेत् । पकान्तमद्वयं शान्तं तस्मै भगवते नम इति ॥१३॥

पतायानेव भूवल्लयस्य संनिवेशः प्रमाणलक्षणतो व्याख्यातः ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भुवनकोशवर्णे समुद्रवर्षसंनिवेशपरिमाणलक्षणे विंशोऽध्यायः ॥१०॥



After this comes the Shaka-dwipa known from the Shaka trees growing in abundance in the island. Medhatithi son of Priyavrata is the Lord of this island. He divided the island in seven parts and handed them over to his seven sons, and went to the forest. In this island there are seven mountains Ishan and others and seven rivers Anagha and others, the four classes of people on this island invoke God Vayu (wind) with the following mantra :

“May that Lord who pervades the entire world of beings in the form of vital breath and who is omniscient and in whom exists the entire universe protect us.” 10-11

Then comes the Pushkar-dwipa. This dwipa is called, Pushkar because Lotus flowers grow their in abundance. The Lord of this island Veetihotra son of Priyavrata divided his island between his two sons named Ramanak and Ghataki and left for solitude to invoke the Lord. Mount Manasottar is situated on this island. The populace here invoke the Lord as Brahma the absolute with the following Mantra :

“We bow unto that Lord, whose idol is identical with the fruits of action, through whom the absolute is revealed, who is non-dual one, and the only one, without a second and who is all bliss and tranquillity.” 12-13

I have thus described to you the size and the dimension of this earth. 14

Thus ends chapter twentieth of Book V



अथैकविंशोऽध्यायः

श्रीशुक उवाच

सूर्येण हि विभज्यन्ते दिशः खं द्यौर्महो मिदा । स्वर्गापदगौ नरका रसौकांसि च सर्वशः ॥१॥
 देवतिर्यङ्मनुष्याणां सरीसृपसर्पारुधाम् । सर्वजीवनिकायानां सूर्य आत्मा इनीश्वरः ॥२॥

अन्तरिक्षमध्यगतो भगवांस्तपन आतपेन त्रिलोकीं प्रतपत्यवभासयत्यात्मभासा स
 पप उदगयनदक्षिणायनवैपुगतसंज्ञाभिमान्यशैथिल्यसमानाभिर्गतिभिरभिपद्यमानः । यदा
 मेपतुलयोर्वर्तते तदाहोरात्राणि समानानि भवन्ति यदा वृषभाविषु पञ्चसु च राशिषु
 चरति तदाहान्येव वर्धन्ते । यदा वृश्चिकादिषु पञ्चसु वर्तते तदाहोरात्राणि क्षिप्ययाणि
 भवन्ति ॥३॥

पेन्द्रौ पुरीं पूर्वस्मान्मेरोर्वेधवानीं नाम दक्षिणतो याम्यां संयमनीं नाम पश्चाद्धारुणीं
 निम्लोचनीं नाम उत्तरतः सौम्यां विभावरीं नाम तासुदयमध्याह्नास्तमयनिशीयानीति
 भूतानां प्रवृत्तिनिमित्तानि समयविक्षेपेण ॥४॥

CHAPTER XXI

Rajan ! Quarters ether, firmament, Earth, heaven, places of enjoyment, absolution, hell and the nether world all these divisions have been made by Sun. Agani the soul and the sight (of the entire multitude of beings including the celestials, birds, beasts reptiles human beings, and creatures of all kinds, trees, the Atman of the multitude of beings and the sight potential of all creatures is the Sun. 1-2

The Sun in his travel in the firmament, gives heat to the three worlds and illumines them with his own brilliance. By his slow, fast and steady gait we have on the earth two equinox the Uttarayan (the Sun rising in the east going northward) and the Dakshinayan (the sun going southward) equinox—when the Sun is in the zodiacal signs of aries or libra (for six months) the days and nights are equal when it enters Tanrus, Gemini, Cancar, Leo and Virgo signs, the days grow longer and nights become shorter. When it enters Scorpio, Sagarittas, Capricorn Aguaris and Picies, the days grow shorter and the nights grow longer. 3

In the east of Mount Meru round which the Sun travels, is the capital of Indra, Devdhan; in the south is the Sanyamani the capital of Yama the God of death; in the west is the Nimnalochani, the capital of Varuna, in the north is Vibhavari capital of Soma (Moon). The Sun comes to these places in the mornings, noons, evenings and mid-nights to regulate human activities and their rest periods. 4

यस्यैकं चक्रं द्वादशारं पण्णेमि त्रिणाभि संवत्सरात्मकं समामनन्ति । यत्र हयाश्छन्दो-
नामानः सप्ताक्षयोजिता वहन्ति देवमादित्यम् ॥५॥ पुरस्तात्सवितुरक्षयः पश्चाच्च नियुक्तः
सौत्ये कर्मणि किलास्ते । तथा वालखिल्या ऋषयोऽङ्गुष्ठपर्वमात्राः पष्टिसहस्राणि पुरतः
सूर्यं सूक्तयाकाशं नियुक्ताः संस्तुवन्ति ॥६॥ तथान्ये च ऋषयो गन्धर्वाप्सरसो नागा
प्रामण्यो यातुधाना देवा इत्येकैकशो गणाः सप्त चतुर्दश मासि मासि भगवन्तं
सूर्यमात्मानं नानानामानं पृथङ्नानानामानः कर्मभिरुपासते । लक्षोत्तरं सार्धतद्यकोटियोजन-
परिमण्डलं भूवल्लयस्य क्षणेन सगच्च्युत्युत्तरं द्विसहस्रयोजनानि स भुङ्क्ते ॥७॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ज्योतिषकुर्यारधमष्टलवर्णनं नामैविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

स होवाच

स एव भगवानादिपुरुष एव साक्षान्नारायणो लोकानां स्वस्त्य आत्मानं त्रयीमथ
कर्मविशुद्धिनिमित्तं द्वादशधा विभज्य पट्सु वसन्तादिचतुष्टयं यथोपजोपमृत्युगुणान्
विदधाति । तमेतमिह पुरुषाख्यया विद्यया वर्णाश्रमाचारानुपथा उच्चावचैः कर्मभिरान्ना-
तैर्योग्यितानैश्च श्रद्धया यजन्तोऽक्षसा श्रेयः समधिगच्छन्ति । अथ स एव आत्मा लोकानां

Sun has a single wheeled chariot. This wheel being symbolic of one year it has twelve spokes, indicating twelve months of the year, six tires (iron hoops round the wheel rim), six seasons, and three naves, winter, summer and the monsoon of four months each. Arun the charioteer has yoked seven horses to the chariot called meters. This chariot driven by Arun carries the Sun all over the universe. Sixty thousand sages the Valkhilya and others, of the size of a thumb, keep singing the hymns of the Sun God, likewise, other Rishis, gandharvas, damsels, Nagas, Yakshas, demons and divinities, of different names serve the Sun every month, in various ways. One round of the Sun around the earth is nine crores and fifty lacs yojans; it covers two thousand two yojans every second. 5-7

Thus ends chapter twenty-one of Book V

CHAPTER XXII

Shree Shuka continued : That very prime purush Bhagwan Suryanarayan to sanctify all actions and deeds for the good and well being of mankind divides his vedic form in twelve parts, and produces six seasonal phenomenon heat, cold, etc. consistent with the actions and providence

धायापृथिव्योरन्तरेण नमोवल्यस्य कालचक्रगतो द्वादश मासान् पक्षद्वयं दिवा नक्तं चेति सपादक्षैर्द्वयमुपदिशन्ति यावता षष्ठमंशं भुङ्गीत स वै क्रतुरित्युपदिश्यते संवत्सरावयवः ॥१॥

अथ च यावताधेन नमोवीथ्यां प्रचरति तं कालमयनमाचक्षते । अथ च यावन्नमो-
मण्डलं सह कात्स्न्येन स ह भुङ्गीत तं कालं संवत्सरं परिवत्सरमिडावत्सरमनुवत्सरं
वत्सरमिति भानोर्मान्द्यशैथ्यसमगतिभिः समामनन्ति ॥२॥

एवं चन्द्रमा अर्कगमस्तिभ्य उपरिष्ठादर्कस्य संवत्सरभुक्तिं पक्षाभ्यां मासभुक्तिं सपा-
दक्षाभ्यां दिनेनैव पक्षभुक्तिमप्रचारी द्रुततरगमनो भुङ्क्ते । पितृणामहोरात्राणि पूर्वपक्षा-
परपक्षाभ्यां वितन्वानः सर्वजीवनविग्रहप्राणो जीवश्चैकं नक्षत्रं त्रिशता मुहूर्तैर्भुङ्क्ते । य एष
षोडशकलः पुरुषो भगवान् मनोमयोऽन्नमयोऽमृतमयो देवपितृमनुष्यभूतपशुपक्षिसरी-
सृपवीर्यां प्राणाप्यायनशीलत्वात्सर्वमय इति वर्णयन्ति ॥३॥

तत उपरिष्ठात् नक्षत्राणि सहाभिजिताष्टादिशतिः । तत उपरिष्ठादुशना पुरतः

of all beings. Those people who according to their varnashram dharma perform their actions, and practice yoga with faith, easily attain bliss. This Sun who is like the soul of all beings remains between the earth and the ether and moving within the wheel of time, causes twelve months; two halves, bright and dark and day and night. The time taken by the Sun to cross two and quarter constellation, is one-sixth of the year known as season. 1

The time taken by the Sun in travelling half the region of the sky is called Ayan i.e. half year. When it travels the entire distance in the sky completing the round of earth, with high, normal and slow speed, then the periods thus covered because of the difference in time are known as Vatsar, Samvatsar, Parivatsar, Idavatsar and Anuvalsar. 2

Moon which is above the rays of the Sun, covers with his great speed that much distance in one month which the Sun covers in one year, a month's journey of the Sun, moon covers in two and a quarter constellation, and the Sun's fortnight's journey he covers in a day, with great speed. The bright and the dark half of the moon are known as the day and night of the pitries (the Manes). Moon is like the life breath of every soul. It takes twentyfour hours to cover one constellation. The full moon with the sixteen digits is identified with mind, food and nectar and it being replete with life giving energies it satisfies, the celestals, the manes, mankind, beasts, birds reptiles and vegetation. 3

Over the Moon there are twentyeight constellations, alongwith Abhijit, above these constellation is Venus, it moves in the front or at

पश्चात्सहैव वार्कस्य शैष्ण्वमान्यसाम्याभिरर्कवच्चरति लोकानां नित्यदानुकूल एव स
वृष्टिचिष्टम्भग्रहोपशमनः ॥४॥

उपरिष्ठाद् बुधः सोमसुतः प्रायेण शुभकृद्यदाकांद् व्यतिरिच्येत तदातिवाताभ्रप्रायाना-
वृष्ट्यादिभयमाशंसते । अत ऊर्ध्वमद्वात्कस्त्रिभिस्त्रिभिः पक्षैरेकैकशो राशीन् द्वादशानुमुञ्चते
यदि न वक्रेणाभिवर्तते प्रायेणाशुभग्रहोऽवशंसतः । तत उपरिष्ठाद् भगवान् बृहस्पतिरेकैकस्मिन्
राशौ परिवत्सरं चरति यदि न वक्रः स्यात्प्रायेणानुकूलो ब्राह्मणकुलस्य ॥५॥

तत उपरिष्ठात् शनैश्चर एकैकस्मिन् राशौ त्रिशन्मासान् विलम्बमानः प्रायेण हि
सर्वेषामशान्तिकरः । तत उत्तरस्मादप्य य एव लोकानां शमनुभावयन्तो भगवतो विष्णोर्ध-
त्परमं पदं प्रदक्षिणं प्रक्रमन्ति ॥६॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे ज्योतिषप्रवर्णने द्वाविंशोऽध्यायः ॥१२॥



the back with the same speed as the Sun, be it fast or slow. It always remains congenial to mankind. It pacifies the planet that obstructs the rains. 4

Over Venus is mercury son of Moon, the benefactor of all. Because of his great speed, when he is far away from the Sun, though there may be clouds and storm in the skies, it indicates, scarcity of rains—over mercury is Mars. If it is not oblique in its course it covers one rashi (Zodiacal sign) every month and a half. This planet is inauspicious and causes miseries. Jupiter which is above Mars, if it does not become oblique covers one rashi every year. Generally it is very favourable to the brahmins. 5

Saturn, which is far above Mars, stays in each rashi for two years and a half, it generally brings misery to those who are under his influence. The Sapta Rishi Mandal (the great bear) is much above Saturn. From there they wish peace and goodwill to mankind and circumambulate the Parampad (State Par Excellent) of Bhagwan Vishnu. 6

Thus ends chapter twenty-second of Book V



अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

अथ तस्मात्परतो यत्तद्विष्णोः परमं पदमभियदन्ति यत्र ह महाभागवतो ध्रुव औत्तानपादिरग्निनेन्द्रेण प्रजापतिना कश्यपेन धर्मेण च समकालयुग्मिः सचहुमानं दक्षिणतः क्रियमाणः । स हि सर्वेषां ज्योतिर्गणानां ग्रहनक्षत्रादीनामनिमिषेणाव्यकरंहसा भगवता कालेन भ्राम्यमाणानां स्थाणुरिवावष्टम्भ ईश्वरेण विहितः शश्वद्वभासते ॥१॥

केचनैतज्ज्योतिरनीकं शिशुमारसंस्थानेन भगवतो वासुदेवस्य योगधारणायामनुवर्णयन्ति । यस्य पुच्छाग्रेऽवाकूशिरसः कुण्डलीभूतदेहस्य ध्रुव उपकल्पितस्तस्य लाङ्गूले प्रजापतिरग्निरिन्द्रो धर्म इति कट्वां सप्तर्षयः । तस्य शरीरस्य यान्युदगयनानि दक्षिणपाद्वे तु नक्षत्राणि दक्षिणायनानि तु सव्ये । पृष्ठे त्वज्जयीथी आकाशमङ्गा चोदरतः । उत्तराह्ना-वगस्तिरधराह्नौ यमो मुखेषु चाङ्गारकः शनैश्चर उपस्थे गृहस्पतिः ककुदि वक्षस्यादित्यो हृदये नारायणो मनसि चन्द्रो नाभ्यामुद्यना स्तनयोरश्विनौ बुधः प्राणापानयो राहुर्गले केतवः सर्वाङ्गेषु रोमसु सर्वे तारागणाः ॥२॥

CHAPTER XXIII

Now that which is called the illustrious, region of Bhagwan Vishnu is the place of that great devotee Dhruva, son of Uttanpada. Indra Prajapati, Kashyap, and Dharma with great reverence, circumambulate this region. All the planets constellation and brilliant stars, travel round this place by the invisible force of time. The Lord has ordained Dhruva as the central Pillar of this astral region. [

This luminous sphere which is supported by the Yogic powers or Bhagwan Vasudev is compared by some to the porpoise wheel (Shishu-marchakra). The Shishumar or the bull is sitting coiled up with its head lowered. In the tail of this bull in the front is Dhruva, and in the tail, at the end Prajapati, Indra, agni and Dharma. In the waist are the seven Rishis. On its rightside are the Uttarayan Constellation and on the left are the Dakshinayan Constellation. On the back is Ajavithi. In the belly is Akash Ganga or the milky way. In the upper lip of this bull lives Agasti and in the lower lip Yama. Mars is in the mouth, Shani or Saturn is in the pudenda, Brahaspati in the neck, Surya in the chest and Narayan lives in the heart. Moon in the mind, Venus in the neval, Ashwinikumar in the breast. Budlia or Mercury is in Pran and apan (inhaling and exhaling), Rahu is in the throat, Ketu is in all the limbs and the stars are in the hairs on the body. 2

पतदु हिव भगवतो विष्णोः सर्ववेद्यतामयं रूपमहरद्भः संध्यायां प्रयतो वास्यतो निरीक्षमाण उपतिष्ठेत नमो ज्योतिर्लोकाय कालापनायानिमिषां पतये मद्वापुरुषायाभिधीमहीति ॥ ३ ॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे विशुमारसंस्वावर्णने नाम त्रयोविंशोऽध्यायः ॥११॥



अथ चतुर्विंशोऽध्यायः

श्रीशुक उवाच

अधस्तात्सवितुर्योजनायुते स्वर्भानुर्नक्षत्रचच्चरतीत्येके योऽसावमराधं ग्रहत्वं चालभत भगवदनुकम्पया स्वयमसुरापसदः संहिकेयो ह्यतर्दहः । यः पर्वणि तद्व्यधानरुद्धैरानुबन्धः स्र्पोचन्द्रमसावभिधावति । तदुपरागमिति वदन्ति लोकाः ॥१॥

ततोऽधस्तात्सिद्धचारणविद्याधराणां सदनानि । ततोऽधस्ताद्यक्षरक्षःपिशाचप्रेतभूतगणानां विहारजिरमन्तरिक्षं यावद्वायुः प्रवाति यावन्मेघा उपलभ्यन्ते । ततोऽधस्तादियं

One should always meditate on this form of Bhagwan Vishnu and chant the following Mantra :

We salute that main stay of that celestial regions, the presiding deity of the divinities in the form of circle of time, on that great one we always meditate. 3

Thus ends chapter twenty-third of Book V

CHAPTER XXIV

Shree Shukadev said : Rajan, some believe that Rahu is under the solar orb like a constellation. Though undeserving he, by the grace of the Lord got that planetary importance and immortality. Being hostile to both the Sun and the Moon it intervenes periodically on Parva (full moon, last day of the bright half, and the last day of the dark half holidays between them) and creates a phenomenon which people call eclipse. 1

Below Rahu are located, regions of the Siddhas, Charanas, and Vidyadharas. The space below this and above the earth where the wind blows and clouds float is called the ether, the play-ground of yakshas, rakshasas, goblins etc. Down below the space, is the earth with its atmospheric pressure. As far as swan, hawk or eagle can fly is its limit.

पृथिवी यावत्संभासश्चेनसुपर्णादयः पतत्त्रिप्रवरा उत्पतन्तीति । अवनेरप्यधस्तात्सप्त मूविवरा अतलं वितलं सुतलं तलातलं महातलं रसातलं पातालमिति ॥२॥

एतेषु हि विलसन्ते दैत्यदानवकाद्रवेया मायाविनोदा निवसन्ति । येषु महाराज-
मयेन मायाविना विनिर्मिताः पुरः उद्यानानि । यत्र ह वाच न भयमहोरात्रादिभिः काल-
विभागैरुपलक्ष्यते । यत्र हि महाहिप्रवरशिरोमणयः सर्वं तमः प्रवाधन्ते । न वा एतेषु वसता-
माधयो व्याधयो बलीपलितजरादयश्च देहवैद्यर्ष्यदौर्गन्ध्यस्वेदकलमग्लानिरिति वयोऽवस्थाश्च
भवन्ति । न हि तेषां मृत्युर्विना भगवत्तेजसश्चक्रापदेशात् ॥३॥

अथातले मयपुत्रोऽसुरो चलो निवसति येन ह वा इह सृष्टाः पण्णवतिर्मायाः ।
ततोऽधस्तादितले हरो भगवान् हाटकेश्वरः ॥४॥

ततोऽधस्तात्सुतले उदारश्रवाः पुण्यश्लोको विरोचनात्मजो बलिर्भगवता वदुवामन-
रूपेण पराक्षितलोकात्रयो भगवदनुकम्पयैव पुनः प्रवेशित इन्द्रादिष्वविचमानया सुसमृद्धया
श्रियाभिजुष्टः स्वधर्मणाराधयन्तमेव भगवन्तमाराधनीयमपगतसाध्वस आस्तेऽधुनापि ।
तद्वक्तानामात्मवतां सर्वपामात्मन्यात्मद् आत्मतयैव यस्य भगवान् स्वयमखिलजगद्गुरु-
नारायणो द्वारि गदापाणिखतिष्ठते निजजनानुम्पितहृदयो येनाङ्गुष्ठेन पद्म दशकन्धरो

Below the earth are Atal, Vetala, Sutala, Talatala, Mahatala, Rasatal
and Patal the seven netherworlds. 2

In these netherworlds, the Daityas, Danavas, and the Nagas, reside and enjoy, the phantasmagoria, of cities, mansions, gardens etc. created by May Danav master of illusions. As there is no sun there is no division of time such as day and night. Darkness is dispelled by brilliance of the jewels on the hoods of big cobras. The inmates of these cities donot suffer from any disease. Their hairs donot turn grey, nor do they become infirm or old. Their bodies donot get shrivelled or deformed. They are never fatigued. Their bodies donot perspire nor do their bodies undergo any change or decay. They never die except by the wheel of God. 3

Balasur the son of Mayadanav lives in Atal one of the netherworlds. He has created ninety-six varieties of illusions. In the nether world the Vital below the Atal lives Bhagwan Hatkeshwar with Shree Bhavani. 4

In the world below this, is Satal, where lives Baliraj the pious and illustrious son of Virochana. The Lord in the form of Vaman, deprived him of his kingdom of the three worlds and by way of His grace gave him back the kingdom of Sutala, full of riches and affluence difficult even to Gods, Indra and others, where he now lives without any fear, fully devoted to the Lord. The Lord bestows wisdom and knowledge on those devouts who are worthy of his grace. When Ravana

योजनायुतायुतं द्विविजय उच्चाटितः ॥५॥ ततोऽधस्तात्तलातले भयो नाम दानवेन्द्र-
 खिपुराधिपतिर्महादेवेन परिरक्षितो विगतसुदर्शनभयो महीयते ॥६॥ ततोऽधस्तान्महातले
 सर्पाणां कोधवशो नाम गणः कुहकतक्षककालियसुपेणादिप्रधाना महाभोगवन्तः ॥७॥
 ततोऽधस्ताद्रसातले दैतेया दानवाः पणयो नाम निवातकवचाः कालेया वसन्ति ॥८॥
 ततोऽधस्तात्पाताले वासुकिप्रमुखाः शङ्खकुलिकमहाशङ्खदेवतधनञ्जयधृतराष्ट्रशङ्खचूडकम्ब-
 लाश्वतरदेवदत्तादयो महाभोगिनो महामर्षा निवसन्ति ॥९॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे राधादिस्थितिबिलस्वर्गमर्यादानिरूपणं नाम चतुर्विंशोऽध्यायः ॥२४॥

अथ पञ्चविंशोऽध्यायः

श्रीशुक उवाच

तस्य मूलदेशे या वै कला भगवतस्तामसी समाख्यातानन्त इति सात्वतीया
 द्रष्टृदृश्ययोः संकर्षणमहमित्यभिमानलक्षणं यं संकर्षणमित्याचक्षते । यस्येदं क्षितिमण्डलं
 भगवतोऽनन्तभूतैः सहस्रशिरस एकस्मिन्नेव शीर्षणि ध्रियमाणं सिद्ध्यति इव लक्ष्यते ॥१॥

who was in his campaign of conquest, tried to enter the gate of Baliraj the Lord threw him away—thousands of miles by the mere kick of his toe. This spiritual preceptor of the universe, Bhagwan Narayan with a mace in his hand, stands as a gate-keeper at the gate of the King Bali. Below this Sutala in the netherworlds, is Talatal where lives Maydanav the sovereign of the demons and Lord of the three cities. As he is protected by Bhagwan Mahadev, he is free from fear of Vishnu's discus—In the world below this Talatal is Mahatal wherein dwells the large multitude of irascible hooded cobras. Chief among them are the Kuhakas, Takshaka, Kaliyas, Sushenas. Underneath this is the Rasatal inhabited by the daityas Nivatakavas and Kalkeyas, patal the last of the netherworlds abounds in gem hooded ferocious cobras, Vasuki, Shankh, Kuleek, Mahashankh, Swet, Dhanjaya, Dhutarashtra, Shankhchud, Kambal, Ashwatar and Devdatta, gloom and darkness of this netherworld is dispelled by the brilliance, of these jewelhooded cobra. 5-9

Thus ends chapter twenty-fourth of Book V

CHAPTER XXV

Underneath this Patal the lowest of the netherlands there lives that tamasic manifestation of the Lord known as "Anant". Those that believe in Sattwat Tantra call it Sankarshan. He is the substratum of that

स पत्र भगवाननन्तोऽनन्तगुणार्णव आदिवेव उपसंहृतानर्परोपवेगो लोकानां स्वस्तय
आस्ते ॥२॥

य पत्र पत्रमनुश्रुतो ध्यायमानो मुमुक्षूणामनादिकालकर्मवासनाग्रथितमविद्यामयं
हृदयग्रन्थिं निर्मिनत्ति तस्यानुभावान् भगवान् स्वायम्भुवो नारदः सह तुम्बुरुणा सभायां
ब्रह्मणः संश्लोकयामास ॥३॥

उत्पत्तिस्थितिलयहेतवोऽस्य कल्पाः सत्त्वाद्या प्रकृतिगुणा यदीक्षयाऽऽसन् ।

यद्रूपं ध्रुवमकृतं यदेकमात्मज्ञानाघातकथमु ह वेद तस्य वर्त्म ॥४॥

यन्नाम श्रुतमनुकीर्तयेदकस्मादातो वा यदि पतितः प्रलम्भनाद्वा ।

इत्यन्धः सपदि नृणामशेषमन्यं कं शेषाद्भगवत आश्रयेन्मुमुशुः ॥५॥

पद्मप्रभावो भगवाननन्तो दुरन्तवीर्योऽगुणानुभावः ।

मूले रसायाः स्थित आत्मतन्त्रो यो लीलया इमां स्थितये विभति ॥६॥

पता हेवेन नृभिरुपगन्तव्या गतयो यथाकर्मचिनिर्मिताः कामान् कामयमानैः ॥७॥

egoity which believes soul and body as inseperable. This Anant the mighty cobra has thousands of hoods. On one of his hood, is found perched, like a mustard seed, the globe of this earth. That Ananta the prime divine who like a vast ocean of merits and virtues, restrains his great anger at the sins of mankind out of forbearance and bears the weights of this earth. 1-2

This Lord Anant enters the hearts of those that contemplate on him and listen to the account of his greatness, and destroys the knot of ignorance formed in their hearts since ages. Shree Narad son of Brahma in the court of Brahmadev, sang the glories of Lord Anant alongwith Gandharva Tamburu as follows : 3

Who can understand the mystic ways of this "Anant". By whose grace the tripartile qualities of prakrati such as sattwa and others which are the cause of creation, sustenance and dissolution of the universe are able to function and whose form though one and inexorable, is variedly manifest by Him. Who ever listens to the account of Lord Anant and sings his praises even by way of joke be he a sinner or a wretch has all his sins destroyed. To whom, else would one desirous of absolution worship, than, the Lord Anant Sesha.

Thus the Lord Anant, of infinite prowess and might, to protect the universe remains underneath the earth and holds it on his head. 4-6

Rajan ! I have described to you, the lokas to which those desirous of mundane happiness go according to the actions or deeds performed

प्रवृत्तिलक्षणस्य धर्मस्य विपाकगतय उच्चावचा विसदृशा यथाप्रदत्तं व्याचख्ये किमन्य-
त्कथयाम इति ॥८॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे भूविबरविधुपवर्णने नाम पद्मविंशोऽध्यायः ॥२५॥

अथ पद्मविंशोऽध्यायः

राजोवाच

महर्षे पतद्वैचित्र्यं लोकस्य कथमिति ॥१॥

ऋषिरुवाच

त्रिगुणत्वात्कर्तुः श्रद्धया कर्मगतयः पृथग्विधाः सर्वा एव सर्वस्य तारतम्येन भवन्ति ।
अधेदानीं प्रतिपिबलक्षणस्याधर्मस्य तथैव कर्तुः श्रद्धाया वैसादृश्यात्कर्मफलं विसदृशं
भवति तत्परिणामलक्षणाः सतयः सदृशशः प्रवृत्ताः ॥२॥

अन्तराल एव त्रिजगत्यास्तु दिशि दक्षिण स्यामग्निष्वात्तादयः पितृगणा दिशि स्वानां
गोत्राणां सत्या एवाशिष आशासाना निवसन्ति । यत्र ह वाव भगवान् पितृराजो वैवस्वतः

by them. I have also described to you the stages both high and low
attained through dharma, what else shall I tell you now. 7-8

Thus ends chapter twenty-fifth of Book V

CHAPTER XXVI

The King questioned : Maharshi, why this quaintness in the
enjoyment of happiness and sufferings in life. 1

Shree Shuka replied : One who acts has the triple faith in him
satwaki, rajasi, and tamasi. the course and results of his actions are
therefore also tripartite. In the same way those that practice, irreligion
banned by the scriptures have different fruits of their actions because of
their diversity in faith. Consequently they go to different hells. 2

In the southern direction, in the region, between heaven, earth and
netherworlds live the Manes Agnishwat and others praying for the good
and well being of those born in their respective families. The Lord of
these pitris is King Yama, the God of death—when a man dies the atten-
dants of Yama take him to Yama who administers justice to him—

स्वविषयं प्रापितेषु स्वपुरुषैर्जन्तुषु सम्परेतेषु यथाकर्माविद्यं दोषमेवानुलङ्घितभगवच्छा-
सनः सगणो दमं धारयति । तत्राष्टविंशतिर्नरका रौरवादयः विविधयातनाभूमयः ॥३॥

यस्तु परविज्ञापत्यकलत्राण्यपहरति स तामिस्त्रे नरके बलाघ्निरात्यते जन्तुर्यत्र
कदमलमासादित मूच्छांमुपयाति । एषमेवान्धतामिस्त्रे यस्तु बञ्चयित्वा पुरुषं दारादीनुप-
युक्ते यत्र शरीरी निपात्यमानो यातनास्थो वेदनया नष्टमतिर्नष्टदृष्टिश्च भवति ॥४॥

यस्त्विह वा पतदहमिति ममेदमिति भूतद्रोहेण केवलं स्वकुटुम्बमेवानुदिनं प्रपुष्णाति
स रौरवे निपतति । यत्र क्रव्यादा नाम रुखस्तं क्रव्येण घातयन्ति ॥५॥

यो वा उग्रः पशून् पक्षिणो वा प्राणत उपरन्धयति कुम्भीपाके तप्ततैले उपरन्धयन्ति ।
यस्त्विह वै राजा राजपुरुषो वा अदण्डये दण्डं प्रणयति सूकरमुखे निपतति विनिष्पिप्य-
माणायवयो भवति ॥६॥

यस्त्विह भूतानामीश्वरोपकल्पितवृत्तीनामविविक्तपरव्यथानां व्यथामाचरति स
परत्रान्धकूपे निपतति तत्र हासो तैर्जन्तुभिर्मशकयूकामत्कुणमक्षिकादिभिः सर्वतोऽभिद्रुह्य-
माणस्तमसि चिह्नतनिद्रानिर्वृत्तिरलब्धावस्थानः ॥७॥

for his good or bad deeds. There are twentyeight hells Raorau and
others for the condemned souls to suffer. 3

He who deprives other of his wealth, wife or child is thrown in hell
known as " tamisra ". There he is neither, given food nor water but is
beaten and condemned. The Jiva (the empirical soul) there, is greatly
harassed, till he faints. He who deceives other and commits adultery
with his wife is thrown in the hell known as Andhatamisra. He who is
thrown in this hell loses both his sight and senses. 4

He who believes in " me and mine " and maintains his family by
betraying others, is thrown in the hell named raurav. There he is
pested and destroyed by the carnivorous birds known as Ru Ru. 5

That cruel fellow who cooks live birds or animals is cast in the hell
known as Kumbhipak where he is thrown in a huge pan of boiling oil.
If a king or his minister punishes the innocent or undeserving, he is
thrown in hell known as " Sukarmukha " where his limbs, are crushed. 6

He who torments creatures, which subsist, as ordained by the Lord
is thrown in hell known as Andha-koopaa—where insect like mosquitos,
bugs, lice, flies etc. bite him and harass him, so much so that he can
neither sleep nor rest. 7

यस्त्विह वा असंविभज्यान्नाति कृमिभोजने नरकाधमे निपतति । यस्त्विह वा अगम्यां स्त्रियमगम्यं वा पुरुषं योऽपिदमिगच्छति तावमुत्र कशया ताड्यन्तस्तिग्मया सूर्म्यां लोहमय्या पुरुषमालिङ्ग्यन्ति स्त्रियं च पुरुषरूपया सूर्म्यां ॥८॥

ये त्विह वै राजन्या राजपुरुषा वा अपास्यन्ता धर्मसेतून् भिन्दन्ति ते वैतरण्यां निपतन्ति भिन्नमयांदाः । यस्त्विह वा अनृतं वदति साक्ष्ये द्रव्यविनिमये दाने वा कथंचित्स वै प्रेत्य नरकेऽपीक्षित्यधःशिरा गिरिमूर्ध्नः सम्पात्यते यत्र जलमिव स्थलमश्मपृष्ठमवभासते तद्वीक्षित्तिलशो विशीर्यमाणशरीरो न क्षियमाणः पुनरारोपितो निपतति ॥९॥

यस्त्विह आढ्याभिमतिरहंकृतिस्तिर्यक्प्रेक्षणः सर्वतोऽभिविशङ्की अर्थव्ययनाशच्छिन्तया परिशुष्यमाणहृदयवदनो निर्वृतिमनवगतो ग्रह इवार्थमभिरक्षति स सूचीमुखे नरके निपतति यत्र ह विचित्रहं पापपुरुषं धर्मराजपुरुषा वायका इव सर्वतोऽङ्गेषु सूत्रैः परिव्यन्ति ॥१०॥

अधर्मवर्तिनो ये केचिद्बिहोदिता अनुदिताश्चायनिपते पर्यायेण विशन्ति तथैव धर्मानुवर्तिन इतरत्र ॥११॥

One who feeds himself without participating his food with others is thrown in hell known as Krumibhojan. One who commits adultery with a woman unworthy of touch or a woman who commits adultery with a man equally unworthy of touch is thrown in hell known as Taptasurmi. There he or she is severely whipped and is forced to embrace a heated doll of a male or a female made of iron. 8

Those kings and his councillors who transgress limits of righteousness are thrown in Vaitarni river flowing in Hell.

One who tells a lie as a witness, in charitable and monetary, transactions is thrown from the top of a mountain with head downward in the hell known as Avichiman. His body is broken to pieces, still he does not die and is thus thrown again and again. 9

One who is arrogant of his wealth, and looks askance at everybody and looks with suspicion all around and whose appetite is lost and whose heart is shrivelled at the thought of spending money and at the fear of his wealth being destroyed and who never rests but is ever anxious like Yaksha to protect his wealth is thrown in hell called Suchimukh. To that miser, the servants of dharमारaj sew him with thread in every limb of his body with thread like a tailor. 10

Thus the unrighteous, and the sinners go to hell. The righteous and the meritorious go to the heaven, the celestial regions. 11

यत्तद्भगवतो नारायणस्य साक्षान्महारूपस्य स्वविष्टं रूपमात्ममायागुणमयमनु-
वर्णितमादृतः पठति शृणोति आचरति स उपगच्छेत् भगवतः परमात्मनोऽन्नाहमपि
अज्ञाभक्तिविशुद्धबुद्धिवेद ॥१२॥

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ।

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नरकानुवर्णनं नाम पङ्क्तिशोऽध्यायः ॥१२॥



I have described to you the gross form of the lord constituted by the attributes of maya. He who reads this with respect and listens or make others listen has his intellect purified by devotion and faith. 12

An ascetic (who has control over his senses) should listen to the gross and subtle form of the Lord, and then he should lead the mind that has stabilised in the gross and intellectually fix it in the subtle.

Thus ends chapter twenty-sixth of Book V



इति पञ्चमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

षष्ठः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । कमयोगोपलब्धेन ब्रह्मणा यदसंस्तिः ॥१॥
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥२॥
अधुनेह महाभाग यथैव नरकाच्चरः नानोपयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥३॥

श्रीशुक उवाच

न चेदिह्वापचिन्ति यथाहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।
ध्रुवं स वै प्रेत्य नरकात्पैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥४॥
तस्मात्पुरैवाश्विह पापनिष्कृती यतेत मृत्योरविषयताऽऽत्मना ।
दोषस्य दृष्ट्वा मुकुलाघवं यथा भिषक् चिकित्सेत रुजं निदानयित् ॥५॥

CHAPTER I

The King said : Sage ! You have explained in the first instance the path of renunciation, so that one may realize the Supreme Spirit by stages and may be free from this mundane existence. You have also explained the path of rituals, based on the three qualities of Sattwa, Rajas and Tamas, which results in rebirths again and again, since Prakriti does not become extinct in this case. Illustrious sage ! Please tell me now, how a man may not have to go to hell infested with torments of various type. 1-3

Shree Shukadev said : If a man would not atone for the sins committed by him mentally, by speech and by actions in this worldly existence, he certainly goes to hell involving violent torments after death which have already been described by me to you. One should, therefore strive for atonement of sins before death, with his body, when it is not yet destroyed, just as a physician, who has knowledge of diagnosis of disease diagnoses — a disease by examination of the three humours of body, 4-5

यत्तद्भगवतो नारायणस्य साक्षान्महापुरुषस्य स्थविष्ठं रूपमात्ममायागुणमयमनु-
वर्णितमादृतः पठति शृणोति श्रावयति स उपगोचरं भगवतः परमात्मनोऽब्राह्मणपि
श्रद्धाभक्तिविशुद्धबुद्धिर्वेद ॥१२॥

श्रुत्वा स्थूलं तथा सूक्ष्मं रूपं भगवतो यतिः । स्थूले निर्जितमात्मानं शनैः सूक्ष्मं धिया नयेदिति ।

॥ इति श्रीसंक्षिप्तभागवते पञ्चमस्कन्धे नरकानुवर्णने नाम पद्मविंशोऽध्यायः ॥१६॥



I have described to you the gross form of the lord constituted by the attributes of maya. He who reads this with respect and listens or make others listen has his intellect purified by devotion and faith. 12

An ascetic (who has control over his senses) should listen to the gross and subtle form of the Lord, and then he should lead the mind that has stabilised in the gross and intellectually fix it in the subtle.

Thus ends chapter twenty-sixth of Book V



इति पञ्चमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

षष्ठः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

निवृत्तिमार्गः कथित आदौ भगवता यथा । क्रमयोगोपलब्ध्येन ब्रह्मणा यदसंश्रुतिः ॥१॥
प्रवृत्तिलक्षणश्चैव त्रैगुण्यविषयो मुने । योऽसावलीनप्रकृतेर्गुणसर्गः पुनः पुनः ॥२॥
अधुनेह महाभाग यथैव नरकाच्चरः नानोग्रयातनान्नेयात्तन्मे व्याख्यातुमर्हसि ॥३॥

श्रीशुक उवाच

न चेदिहैवार्चिर्ति यथाहसः कृतस्य कुर्यान्मनउक्तिपाणिभिः ।
ध्रुवं स वै प्रेत्य नरकानुपैति ये कीर्तिता मे भवतस्तिग्मयातनाः ॥४॥
तस्मात्पुरैवाग्निह पापनिष्कृती यतेत मृत्योरधिपद्यताऽऽत्मना ।
दोषस्य दृष्ट्वा गुरुलाघवं यथा मिषक् चिकित्सेत रुजो निदानवित् ॥५॥

CHAPTER I

The King said : Sage ! You have explained in the first instance the path of renunciation, so that one may realize the Supreme Spirit by stages and may be free from this mundane existence. You have also explained the path of rituals, based on the three qualities of Sattwa, Rajas and Tamas, which results in rebirths again and again, since Prakriti does not become extinct in this case. Illustrious sage ! Please tell me now, how a man may not have to go to hell infested with torments of various type. 1-3

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यमदूता ऊचुः

वेदप्रणिहितो धर्मो ह्यधर्मस्तद्विपर्ययः । वेदो नारायणः साक्षात्स्वयम्भूरिति शुश्रुम ॥२५॥
 सूर्योऽग्निः खं मरुद्वायुः सोमः संध्याहनी दिशः । क्रं कुः कालो धर्म इति हेतौ वैद्यस्य साक्षिणः ॥२६॥
 पत्नैरधर्मो विज्ञातः स्थानं दण्डस्य युज्यते । सर्वे कर्मानुरोधेन दण्डमर्हन्ति कारिणः ॥२७॥
 अयं हि श्रुतसम्पन्नः शीलवृत्तगुणालयः । सर्वभूतसुहृत्साधुर्मितवागनसूयकः ॥२८॥
 एकदात्सौ वनं यातः पितृसंदेशकृद् द्विजः । आदाय तत आवृत्तः फलपुष्पसमितकुशान् ॥२९॥
 ददर्श कामिनं कंचिच्छूद्रं सह भुजिष्यया । पीत्वा च मधु मैत्रेयं मद्राधूर्णितनेत्रया ।
 जगाम हृच्छयवशं सहसैव विमोहितः ॥३०॥

तन्निमित्तस्मरव्याजग्रहग्रस्तो विचेतनः । तामेव मनसा ध्यायन् स्वधर्माद्विरराम ह ॥३१॥
 विप्रां स्वभार्यामण्डां कुले महति लम्बिताम् । विससजाचिरात्पापः स्वैरिष्यापाह्नविद्धधीः ३२

The servants of Yama said : Righteousness is what has been ordained by Vedas and unrighteousness is what is opposed to it, since we hear that the Vedas are virtually personification of Narayana (Vishnu) and are self-existent. The Sun, the Moon, the Sky, Wind, Fire, morning and evening twilights, quarters, water, the earth. Time and the King of Righteousness are witnesses of (the activities of) creatures. Unrighteousness comes to the notice of these and the sinner is the object of punishment. All sinners deserve punishment in accordance with the degree of their sins. 25-27

This man had knowledge of Vedas and was an abode of virtuous disposition, righteous conduct and merits. He was friendly to all creatures, and was of good moral character. He spoke measured words and was free from malice. Once this Brahmin went to the forest in obedience to his father's command. After collecting fruits, flowers, sacrificial wood and kusha grass, he was returning home. He then saw a lustful shoodra in company of a shoodra woman, who had rolling eyes, as she had drunk intoxicating liquor. Suddenly overcome by passion, he became infatuated. Captivated by the deceitful passion, he lost discrimination. As he was thinking of her alone, he lapsed from righteousness. His intellect having been pierced by the side-glances of that wanton woman, the sinful man soon abandoned his own young brahmin wife, who was born in an eminent family. He procured money from here and there by right or wrong means Foolish as he was he maintained that shoodra

यतस्ततश्चोपनिन्ये न्यायतोऽन्यायतो धनम् । वभारांस्याः कुटुम्बिन्याः कुटुम्बं मन्वर्धीरयम् ।
तत एनं दण्डयाजेः सकाशं कृतकिल्बिषम् । नेप्यामोऽकृतनिर्वेशं यत्र दण्डेन शुद्ध्यति ॥३५॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धेऽज्ञानिलोपाख्यानं प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

विष्णुदूता ऊचुः

अहो कष्टं धर्मदशामधर्मः स्पृशते सभाम् । यत्रादंढयेष्वपापेषु दण्डो यैर्ध्रियते वृथा ॥१॥
प्रजानां पितरो ये च शास्तारः साधवः समाः । यदि स्यात्तेषु वैषम्यं कं यान्ति शरणं प्रजाः ॥२॥
यद्यदाचरति धेयानितरस्तत्तदीहते । स यत्प्रमाणं कुरुते लोकस्तदनुवर्तते ॥३॥
यस्याङ्गे शिर आधाय लोकः स्वपिति निर्वृतः । स्वयं धर्ममधर्मं वा न हि वेद यथा पशुः ॥४॥
अयं हि कृतनिर्वेशो जन्मकोट्यंहस्तामपि । यद् व्याजहार विचशो नाम स्वस्त्ययनं हरेः ।

यदा नारायणायेति जगद् चतुरक्षरम् ॥५॥

स्तेनः सुरापो मित्रधुश्चक्षुहा गुरुतृष्णः । स्त्रीराजपितृगोहन्ता ये च पातकिनोऽपरे ॥६॥

woman and her child which was his mistake. Since he has not atoned for his sins, he will be produce him before Yama where he will be purified by undergoing punishment. 28-34

Thus ends chapter first of Book VI



CHAPTER II

Servants of Vishnu said : Alas ! It is distressing that unrighteousness affects even the assembly of persons who know what righteousness is, and they inflict punishment on persons who do not deserve punishments and who are sinless. Those who rule over people are like their father. If they fail to keep the balance of justice even, whom could the people approach for succour ? Other people like to do what an eminent man does and imitate him, considering him as an authority. A man, in whose lap they place their heads and sleep care-free, if he himself does not, like a base animal, know, what is righteousness, what to do then ? This man has atoned for sins committed by him in billions of births, since he has uttered the blessed name of Vishnu, helpless though he was. 1-4

When he said : "Narayana ! come," which phrase contained four syllables of the Lord's name. Mention of the name of Vishnu alone amounts to complete atonement in the case of all sinners—such as a

सर्वेषामप्यवतामिदमेव सुनिष्कृतम् । नामव्याहरणं विष्णोर्यतस्तद्विषया मतिः ॥७॥

न निष्कृतैरुदितैर्ब्रह्मवादिभिस्तथा विशुद्धचतुर्धवान् व्रतादिभिः ।

यथा हरेर्नामपदैवदाहृतैस्तदुत्तमलोकगुणोपलम्भकम् ॥ ८ ॥

नैकान्तिकं तद्धि कृतेऽपि निष्कृते मनः पुनर्धावति चेदसत्पथे ।

तत्कर्मनिर्हारमभीप्सतां हरेर्गुणानुवादः खलु सत्त्वभावनः ॥ ९ ॥

सकित्यं पारिहास्यं वा स्तोमं हेलनमेव वा । वैकुण्ठनामग्रहणमशेषाग्रहं विदुः ॥ १० ॥

पतितः स्खलितो भग्नः संदष्टस्तत आहतः । हरिरित्यवशेनाह पुमान्नाहति यातनाम् ॥ ११ ॥

अज्ञानादथवा ज्ञानादुत्तमलोकनाम यत् । संकीर्तितमघं पुंसो ब्रह्मेधो यथानलः ॥ १२ ॥

श्रीशुक उवाच

त एवं सुविनिर्णय धर्मं भागवतं नृप । तं याम्यपाशाच्चिर्मुच्य विप्रं मृत्योरमूमुचन् ॥ १३ ॥

इति प्रत्युदिता याम्या दूता यात्वा यमान्तिके । यमराज्ञे यथा सर्वमाचक्षुररिदम् ॥ १४ ॥

द्विजः पाशाद्विनिर्मुक्तो गतभीः प्रकृतिं गतः । ववन्दे शिरसा विष्णोः किङ्करान् दर्शनोत्सवः ॥ १५ ॥

thief, a drunkard, one who is faithless to friends, or murders a brahmin, a woman, a king, a parent, or a cow, or who debauches his teacher's wife and other sinners, since this diverts his mind to Him. A sinner is not as such purified by atonements consisting of religious acts etc. prescribed by expounders of Vedas and others, as by exciting the syllables of the name of Vishnu, since that helps him attain the atoned for his sins, the atonement is not absolute, since the mind again rushes to the unrighteous path. For those who desire to have the effects of his sins completely obliterated, recital of the merits of Vishnu results in sublimating his nature. 5-9

Saintly persons say that recital of the name of Vishnu, even while alluding to another person in a joke, in praise or in contempt destroys his entire sins. A man, who even helplessly utters the word "Hari (Vishnu)" does not deserve any torment even if he did so while falling, slipping, escaping from a danger, being stung, being afflicted with fever, or being struck. Recital of the name of the illustrious Lord knowingly or unknowingly burns sins, like fire burning wood. 10-12

Shree Shuka said : King ! After giving this complete decision about the merit of the religion of Vishnu, they (the attendants of Vishnu) released the soul of that brahmin from the fetters of Yama and relieved him of death. The servants of Yama, who received the above reply, went to Yama and reported to Sovereign Yama all that had happened. Released from the fetters, the brahmin became free from fear, and

तं विबभ्रुममिमेत्य महापुरुषकिङ्कराः । सहसा पश्यतस्तस्य तत्रान्तर्दधिरेऽनघ ॥१६॥
भक्तिमान् भगवत्याशु माहात्म्यश्रवणाद्धरेः । अनुतापो महानासीत्स्मरतोऽशुभमात्मनः ॥१७॥
सोऽहं तथा यतिष्यामि यतिचित्तन्द्रियानिलः । ममाहमिति देहादौ हित्वामिथ्यार्थधीर्मतिम्
धास्ये मनो भगवति शुद्धं तत्कीर्तनादिभिः ॥१८॥

श्रीशुक उवाच

इति जातमुनिर्वेदः क्षणसङ्केन साधुषु । गङ्गाद्वारमुपेयाय मुक्तसंवांशुबन्धनः ॥१९॥
हित्वा कलेवरं तीर्थे गङ्गायां दर्शनादनु । सद्यः स्वरूपं जगृहे भगवत्पार्श्ववर्तिनाम् ॥२०॥
साकं विहायता विप्रो महापुरुषकिङ्करैः । हेमं विमानमाख्यायौ यत्र थियः पतिः ॥२१॥
त्रियमाणो हरेर्नाम गृणन् पुत्रोपचारितम् । अजामिलोऽप्यमादाम किं पुनः श्रद्धया गृणन् ॥२२॥

। इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धेऽजामिलोपाख्याने द्वितीयोऽध्यायः ॥२॥



regained consciousness. He was delighted at having seen the servants of Vishnu and bowed to them with his head. Sinless King ! Perceiving that he desired to say something, the servants of venerable Vishnu became invisible while he was yet looking on. Having heard about the magnanimity of Vishnu, and having recollected his sinful life, he was seized with great repentance and soon became a devotee of Vishnu. He decided : " I will so endeavour that I will control my mind, organs of senses and life-breaths, I will renounce the false notions about my body etc. such as " This is mine. It is I," and will fix my mind, purified by reciting his name etc. on the Divine Lord. 13-18

Shree Shuka said : He became completely dejected with mundane life consequent upon his momentary association with the good servants of Vishnu, freed himself from all worldly bounds and went to Haridwara. Subsequently, the brahmin renounced his body in the pilgrim centre of the Ganges and assumed the form of an attendant of the Lord, ascended a golden aerial chariot in the company of servants of the magnanimous Lord and went by air to the abode of the lord of the Goddess of Prosperity/Wealth (Vishnu). 19-21

By reciting the name of Hari (Vishnu), when calling out his son while dying—Ajamil went to the abode of Vishnu. Then what to talk of a man who recites His name with faith ?

Thus ends chapter second of Book VI



अथ तृतीयोऽध्यायः

राजोवाच

निशम्य देवः स्वभट्टोपवर्णितं प्रत्याह किं तान् प्रति धर्मराजः ।

यमस्य देवस्य न दण्डमङ्गः कुतश्चनपे श्रुतपूर्व आसीत् ॥१॥

श्रीशुक उवाच

भगवत्पुरुषै राजन् याम्याः प्रतिहतोद्यमाः । पतिं विज्ञापयामासुर्यमं संयमनीपतिम् ॥२॥

यमदूता ऊचुः

यदि स्युर्यहवो लोके शास्तारो दण्डधारिणः । कस्य स्यातां न वा कस्य मृत्युश्चामृतमेव वा ॥३॥

किंतु शास्त्रयदुत्वे स्याद्ब्रह्नामिह कर्मणाम् । शास्त्रत्वमुपचारो हि यथा मण्डलवर्तिनाम् ॥४॥

तस्य ते विद्वतो दण्डो न लोके वर्ततेऽधुना । चतुर्भिर्दभुतैः सिद्धैराज्ञा ते विप्रलम्बिता ॥५॥

नीयमानं तदादेशादस्माभिर्यातनागृहान् । व्यमोचयन् पातकिं छित्त्वा पाशान् प्रसह्य ते ॥६॥

यम उवाच

परो मदन्यो जगत्स्तस्युपश्च भोतं प्रोतं पटवचन विश्वम् ।

यदंशतोऽस्य स्थितिजन्मनाशा नस्योत्तवद् यस्य वशे च लोकः ॥७॥

CHAPTER III

The King said : Oh Sage ! What reply did the king of righteousness (Yama) give to his servants, after hearing their report ? I have never heard anywhere before about repudiation of the command of Yama. I

Shree Shuka said : King ! When the servants of Yama were frustrated in their task by the servants of the Lord, they inquired into the cause thereof from their master—the King of Sanyamani city. 2

The servants of Yama said : If there were several rulers in the world, authorized to award punishment, who will meet with death or attain immortality and who will not ? In the case of multiplicity of rules, the control over the large number of persons, who are engaged in activities, would be nominal, as when there are several tributary rulers. Your authority of inflicting punishment does not survive now since your command has been countermanded by the four accomplished souls who were marvellous. They released that sinful soul which was being led to cells of hell under your command, by forcibly snapping your fetters. 3-6

Yama said : There is a higher authority other than me, over (all) moveable and immoveable objects, in which the Universe is interwoven like threads in a sheet of cloth. The creation, existence and destruction

अहं महेन्द्रो निर्झतिः प्रचेताः सोमोऽग्निरीशः पवनोऽर्को विरिञ्चः ।
 आदित्यविश्वे वसवोऽथ साध्या मरुद्गणा रुद्रगणाः सत्सिद्धाः ॥८॥
 यस्येहितं न विदुः स्पृष्टमायाः सत्त्वप्रधाना अपि किं ततोऽन्ये ।
 तस्यात्मतन्त्रस्य हरेरधीशितुः परस्य मायाधिपतेर्महात्मनः ॥९॥
 प्रायेण दूता इह वै मनोहराश्चरन्ति तद्रूपगुणस्वभावाः ।
 रक्षन्ति तद्रक्षिमतः परेभ्यो मत्तश्च मत्यानथ सर्वतश्च ॥१०॥

पतावानेव लोकेऽस्मिन् पुंसां धर्मः परः स्मृतः । भक्तियोगो भगवति तन्नामग्रहणादिभिः ॥११॥

पतावतालमघनिर्हरणाय पुंसां संकीर्तनं भगवतो गुणकर्मनाम्नाम् ।
 विकृश्य पुत्रमश्वान् यदजामिलोऽपि नारायणेति स्त्रियमाण इयाय मुक्तिम् ॥१२॥
 तानानयध्वमस्ततो विमुखान् मुकुन्दपादारविन्दमकरन्दरसादजस्रम् ।
 निष्किञ्चनैः परमहंसकुलै रसहैर्जुष्टाद् गृहे निरयवर्त्मनि बद्धतृष्णान् ॥१३॥

of this world—emanate from a spark of that authority and the people submit to it like a bullock controlled by a nose-string. Neither I nor the great Indra, the regent of the south-western quarter, Varuna, the Moon, Fire, Shiva, Wind, the Sun, Brahman, all Gods, Vasus, Sadhyas, Maruts, Rudras, and Siddhas know His desires, though we have the quality of Sattwa in us, since we are affected by Maya. How can, therefore, others know it? Hari (Vishnu) is over-lord of all and is the supreme controller authority of Maya and is the Supreme Spirit. His charming servants have the same form, qualities and nature. As a rule they move about and protect men who are His devotees from enemies and from me (Yama), from all directions. The highest duty prescribed for men in this world is intense devotion to the Lord by recital of His names etc. 7-11

Recital of the merits, exploits and names of the Lord by men is quite enough for annihilation of their sins; since Ajamila, though a sinner attained salvation by crying out to his son as "Narayana" when he was about to die. You should bring to me only those wicked persons who have perpetually remained averse to the taste of the juice of the lotus-like feet of Vishnu, which are adored by numbers of penniless recluses of the highest order, and who are thirsting for mundane happiness, which leads to hell. Bring those wicked persons, whose tongue does not recite the names or merits of the Lord, whose minds do not

जिज्ञा न यक्ति भगवद्गुणनामधेयं चेतश्च न स्मरति तच्चरणारविन्दम् ।
कृष्णाय नो नमति यच्छिर एकदापि तानानयध्वमसतोऽकृतविष्णुकृत्यान् ॥१४॥

श्रीशुक उवाच

तस्मात् संकीर्तनं विष्णोर्जगन्मङ्गलमहसाम् । महतामपि कौरव्य विद्वधैकान्तिकनिष्कृतम् ॥१५॥
शृण्वतां गृणतां वीर्याण्युद्दामानि हरेर्मुहुः । यथा सुजातया भक्त्या शुद्धधेनवात्मा व्रतादिभिः ॥१६॥
इतिहासमिमं गुह्यं भगवान् कुम्भसम्भवः । कथयामास मलय आसीनो हरिमर्चयन् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे नमपुरुषसंवादे तृतीयोऽध्यायः ॥ ३ ॥

अथ चतुर्थोऽध्यायः

राजोवाच

देवासुरनृणां सर्गां नागानां मृगपक्षिणाम् । सामासिकस्त्वया प्रोक्तो यस्तु स्वायम्भुवेऽन्तरे ।
तरयैव व्यासमिच्छामि श्रातुं ते भगवन् यथा ॥१॥

श्रीशुक उवाच

यदा प्रचेतसः पुत्रा दश प्राचीनवर्हिपः । अन्तःसमुद्रादुन्मग्ना ददृशुर्गां द्रुमैर्वृताम् ॥२॥
द्रुमेभ्यः कुप्यमानारते तपोदीपितमन्यवः । मुखतो वायुमग्निं च सस्रजुस्तदिधक्षया ॥३॥

recall the lotus-like feet of the Lord, whose heads do not bow even once before Vishnu and whose activities are not associated with devotion to Vishnu. 12-14

Shree Shuka said : Scion of Kuru dynasty ! Recital of the names of Vishnu is auspicious to the world. Know it to constitute the absolute atonement of even great sins. The heart is not as much purified by religious acts as by hearing and reciting great exploits of Vishnu. Sage Agatsya had narrated this secret history when he was residing on the Malaya mountain busy adoring Vishnu. 15-17

Thus ends chapter third of Book VI

CHAPTER IV

The King said : Venerable sage ! You have briefly narrated to me the creation of gods, demons, men, serpents, animals and birds during the regime of Swayambhuva Manu. I desire to know about the diffusion of this very creation. 1

Shree Shuka said : When Prachinabarhis' ten sons—the Prachetas—emerged from the interior of the ocean, they observed that the earth was infested with trees. With anger hallowed by their penance, they

ताभ्यां निर्दह्यमानांस्तानुपलभ्य कुरुद्वह । राजोवाच महान् सोमो मनुं प्रथमयन्निव ॥२॥
 आतिष्ठत सतां मार्गं कोपं यच्छत दीपितम् । पित्रा पितामहेनापि जुष्टं चः प्रपितामहिः ॥५॥
 अलं दग्धैर्द्रुमैर्दानैः खिलानां शिवमस्तु वः । वाक्षो होषा वरा कन्या पत्नीत्वे प्रतिगृह्यताम् ॥६॥
 इत्यामन्य वरारोहां कन्यामाप्सरसीं नृप । सोमो राजा ययौ दत्त्वा ते धर्मणोपयेनिरे ॥७॥
 तेभ्यस्तस्यां समभवद्दक्षः प्राचेतसः किल । यस्य प्रजाविसर्गेण लोका आपूरितास्त्रयः ॥८॥
 यथा ससर्जे भूतानि दक्षो दुहितृवत्सलः । रेतसा मनसा चैव तन्ममावहितः ऋणु ॥९॥
 मनसैवासृजत्पूर्वं प्रजापतिरिमाः प्रजाः । देवासुरमनुष्यादीन् नमस्थलजलौकसः ॥१०॥
 तमवृद्धितमालोक्य प्रजासर्गं प्रजापतिः । विन्ध्यपादानुपमज्य सोऽचरद् दुष्करं तपः ॥११॥
 तत्राघमर्षणं नाम तीर्थं पापहरं परम् । अस्तोपीदंसगुह्येन भगवन्तमधोक्षजम् ॥१२॥

प्रजापतिरुवाच

नमः परायावितथानुभूतये गुणत्रयाभासनिमित्तवन्धवे ।
 अद्वष्टधान्मे गुणतत्त्वबुद्धिभिर्निवृत्तमानाय दधे स्वयम्भुवे ॥१३॥

became angry with the trees and created wind and fire from their mouths in order to burn them. Scion of Kuru dynasty ! When the Moon—their King—saw that they were being burnt through the agency of wind and fire the lunar deity told them with the intention of pacifying their anger : " Please take to the ways of saintly persons, resorted to by your father, grand-father and also great grand-fathers. Please desist from burning down poor trees. May the remaining trees and you prosper. Please accept this sylvan virgin—brought up by trees—as your wife. King ! addressing them thus, King Moon gave his daughter born of a celestial damsel to them in marriage and went away. The latter married her in accordance with religious rites. They procreated in her a son—named Daksha—who was thus the son of Prachetases. All the three worlds were filled by dispersal of his progeny. 2-8

Please bear attentively how Daksha, who loved his daughters, procreated all the creatures through semen or mental exertion. 9

In the first place, primordial progenitor as he was, he created such progeny as Gods, demons, men etc. residing either in the sky or on land or in water. Seeing that this creation of his progeny did not multiply, he went to the foot of the Vindhya mountain and performed difficult penance at a place called Aghamarshana—which is a prominent sacred centre capable of destroying sins. There, he eulogized Vishnu by reciting the eulogy called Hansaguhya. 10-12

The Primordial Progenitor said : I bow to the Supreme Lord,

न यस्य सख्यं पुरुषोऽयैति सख्युः संखा वसन् संवसतः पुरेऽस्मिन् ।
 गुणो यथा गुणिनो व्यक्तदृष्टस्तस्मै महेशाय नमस्करोमि ॥१४॥
 वेदोऽसवोऽक्षा मनवो भूतमात्रा नात्मानमन्यं च विदुः परं यत् ।
 सर्वं पुमान् वेद गुणांश्च तज्ज्ञो न वेद सर्वशमनन्तमीडे ॥१५॥
 यदोपरामो मनसो नामरूपरूपस्य दृष्टस्मृतिसम्प्रमोपात् ।
 य ईयते केवलया स्वसंस्थया हंसाय तस्मै शुचिसन्ने नमः ॥१६॥
 यस्मिन् यतो येन च यस्य तस्मै यद् यो यथा कुरुते कार्यते च ।
 परावरेपां परमं प्राक् प्रसिद्धं तद् ब्रह्म तद्धेतुरनन्यदेकम् ॥१७॥
 योऽनुग्रहार्थं भजतां पादमूलमनामरूपो भगवाननन्तः ।
 नामानि रूपाणि च जन्मकर्मभिर्मजे स महं परमः प्रसीदतु ॥१८॥

who is the emodiment of real knowledge, who is the cause of the false appearance of the three qualities (of sattwa, rajas and tamas), whose real form is not cognizable, whose dimensions cannot be measured by the three qualities or by the elements or by intellect, who is eternal and who is self-existent. I bow to the Supreme Lord, whose affinity with Him man does not know, though he is his friend and though the friend and the soul live together in this body, just as qualities of objects do not know the organs of senses, though the latter are cognizable. The body, the life-breaths, objects of senses and the elements neither know themselves nor the other, which is the Supreme Spirit. The spirit, however, knows all of them and the qualities. Though it has this knowledge, it has no knowledge of the omniscient and the eternal Lord, I eulogise Him. When the mind forgets the existence of names and forms of objects by brushing aside the recollection of objects previously seen and becomes tranquil, the Supreme Spirit is known only by knowledge of the spirit. I bow to that Supreme Spirit, whose sacred abode is in the heart. It is the Supreme Spirit in which the universe abides. It is the Supreme Spirit from which it emanates. It is the Supreme Spirit by which the universe is brought into existence. It is the Supreme Spirit for which the universe exists. It is the Supreme Spirit, which functions and which is the object of all functions. It is supreme among objects which are near or proximate. It is renowned to be primordial. It is the ultimate cause of all else. It is all alone. May the eternal Lord who, though formless, assume names and forms by taking births for doing favour by his exploits to those who adore the soles of his feet, be pleased with me. 13-18

श्रीशुक उवाच

इति स्तुतः संस्तुवतः स तस्मिन्नवसरपणे । आविरासीत्कुक्ष्ये भगवान् भक्तवत्सलः ।
चित्तदाः सर्वभूतानामिदमाह जनार्दनः ॥१९॥

श्रीभगवानुवाच

प्रीतोऽहं ते प्रजानाथ यत्तेऽस्योद्वृंहणं तपः । ममैष कामो भूतानां यद्भूयासुर्विभूतयः ॥२०॥
पपा पञ्चजनस्याङ्गं दुहिता वै प्रजापतेः । असिपनी नाम पत्नीत्वे प्रवेश प्रतिगृह्यताम् ॥२१॥
स्वत्तोऽधस्तात् प्रजाः सर्वा मिथुनी भूय मायया । मदीयया भविष्यन्ति हरिष्यन्ति च मे वलिम् ।

श्रीशुक उवाच

इत्युक्त्वा मिपतस्तस्य भगवान् विश्वमावृतः । स्वप्नोपलब्धार्थं इव तत्रैवान्तर्दधे हरिः ॥२३॥
॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे चतुर्थोऽध्यायः ॥१९॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

तस्यां स पाञ्चजन्यां वै विष्णुमायोपवृंहितः । हर्यश्वसंज्ञानयुतं पुत्रानजनयद् विभुः ॥१॥

Shree Shuka said : Noble scion of Kuru dynasty ! thus extolled, His Divinity, who loves his devotees, appeared before the sinless Daksha, who was yet extolling Him. Vishnu—the destroyer of demon Jana, who knows the minds of all creatures told him thus : 19

His Divinity said : Ruler of people ! I am pleased with you. Since your penance is intended for extension of your progeny. It is my desire also that all the creatures should increase in number. Dear me ! Here is daughter of Panchajana—son of the primordial progenitors—Asiknee by name. King ! accept her as your wife. Henceforward, all the progeny born of you shall increase by cohabitation through my maya and shall offer oblations to me. 20-22

Shree Shuka said : After telling him this, His Divinity Vishnu, who maintains the universe, disappeared like an object seen in a dream, while he was yet looking on. 23

Thus ends chapter fourth of Book VI



CHAPTER V

Shree Shuka said : Encouraged by maya of Vishnu, King Daksha procreated in her (Asiknee) ten thousand sons called Haryashwas. King !

अपृथग्धर्मशीलास्ते सर्वे दाक्षायणा नृप । पित्रा प्रोक्ताः प्रजासर्गे प्रतीचीं प्रययुर्दिशम् ॥२॥
 तत्र नारायणसरस्तीर्य सिन्धुसमुद्रयोः । सङ्गमो यत्र सुमहन्मुनिस्त्विदनिषेवितम् ॥३॥
 तेषिरे तप पयोत्रं पित्रादेशेन यन्त्रिताः । प्रजाविबुद्धये यत्नान् देवर्षिस्तान् वदश ह ॥४॥
 उवाच चाथ हर्यश्वाः कथं क्षययथ वै प्रजाः । अदृष्टान्तं भुवो यूयं बालिना वत पालकाः ॥५॥
 तथैकपुरुषं राष्ट्रं बिलं चादृष्टनिर्गमम् । बहुरूपां छियं चापि पुमांसं पुंश्चलीपतिम् ॥६॥
 नदीमुभयतोवाहां पञ्चपञ्चाद्भुतं गृहम् । कचिदंसं चित्रकथं क्षौरपथं स्वयंभ्रमिम् ॥७॥
 कथं स्वपितुरादेशमविद्वांसो विपश्चितः । अनुरूपमविज्ञाय अहो सर्गं करिष्यथ ॥८॥

श्रीशुक उवाच

तत्रिशम्याथ हर्यश्वा औत्पत्तिकमनीषया । वाचःकूटं तु देवर्षेः स्वयं विमृशुर्घिया ॥९॥
 भूः क्षेत्रं जीवसंज्ञं यदनादि निजवन्धनम् । अदृष्टा तस्य निवाणं किमसत्कर्मभिर्भवेत् ॥१०॥
 एक पद्मेश्वरस्तुर्यो भगवान् स्वाश्रयः परः । तमदृष्टाभवं पुंसः किमसत्कर्मभिर्भवेत् ॥११॥

all these sons of Daksha were equal in all respects. Asked by their father to procreate progeny, they went in the Northern direction. There is a very large holy lake called Narayana, near the confluence of the Sindhu (the river Indus) and the sea, on the bank of which sages and siddhas (accomplished souls) reside. Bound by the order of their father, they performed severe penance with the object of procreation, when the divine Sage (Narada) saw them. The latter said : "Ye, Haryashwas ! Though you are royal princes, you are childish. Intelligent though you are, you have not understood the order of your father. Without understanding it, I wonder how you shall procreate progeny without seeing the end of the Earth. How shall you procreate without seeing the land in which there is only one man, the cave the exit from which is not visible, the multi-form woman, the husband of a prostitute the river flowing both ways, the house constructed with twenty-five sorts of materials, the swan speaking about marvellous things, and the self-revolving disc having a sharp edge ? 1-8

Shree Shuka said : Desirous of procreation, the Haryashwa brothers, having themselves thus thought over the puzzling problem put before them by the divine sage with their natural intelligence.

The region of the subtle frame of the body is the land, since it is eternal and keeps itself (the soul) in bondage, what is the use of improper activities without assuring its dissolution ?

God is verily one. He is the Supreme Spirit, embodiment of excel-

पुमान् नैवेति यद् गत्वा पिलस्वर्गं गतो यथा । प्रत्यग्धामाचिद् इह किमसत्कर्मभिर्भवेत् ॥१२॥
 नानारूपाऽऽत्मनो बुद्धिः स्वैरिणीव गुणान्विता । तन्निष्ठागतस्येह किमसत्कर्मभिर्भवेत् ॥१३॥
 तत्सङ्गभ्रंशितैश्वर्यं संसरन्तं कुमार्यवत् । तद्वतीरबुधस्येह किमसत्कर्मभिर्भवेत् ॥१४॥
 सृष्ट्यप्ययकर्तुं भायां वेलाक्कुलान्तवेगिताम् । मत्स्य तामविज्ञस्य किमसत्कर्मभिर्भवेत् ॥१५॥
 यञ्चविशतितत्त्वानां पुरुरोद्भुतदर्पणम् । अध्यात्ममबुधस्येह किमसत्कर्मभिर्भवेत् ॥१६॥
 पेश्वरं शास्त्रमुत्सृज्य बन्धमोक्षानुदर्शनम् । विविक्तपदमज्ञाय किमसत्कर्मभिर्भवेत् ॥१७॥
 कालचक्रं भ्रमिस्तीक्ष्णं सर्वं निष्कर्षयज्जगत् । स्वतन्त्रमबुधस्येह किमसत्कर्मभिर्भवेत् ॥१८॥

lence and self-dependent. How can one be free from births without realizing Him simply by improper activities?

What is the use of improper activities of man who has no realization of the Supreme Spirit, after realization of which he does not return to worldly existence, return like a man who does not return after reaching the nether world?

The intellect of a man shrouded by the three qualities of sattwa, rajas and tamas is the multi-form like a wanton woman. What is the use of improper activities of a man, who has not made it steady (by self-realization)?

What is the use of mundane activities of a man who has no knowledge of the currents of intellect by association with which his steady greatness is destroyed like that of a man who has an unsteady wife?

What is the use of mundane activities of a man, who has no correct knowledge of maya, which is the cause of the creation and of divulsion, which is like a fast-flowing river, whose banks are limitless, but is intoxicated with it (Maya)?

What is the use of mundane activities of a man, who has no spiritual knowledge, since the Supreme Spirit, which the twenty-five elements (of which the world is constituted) are the marvellous reflection?

What is the use of mundane activities of a man, who does not know the Supreme Spirit, the knowledge of which imparts the science of divinity and expounds the cause of bondage and salvation?

What is the use of mundane activities of a man who has no knowledge of the auto-motive revolving wheel of time, having a sharp edge, which pulls the world?

इति व्यवसिता राजन् हयश्या एकचेतसः । प्रययुस्तं परिक्रम्य पन्थानमनिवर्तनम् ॥१९॥
नाशं निशम्य पुत्राणां नारदाच्छीलशालिनाम् । स भूयः पाञ्चजन्यायामजेन परिसान्वितः ।

पुत्रानजनयद् दक्षः शबलाश्वान् सहस्रशः ॥२०॥

तेऽपि चान्वगमन्मार्गं भ्रातृणामेव मारिप । पूर्वघनारदकृतं पुत्रनाशमुपाट्टणोत् ॥२१॥
चुक्रोध नारदायासौ पुत्रशोकविमूर्च्छितः । देवपिमुपलभ्याह रोषाद्विस्फुरिताधरः ॥२२॥

दक्ष उवाच

अहो असाधो साधूनां साधुलिङ्गेन नस्त्वया । असाध्यकार्यभक्ताणां भिक्षोर्मणिः प्रदर्शितः ॥२३॥
ऋणैस्त्रिभिरमुक्तानाममीमांसितकर्मणाम् । विघातः श्रेयसः पाप लोकयोद्धमयोः कृतः ॥२४॥
नानुभूय न जानाति पुमान् विषयतीक्ष्णताम् । निर्विद्येत स्वयं तस्मान्न तथा भिन्नधीः परैः ॥२५॥
तन्तुकन्तन यन्तस्त्वमभद्रमचरः पुनः । तस्माल्लोकेषु ते मूढ न भवेद् भ्रमतः पदम् ॥२६॥

King! Thus determined, the Haryashwa brothers, who were all of one mind, circumambulated him (sage Narada) and traversed the path of salvation from which there is no coming back. 9-19

On hearing from Narada about the disappearance of his virtuous sons, he (Daksha) was distressed. When he was pacified, by Brahman, Daksha again procreated one thousand sons, called Shabalashwas, through Panchajani. Worthy King! These also followed only the path of their brothers. Daksha heard about the disappearance of his sons, brought about by Narada, as before stupefied by remorse at the disappearance of his sons, he became angry with Narada and cursed the latter—his lips quivering with anger. 20-22

Daksha said : Oh wicked Narada ! You have wronged me under the guise of doing good, since you have shown the path of mendicants to my sons. Sinner ! You have frustrated their welfare in this and in the other world, since they have not yet discharged their three religious debts: (1) Procreations is the debt due to manes; (2) Study of Vedas is the debt due to Vedic seers; and (3) Performance of religious sacrifices is the debt due to Gods, and they have also not thought of performance of religious rites. A man does not realize the sharpness of miseries involved in mundane activities without experiencing them. He would not, therefore, get as much dejected with them by diversion of his mind by others as by experience. You destroyers of my lineage ! Silly Narada ! Since you have again wronged me, you shall continuously wander in the worlds and shall not remain steady at one place. 23-26

श्रीशुक उवाच

प्रतिजग्राह तद्वाढं नारदः साधुसम्मतः । पतावान् साधुवादो हि तितिक्षतेभ्यः स्वयम् ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते पण्डस्कन्धे नारदश्रुणो नाम षष्ठोऽध्यायः ॥५॥

अथ पण्डोऽध्यायः

श्रीशुक उवाच

ततः प्राचेतसोऽसिष्यामनुनीतः स्वयम्भुवा । पट्टि संजनयामास दुहितृः पितृवत्सलाः ॥१॥
 दश धर्माय कायेन्दोर्द्विपद् त्रिणव दत्तवान् । मृताङ्गिरःकुशाश्वेभ्यो द्वेदे वाङ्माय चापराः ॥२॥
 भानुर्लम्बा ककुब्जामिषिष्वा साध्या मरुतवती । वसुर्मुहुता संकल्पा धर्मपत्न्योऽभवन्मृप ॥३॥
 सरोपासूत भूतस्य भार्या रुद्रांश्च कोटिशः । रुद्रस्य पार्षदाश्चान्ये घोरा भूतविनायकाः ॥४॥
 प्रजायतेरङ्गिरसः स्वधा पत्नी पितृनय । अधर्वाङ्गिरसं वेदं पुत्रत्वे चाकरोद् सती ॥५॥
 कुशाश्वोऽर्चिषि भार्यायां धूम्रकेशमजीजनत् । धिपणायां वेदशिरो देवलं वयुनं मनुम् ॥६॥

Shree Shuka said : Narada who is revered by saintly persons, accepted the curse, saying : "Let it be so" The conduct of saintly persons is so generous that they are themselves masters of tolerance. 27

Thus ends chapter fifth of Book VI

CHAPTER VI

Shree Shuka said : Thereafter Daksha—the son of Prachetas—was conciliated by Brahman. He procreated sixty daughters, who loved their fathers, through his queen Asikni. He gave ten of them to Dharma (i.e. Yama—God of Death) in marriage, thirteen to Kashyapa, twenty-seven to the Moon, two each to Bhoota, Angiras and Krishaswa and the remaining to Tarksha King ! Bhim, Lamba, Kakubh, Jami, Vishwa, Sadhya, Marutwatee, Vasu, Muhoorta and Sankalpa were wives of Dharma. Saroopa—wife of Bhoota—gave birth to crores of Rudras, of whom eleven were attendants of Shiva and were frightful spirits, ghosts and Vinayakas. Swadha—wife of Angiras—another premordial progenitor of the world—gave birth to manes and Satee—the latter's another wife gave birth to Atharva Veda. Krishshwa procreated Dhoomrakesha through his wife, Archish and Vedashriras, Devala, Vayuna and Manu through—Dhishana. Tarksha (Kashyapa) had four wives—Kadroo, Patangee, Vinata and Yaminee. Patangee gave birth to birds and Yami-

तार्क्ष्यं विनता कद्रूः पतङ्गी यामिनीति च । पतङ्गसूत पतगान् यामिनीं शलभानथ ॥७॥
 सुपर्णासूत गरुडं साक्षाद् यज्ञेश्याह्वनम् । सूर्यसूतमनूरं च कद्रूनांगाननेकशः ॥८॥
 कृत्तिकादीनि नक्षत्राणीन्द्रोः पत्न्यस्तु भारत । दक्षशापात् सोऽनपत्यस्तासु यक्षमग्रहादितः ॥९॥
 अथ कश्यपपत्नीनां यत्प्रसूतमिदं जगत् । अदितिर्वितिर्दनुः काष्ठा अरिष्टा सुरसा इला ॥१०॥
 मुनिः क्रोधवशा ताम्रा सुरभिः सरमा तिमिः । तिमैयादोगणा आसन् द्वापदाः सरमासुताः ॥११॥
 सुरमेर्मेहिषा गावो ये चान्ये द्विशफा नृप । ताम्रायाः श्येनगृध्राद्या मुनेरप्सरसां गणाः ॥१२॥
 दन्दशूकादयः सर्पा राजन् क्रोधवशात्मजाः । इलाया भूरुहाः सर्वे यातुधानाश्च सौरसाः ॥१३॥
 अरिष्टायाश्च गन्धवाः काष्ठाया द्विशफेतराः । सुता दनोरेकपट्टिस्तेषां प्राधानिकाञ्च शृणु ॥
 द्विमूर्धा शम्बरोऽरिष्टो ह्यसीवो विभावसुः । अयोमुखः शङ्कुशिराः स्वभांतुः कपिलोऽरुणः ।
 अथातः श्रूयतां वंशो योऽदितेरनुपूर्वशः । यत्र नारायणो देवः स्वांशेनावतरद्विभुः ॥१६॥
 विवस्वानर्थमा पूषा त्वष्टाथ सविता भगः । धाता विधाता चरुणो मित्रः शक्र उरुक्रमः ॥१७॥

nee to locusts. Suparna gave birth to Garuda (eagle), who serves as the conveyance of Vishnu, and to Aruna—the Charioteer of the Sun. Kadroo gave birth to innumerable serpents. Scion of Bharata dynasty ! Krittika and other stellar constellations are wives of the Moon. Afflicted with tuberculosis resulting from a curse of Daksha, he could not procreate any children through his wives. 1-9

Now, I will mention the names of wives of Kashypa, whose progeny is this world. They are Aditi, Diti, Danu, Kashtha, Arishtha, Surasa, Ila, Muni, Krodhavasha, Tamara, Surabhi, Surama, and Tinu. King ! aquatic creatures were children of Timi, beasts of prey of Sarama, buffaloes, cows and other cloven footed animals of Surabhi, Kites, vultures etc. of Tamra and celestial nymphs of Muni. King ! rapitiles, etc. and serpents were children of Krodhavasha, trees of Ila, evil spirits of Surasa, Gandharvas of Arishtha, and animals other than the cloven-footed of Kashtha. Danu had sixty-one sons. Hear (from me) who were principal among them. They were Lwimoordhan, Shambara, Arishta, Hayagreeva, Vibhavas, Ayomukha, Shankushiras, Swarbhanu, Kapila and Aruna. 10-15

Now, hear about geneology of Aditi, in succession order, from whom Lord Narayana (Vishnu) had taken birth with one of his phases. Her sons were Vivasvat, Aryaman, Poishan, Savitri, Bhaga, Dhatri, Vidhatri, Varuna, Mitra, Shakra (Indra), and Urukrama. Shradhdhadeva—son of Vivasvat—who became Manu (first man) and the twins blessed God Yama and Yami (Yamuna)—were born of Sangna, when she came to

विवस्वतः श्राद्धदेवं संज्ञासूयत वै मनुम् । मिथुनं च महाभागा यमं देवं यमीं तथा ।

सैव भूत्वाथ बडवा नास्त्यौ सुपुत्रे भुवि ॥१८॥

छाया शनैश्चरं लेभे सावर्णिं च मनुं ततः । कन्यां च तपतीं या वै वजे संवरणं पतिम् ॥१९॥

पूषानपत्यः पिष्टादो भगवन्तोऽभवत्पुरा । योऽसौ दक्षाय कुपितं जहात विवृतद्विजः ॥२०॥

त्वष्टुर्दंत्यानुजा भार्या रचना नाम कन्यका । संनिवेशस्तयोर्जज्ञे विश्वरूपश्च वीर्यवान् ॥२१॥

तं वनिरे सुरगणाः स्वस्तीयं द्विपतामपि । विमतेन परित्यक्ता गुरुणाऽऽङ्गिरसेन यत् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे पष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

राज्ञोवाच

कस्य हेतोः परित्यक्ता आचार्येणात्मनः सुराः । पतदाचक्ष्व भगवज्जिह्वाणामक्रमं गुरो ॥१॥

श्रीशुक्र उवाच

इन्द्रलिभुवनैर्भ्यर्मदोल्लङ्घितस्तपथः । विश्वेदेवैश्च साध्वैश्च नास्त्याभ्यां परिश्रितः ।

निपेच्यमाणो मघवान् स्तूयमानश्च भारत ॥२॥

the earth in the form of a mare. She gave birth to twins named Nasatyas. Nasatyas and Dasra—are usually known as Ashwinikumara twins, who were physicians of Gods. Chhaya (wife of Vivasvat) had sons named Shanaishchara and Savarni. Manu had a daughter named Tapati, who had chosen Samvarna as her husband. Pooshan had lost his teeth formerly, lived upon flour and had no issues. It was he who had exposed his teeth when he had laughed at Shiva, when he was angry with Daksha. A girl named Rachana—younger sister of Demons—was wife of Twashtri. She gave birth to Sannivesha and valiant Vishwaroopa. When Gods were forsaken by their preceptor Angirasa, who was offended with them, they chose him (Vishwaroopa) in the latter's place, eventhough he was son of a sister of their enemies (demons). 16-22

Thus ends chapter sixth of Book VI

CHAPTER VII

The King said : Your Reverance ! Please tell me for what reason the gods were forsaken by their own preceptor. What disrespect was shown by the disciples to their preceptor ? 1

Shree Shuka said : Scion of Bharat dynasty ! When Vishwedevas, Sadhyas and the Ashwinikumara were serving and eulogying Indra,

स यदा परमाचार्यं देवानामात्मनश्च ह । नाभ्यनन्दत सम्प्राप्तं प्रत्युत्थानासनादिभिः ॥३॥
 ततो निर्गत्य सहसा कचिराङ्गिरसः प्रभुः । आययौ स्वगृहं तूष्णीं विद्वान् श्रीमद्विक्रियाम् ॥४॥
 तर्ह्येव प्रतिबुध्येन्द्रो गुरुहेलनमात्मनः । यन्मयैश्वर्यमत्तेन गुरुः सदसि कात्कृतः ॥५॥
 अधाहमराचार्यमगाधधिपणं द्विजम् । प्रसादयिष्ये निशठः शीर्ष्णां तच्चरणं स्पृशन् ॥६॥
 एवं चिन्तयतस्तस्य मघोनो भगवान् गृहात् । बृहस्पतिर्गतोऽदृष्टां गतिमध्यात्ममायया ॥७॥
 गुरोर्नाधिगतः संज्ञां परीक्षन् भगवान् स्वराट् । ध्यायन् धिया सुरैर्युक्तः शर्म नात्मतात्मनः ॥८॥
 कञ्जुत्वैवासुराः सर्वं आश्रित्योशनसं सतम् । देवानु प्रत्युद्यमं चक्रुर्दुर्मदा आततायिनः ॥९॥
 तैर्विसृष्टेषुभिस्तीक्ष्णैर्निर्मिनाङ्गोरुवाहवः । ब्रह्माण शरणं जम्मुः सहेन्द्रान्तकन्धरः ॥१०॥

ब्रह्मोवाच

अहो यत सुरथ्रेष्ठा ह्यभद्रं वः कृतं महत् । ब्रह्मिष्ठं ब्राह्मणं दान्तमैश्वर्यान्नाभ्यनन्दत ॥११॥
 तस्यायमनयस्यासीत् परेभ्यो वः पराभवः । प्रश्नोणेभ्यः स्ववैरिभ्यः समुद्धानां च यत्सुराः ॥१२॥

the latter transgressed the path of good men, due to arrogance engendered by his suzerainty over all the three worlds. When he failed to greet the great preceptor both of the gods and of himself by rising, offering a seat etc. when he arrived, the glorious son of Angiras, wise as he was, immediately went away without speaking a word, since he knew that the arrogance caused by wealth degrades one. At that very moment, Indra became conscious of the insult shown by him to his preceptor. He thought : " I have sleighted my preceptor in the assembly, since I have grown arrogant on account of my sovereignty, I will now propitiate the preceptor of gods, who has got unfathomable intelligence, and is a brahmin, by guilelessly touching his feet with my head. Thinking thus, when glorious Indra emerged from his mansion, he learnt that Brihaspati (the preceptor) had gone away to some unknown place with his mysterious power—Maya. When the glorious king of the heaven did not find any trace of the preceptor after investigation, he took counsel of the gods, and became uneasy. On hearing this, all demons, extremely naughty and desperadoes as they were, declared war against the gods, depending on the advice of their preceptor Ushanas (Shukra). Headed by Indra the gods—their bodies, thighs and hands having been wounded by the sharp missiles discharged by the former (demons) went to Brahman, bending their heads. 2-10

Brahman said : Leaders of Gods! You have, alas! done a very wrong thing by failing to give due reverence to the great Rishi, who has spiritual knowledge, and has subdued his organs of senses, through arrogance caused by your greatness. Gods! Your defeat by your weaker

मघवन् द्विपतः पश्य प्रक्षीणान् गुर्वतिक्रमात् । सम्प्रत्युपचितान् भूयः काव्यमाराध्य भक्तितः ।
तद्विश्वरूपं भजताशु विप्रं तपस्विनं त्वाष्ट्रमथात्मयन्तम् ।
समाजितोऽर्थान् स विधास्यसे वो यदि क्षमिष्यध्वमुतास्य कर्म ॥१४॥

श्रीशुक उवाच

त पवनुदिता राजन् ब्रह्मणा विगतज्वराः । कर्षि त्वाष्ट्रमुपम्रज्य परिष्वज्येदममुवन् ॥१५॥
देवा ऊचुः

षयं तेऽतिथयः प्राप्ता आध्रमं भद्रमस्तु ते । कामः सम्पाद्यतां तात पितृणां समयोचितः ॥१६॥
आचार्यो ब्रह्मणो मूर्तिः पिता मूर्तिः प्रजापतेः । भ्राता गरुत्पतेर्मूर्तिर्माता साक्षात् क्षितेस्तनुः ॥१७॥
दयाया भगिनो मूर्तिर्धर्मस्यात्मातिथिः स्वयम् । अग्नेरभ्यागतो मूर्तिः सर्वभूतानि चात्मनः ॥१८॥
वृषीमहे त्वोपाध्यायं ब्रह्मिष्ठं ब्राह्मणं गुरुम् । यथाञ्जसा विजेष्यामः सपत्नस्तत्र तेजसा ॥१९॥

विश्वरूप उवाच

अकिंचनानां हि धनं शिलोच्छन्नं तेनेह निर्वर्तितसाधुसत्क्रियः ।
कथं विगर्ह्य नु करोम्यघीश्वराः परोधसं दृष्यति येन दुर्मतिः ॥२०॥

enemies is the consequence of your disrespectful behaviour, though you are stronger than your enemies Indra! See how weak you have become by insulting your preceptor and how much strong your enemies have grown by pleasing Shukra (their preceptor) with devotion. You should, therefore, now resort to Vishwaroopa—son of Twashttra—who is learned, performs penance and has spiritual knowledge. He shall accomplish your object provided you put up with whatever he does. 11-14

Shree Shuka said : King! when they were thus counselled by Brahman, they became free from anxiety, approached the sage—son of Twashttra embraced him and told him thus: 15

The Gods said : Dear Vishwaroopa! We have come to your hermitage as your guests. Please accomplish our desired object, since we are your paternal elders. A preceptor is an image of Brahman, a father is an image of primordial progenitors, a brother is an image of Indra, and a mother is the very embodiment of the Earth. A sister is an image of compassion and a guest is the image of Dharma (righteousness) himself. A visitor is the image of Agni (God of fire) and all creatures are images of the supreme spirit. We elect you as our vice-preceptor and guide since you are brahmin having spiritual knowledge so that we may soon conquer our enemies with the aid of your prowess. 16-19

Vishwaroopa said : Leaders of Gods! Left over grains in threshing

तथापि न प्रतिद्रयां गुरुभिः प्रार्थितं कियत् । भवतां प्रार्थितं सर्वं पाणैरर्थैश्च साधये ॥२१॥

श्रीशुक उवाच

तेभ्य एव प्रतिश्रुत्य विश्वरूपो महातपाः । पौरोहित्यं वृत्तश्चक्रे परमेण समाधिना ॥२२॥
मुरद्विषां श्रियं गुप्तामौशनस्यापि विद्यया । आच्छिद्यावान्महेन्द्राय वैष्णव्या विद्यया विभुः २३

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे सप्तमोऽध्यायः ॥१॥

अथाष्टमोऽध्यायः

राजोवाच

भगवंस्तन्ममाख्याहि वर्म नारायणात्मकम् । यथाऽऽततायिनः शत्रून् येन गुप्तोऽजयन्मुषे ॥१॥

विश्वरूप उवाच

घोताङ्घ्रिपाणिराचम्य सपवित्र उद्भुसुखः । कृतस्वाङ्गकरस्यासौ मन्त्राभ्यां वाग्यतः शुचिः ॥२॥

floors and in market places afford maintenance to moneyless persons. I am used to entertain saintly persons with such grains. How could I, therefore, officiate as your preceptor, since this profession, though it delights fools, is censurable. All the same, I would not reject whatever request is made by elders. I will accomplish all your desire at the cost of my life. 20-21

Shree Shuka said : After giving this promise, Vishwaroopa, who was performing great penance, accepted the office of preceptor of Gods with great composure. Magnanimous as he was, he snatched away the wealth of the enemies of Gods with the aid of the knowledge propounded by Vishnu, though it was guarded by the intelligence of Shukra and passed it on to the great Indra. 22-23

Thus ends chapter seventh of Book VI

CHAPTER VIII

The King said : Venerable sage! Please tell me about the lore, known as armour of Narayana (Vishnu), protected by which Indra conquered the invaders in battle. 1

Vishwaroopa said : After washing hands and feet, one should sip a little water, while reciting purifying hymns, wear a ring of kusha grass, face north, sanctify various limbs of his body and hands by assigning them to various deity while reciting respective hymns, control his speech and remain pious. He should then meditate on the Supreme Spirit, which is endowed with splendour, vitality, glory, wealth, knowl-

आत्मानं परमं ध्यायेद् ध्येयं पटुशक्तिमिर्युतम् । विद्यातेजस्तपोमूर्तिमिमं मन्त्रमुदाहरेत् ॥३॥

ॐ हरिर्विदध्यान्मम सर्वरक्षां न्यस्ताङ्घ्रिपद्मः पतरोन्द्रपृष्ठे ।

दरारिचर्मास्तिगदेषुचापपाशात् दधानोऽष्टगुणोऽष्टबाहुः ॥४॥

जलेषु मां रक्षतु मत्स्यमूर्तियादोगणेभ्यो वरुणस्य पाशात् ।

स्थलेषु मायावदुवामनोऽव्यात् त्रिविक्रमः खेऽवतु विश्वरूपः ॥५॥

दुर्गण्डव्याजिमुखाविषु प्रभुः पायान्गुप्तिहोऽसुरयूथपारिः ।

विमुञ्चतो यस्य महादूटहासं दिशो विनेदुर्न्यपतञ्च गभाः ॥६॥

रक्षत्वसौ माध्वनि यज्ञकल्पः स्वदंष्ट्रयोन्नीतधरो वराहः ।

रामोऽद्रिकूटेष्वथ विप्रवासे सलक्ष्मणोऽध्याद् भरताग्रजोऽस्मान् ॥७॥

मामुग्रधनांश्चिह्नात् प्रमादान्नारायणः पातु नरश्च दासात् ।

दत्तस्त्वयोगादथ योगनाथः पायाद् गुणेशः कपिलः कर्मयन्थात् ॥८॥

edge and is devoid of passionate attachment to mundane objects and is an image of learning, lustre and penance and recite the following hymns. 2-3

Om ! May Vishnu, who has placed his one lotus-like foot on the back of the divine eagle, who wears a shield and is armed with a sword, a mace a bow and arrows and a noose, who possesses the eight qualities of non-violence, forgiveness, freedom from indulgence freedom from desires, and who has eight arms favour me with protection of all sorts. May his incarnation of a fish protect me in water from aquatic animals and the noose of Varuna. May Vamana ! who had became a small boy by having recourse to Maya, who had covered the three worlds in his three stride and who is an embodiment of the universe protect me on land. Lord Nrisinha, the enemy of the leader of hordes of demons, whose extremely loud laughs reverberated in the quarters and caused abortions of foetuses protect me in impassable forests and in battles. May Varaha (boar incarnation of Vishnu) who held the earth high on his tusks and who is the incarnation of ritual sacrifices, protect me on roads. May Rama—elder brother of Bharata—along with Laxmana protect us on summits of mountains and on travels. May Narayana protect me from frightful sorcery and negligence, Nara from arrogance, Datta—the master of Yoga from perverse Yoga and Kapila who controlled the three qualities of sattwa, rajas and tamas protect me from bonds of mundane activities. May Sanatkumara protect me from cupid, Hayasheersha from

सनत्कुमारोऽवतु कामदेवाद्भयशीपां मां पथि देवहेलनात् ।
 देवर्षिवर्यः पुरुषार्चनान्तरात् क्रूरां हरिर्मां निरयादशेषात् ॥९॥
 धन्वन्तरिर्मगवान् पात्वपथ्याद् ब्रह्माद् भयादपमो निजितात्मा ।
 यज्ञश्च लोकादवताज्जनान्ताद् बलो गणात् क्रोधवशादहीन्द्रः ॥१०॥
 द्वैपायनो भगवानप्रबोधाद् बुद्धस्तु पाखण्डगणात् प्रमादात् ।
 कल्किः कलेः कालमलात्प्रपातु धर्माग्रनायोरुद्धतावतारः ॥११॥
 मां केशवो गद्या प्रातरव्याद् गोविन्द आसङ्गयमात्तवेणुः ।
 नारायणः प्राह उदात्तशक्तिर्मध्यन्दिने विष्णुररीन्द्रपाणिः ॥१२॥
 देवोऽपराह्णे मधुहोत्रधन्वा सायं त्रिधामावतु माधवो माम् ।
 दोषे हृषीकेश उतार्धरात्रे निशीथ एकोऽवतु पद्मनाभः ॥१३॥
 श्रीवत्सधामापररात्र ईशः प्रत्यूष ईशोऽसिधरो जगदीनः ।
 दामोदरोऽव्यवतुसंध्यं प्रभाते विश्वेश्वरो भगवान् कालमूर्तिः ॥१४॥

irreverance to Gods in road-side shrines, the great divine sage Narada from obstacles in worshipping God and Vishnu, in the incarnation of a tortoise from the punishment of being sent to hell. May glorious Dhanvantari protect me from effects of unwhole-some food, Rishabha who had controlled his spirit from the danger from couples of opposites such as happiness and miseries, ritual sacrifices from public censure, Balarama from troubles from peoples, the divine cobra from multitudes of snakes, venerable Vyasa from ignorance, and Buddha from multitudes of heretics and negligence. May Ka'ki who has taken the lofty incarnation for uplift of righteousness protect me from the impieties of the age of Kali. May Keshava protect me in the morning with his mace, Govinda, holding his flute after sun-rise, Narayana of illustrious prowess in the form-noon, and Vishnu who holds the Sudarshana disc at mid-day. May Vishnu—destroyer of the demon named Madhu—who bears a terrible bow, protect me in the afternoon, and Madhava, who pervades the three worlds, in the evening. May Hrishikesh (Vishnu as the controller of the organs of senses) protect me at nightfall and Padmanabha alone in the first part of the night and at midnight. May Vishnu, who has a beautiful curl of hair on his chest, protect me in the latter half of the night and Vishnu—destroyer of the demon named Jana—armed with a sword every morning twilight. May Damodara protect me every dawn and glorious Vishweshwar (lord of the universe) who is an image or tune, in the morning. Oh Sudarshana disc! Thou hast an edge fiery

चक्रं युगान्तानलतिग्मनेमि ध्रुमत् समन्ताद् भगवत्प्रयुक्तम् ।
 दन्दग्धि दन्दग्धिरसैन्यमाशु कक्षं यथा वातसक्तो बुवाशः ॥१५॥
 गदेऽशनिस्पर्शनविस्फुलिके निष्पिण्डि निष्पिण्डयजितप्रियासि ।
 कूष्माण्डवैनायकयक्षरक्षोभूतग्रहांश्चूर्णय चूर्णयारीन् ॥१६॥
 त्वं यातुधानप्रमथप्रेतमावृणिशचविप्रग्रहघोरदृष्टीन् ।
 दरेन्द्र विद्रावय कृष्णपूरितो भीमस्वनोऽरेर्हृदयानि कम्पयन् ॥१७॥
 त्वं तिम्रधारासिवरारिसैन्यमीशप्रयुक्तो मम छिन्धि छिन्धि ।
 चक्षुषि चर्मच्छतचन्द्र छादय द्विपामघोनां हर पापचक्षुषाम् ॥१८॥

यन्मो मयं ग्रहेभ्योऽभूत् केतुभ्यो नृभ्य एव च । सरीसृपेभ्यो वृष्टिभ्यो भूतेभ्योऽहोभ्य एव वा ।
 सर्वाण्येतानि भगवन्नामरूपास्त्वकीर्तनात् । प्रायान्तु संक्षयं सद्यो ये नः श्रेयःप्रतीपकाः ॥२०॥
 गरुडो भगवान् स्तोत्रस्तोमश्छन्दोमयः प्रभुः । रक्षत्वशेषकृच्छ्रेभ्यो विष्वक्सेनः स्वनामभिः ॥२१॥

like the fire at the end of the universal doom, revolvst all round when discharged by Vishnu, immediately burn down armies of our enemies again and again, like fire, aided by wind burning down, dry grass. Oh mace ! Thou emitest sparks of fire when struck against the thunderbolt; thou art dear to the unconquerable Vishnu; completely pound down the evil spirits called Kushmandas, Vainayakas, Yakshas, Rakshasas, goblins and evil planets, and pound down my enemies. Oh conch ! filled with the breath of Vishnu and giving out a terrible sound, ward thou off the frightful sights of Yatudhanas, Pramathas, ghosts, Matrikas, goblins and Brahmins' ghosts, causing hearts of my enemies to tremble. You excellent sword ! Thou hast a sharp edge. Enjoined by Vishnu, cut down the entire army of my enemies. Oh shield ! thou hast a hundred moonlike eyes on thee. Cover up the eyes of my enemies and destroy the vicious eyes of sinners. May the danger to us from the planet Ketu, men, serpents, creatures having fangs, ghosts and also from sins and from those who are opposed to our welfare immediately meet with destruction. May the all pervading glorious divine eagle, who is the personification of vedic hymns and eulogies, protect us from all troubles by his various names. May the names, forms, vehicles and weapons of the Lord, protect us from all adversities and may the doughty attendants of Vishnu protect our intellect, organs of senses, minds and life-breaths. God Vishnu himself virtually constitutes all that is real and unreal. May all our troubles meet with destruction by virtue of the truth of this fact, for those who experience unity of spirit. God is one without

सर्वापद्भ्यो हरेर्नामरूपयानायुधानि नः । बुद्धीन्द्रियमनःप्राणान् पान्तु पार्यदमूषणाः ॥२२॥
 यथा हि भगवानेव वस्तुतः सदसच्च यत् । सत्येनानेन नः सर्वे यान्तु नाशमुपद्रवाः ॥२३॥
 यथैकात्म्यानुभावानां विकल्परहितः स्वयम् । भूषणायुधलिङ्गाख्या धत्ते शक्तीःस्वमायया ॥२४॥
 तेनैव सत्यमानेन सर्वज्ञो भगवान् हरिः । पातु सर्वैः स्वरूपैर्नः सदा सर्वत्र सर्वगः ॥२५॥

विदिक्षु विश्वध्वमघः समन्तादन्तर्वह्निर्भगवान् नारसिंहः ।

प्रहापयँल्लोकभयं स्वनेन स्वतेजसा प्रस्तसमस्ततेजाः ॥२६॥

मघवन्निदमाख्यातं वरुणं नारायणात्मकम् । विजेध्यस्यञ्जसा येन दंशितोऽसुरयूथपान् ॥२७॥

श्रीशुक उवाच

य इदं शृणुयात् काले यो धारयति चारुतः । तं नमस्यन्ति भूतानि मुच्यते सर्वतो भयात् ॥२८॥
 पंतां विद्यामधिगतो विंशरूपाच्छतक्रतुः । त्रैलोक्यलक्ष्मीं वुभुजे विनिजित्य मृधेऽसुरान् ॥२९॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे नारायणवर्मकथनं नामाष्टमोऽध्यायः ॥ ८ ॥



any alternative and assumes grandeur and power, known by him ornaments, and weapons by virtue of his Maya. May the omniscient and omnipresent Lord Vishnu always protect us with all his forms by virtue of this truth. May God Narasinha who had concentrated in himself all the lustre, while destroying the fear of People, with his lustre, protect us in all quarters and angles, over and below, inside and outside. 4-26

Indra ! I have recited to you this eulogy—armour named after Narayana, protected by which, you shall conquer the leaders of the hordes of demons. 27

Shree Shuka said : All the creatures bow to him. Whoever hears this and reverently braces him by reciting it, is relieved of dangers from all sides. 28

Indra learnt this from Vishwaroopa vanquished the demons in war and enjoyed the wealth and splendour of the three worlds. 29

Thus ends chapter eighth of Book VI



अथ नवमोऽध्यायः

श्रीशुक उवाच

तस्यासन् विश्वरूपस्य शिरांसि त्रीणि भारत । सोमपीयं सुरापीयमन्नादमिति शुश्रुम् ॥१॥

स वै यर्हिपि देवेभ्यो भागं प्रत्यक्षमुचकैः । स एव हि ददौ भागं परोक्षमसुरान् प्रति ।

यजमानोऽवहद् भागं मातस्नेहवशानुगः ॥२॥

तद् देवहेलनं तस्य घमांलीकं सुरेश्वरः । आलक्ष्य तरसा भीतस्तच्छीपांश्चच्छिन्द कपः ॥३॥

प्रक्षालयामञ्जलिना जग्राह यदपीश्वरः । संवत्सरान्ते तदयं भूतानां स विशुद्धये ।

भूम्यम्बुद्रुमयोपिद्भ्यश्चतुर्धा व्यभजद्धरिः ॥४॥

हृतपुत्रस्तुतस्त्वष्टा जुहावेन्द्राय शत्रवे । इन्द्रशत्रो विवर्धस्व माचिरं जहि विद्विषम् ॥५॥

मथान्वाहार्यपचनादुत्थितो घोरदर्शनः । कृतान्त इव लोकाणां युगान्तसमये यथा ॥६॥

येनावृता इमे लोकास्तमसा त्वाप्समूर्तिना । स वै ब्रुव इति प्रोक्तः पापः परमदारुणः ॥७॥

तं निजघ्नुरभिद्रुत्य सगणा विबुधर्षभाः । स्वैः स्वैर्दिव्यास्त्रशस्त्रैर्वै सोऽग्रसत् तानि कृत्स्नशः

CHAPTER IX

Shree Shuka said : Scion of Bharata dynasty ! That Vishwaroopa had three heads, respectively drinking soma juice, wine and eating food, He used to give their share in ritual sacrifices to gods by a loud recital of hymns. The self-same he used to give a share to demons without being observed. He used to give this share to them when performing ritual sacrifices, due to his devoted love for his mother. Observing his this insult to the Gods and this deceit in discharging his duty, Indra was afraid and quickly chopped off his heads. Though he was all-powerful, he accepted the consequence of the sin of the brahmin's murder with folded hands. At the end of one year, Indra distributed the sin among the earth, water, trees and women in four parts for purification of creatures. 1-4

His son having been thus killed, Twashta (father of Vishwaroopa), offered an oblation into sacrificial fire, for destruction of Indra, saying : Oh Indra's enemy ! Thrive ! Do not delay—kill my great enemy. Then, pursuant upon consumption of the oblation, a demon of frightful appearance arose (from the sacrificial fire), as if he were an incarnation of death arising at the end of a great epoch for destruction of all creatures. Since all the worlds were shrouded by darkness in the form of the sinful and extremely frightful son of Twashta, he was called Vritra from the sanskrit root "Vri" meaning to surround. The mighty gods assailed him and attacked him with their armies with numbers of their respective

ततस्ते विस्मिताः सर्वे विपण्णा अस्ततेजसः। प्रत्यश्चमादिपुरुषमुपतस्थुः समाहिताः ॥१॥

देवा ऊचुः

यो नः सपत्नैर्भृशमर्धमानन्देर्घर्षितिर्यङ्नुषु नित्य एव।

कृतावतारस्तनुभिः स्वमायया कृत्वाऽऽत्मसात्पाति युगेयुगे च ॥१०॥

तमेव देवं वयमात्मदैवतं परं प्रधानं पुरुषं विश्वमन्यम्।

ब्रजाम सर्वे शरणं शरज्यं स्वानां स नो धास्यति शं महात्मा ॥११॥

नमस्ते, यज्ञवीर्याय वयसे उत ते नमः। नमस्ते ह्यस्तचक्राय नमः सुपुरुहृतये ॥१२॥

यत् ते गतीनां तिसृणामीशितुः परमं पदम्। नार्वाचीनो विसर्गस्य धातुर्वेदितुमर्हति ॥१३॥

ॐ नमस्तेऽस्तु भगवन्नारायण वासुदेवादिपुरुष परममङ्गल परमकल्याण परमकारुणिक केवल जगदाधार लोकैकनाथ परमहंसपरिव्राजकैः परमेणात्मयोगसमाधिना परिभाषित-परिस्फुटपारमहंस्यधर्मणोद्घाटिततमः कपाटद्वारे चित्तेऽपावृत आत्मलोके स्वयमुपलब्ध-निर्गुणस्वरुपभयो भवान्। दुरधयोध इव तवायं विहारयोगो यदशरणोऽशरीर इदमनवेक्षित-स्मत्समवाय आत्मनैवाविक्रियमाणेन सगुणमगुणः सृजसि पासि हरसि ॥१४॥ समविषम-

missiles but he devoured all of them. Their prowess having been thus eclipsed, they were wonder struck and became dejected, but composed themselves and approached Vishnu. 7-9

The Gods said : We seek protection from the Lord, who, considering us as himself, takes incarnations with corporal bodies of gods, sages, lower creatures and men in every age, through his maya, whenever we are oppressed much by our enemies, he constitutes our strength and protection. He is the Supreme Spirit, is distinct from the universe, and is the refuge of his devotees, He shall give us peace.

They said : We bow to you, whose strength consists of ritual sacrifices. We bow to you, who are the embodiment of time. We bow to you, who have discharged your divine disc (for destruction of our enemies). We bow to you, who have a number of auspicious names. Oh creator! The modern man does not deserve to know your supreme position, since you are the controller of all the three destinations (divine, human and of lower creatures) and are the embodiment of the destruction of the universe. 10-13

Om! Your divinity! Narayan! Vasudeva! Primordial Supreme Spirit! Embodiment of extreme welfare! Most compassionate! Exclusive spirit! Support of the world! The only master of the three worlds! We bow to you. You are the embodiment of the experience of the bliss and of spiritual light engendered by itself, when the mind is opened, the panels of the door of ignorance are opened by control of organs

मतीनां मतमनुसरसि यथा रज्जुखण्डः सर्पादिधियाम् ॥१५॥ भगवच्चहि त्वाप्सुमुत यदि
मन्यसे । अस्माकं तावकानां तव नतानां चान्तस्तापमनघाईसि शमयितुम् ॥१६॥
अथा ईश जहि त्वाप्सुं असन्तं भुवनत्रयम् । मस्तानि येन नः कृष्ण तेजस्यस्त्रायुधानि च ॥१७॥

थी भगवानुवाच

पीतोऽहं वः सुरध्रेष्ठा मदुपस्थानविद्यया । आत्मैश्वर्यस्मृतिः पुंसां भक्तिश्चैव यया मयि ॥१८॥
मघवन् यात भद्रं यो दध्यञ्जसृपिसत्तमम् । विद्याव्रततपःसारं गात्रं याचत माचिरम् ॥१९॥
युष्मभ्यं याचितोऽश्विभ्यां घर्मशाऽङ्गानि दास्यति । ततस्तेरायुधश्रेष्ठो विश्वकर्मविनिर्मितः ।
येन वृत्रशिरो हतं मत्सेज उपवृद्धितः ॥२०॥

॥ इति श्रीलक्ष्मणभागवते पष्ठस्कन्धे नवमोऽध्यायः ॥१॥

of senses, clearly attained by exclusive concentration brought about by great spiritual exercise by recluses of the highest order, who have completely renounced mundane activities, your this diversion is difficult of comprehension, since you create, maintain and withdraw this universe, which is affected by the three qualities of sattwa, rajas and tamas, though you are bereft of these qualities, remain unaffected by them, are without any support and corpus and do not expect our co-operation, you appear to be different to persons of equilibrium and to those who are devoid of it, and to whom therefore a piece of rope appears to be a snake. Your divinity ! destroy this Vritra—son of Twashta, if you consider it to be proper. Sinless Lord ! It is up to you to remove the mental agony of us, who are your kiths and kirs. Oh Lord ! oh Vishnu ! Kindly kill this son of Twashta, since he has been capturing all the three worlds, and has eclipsed our might, missiles and weapons. 14-17

The Lord said : Eminent Gods ! I am pleased by your talent of eulogising me, which recalls to the minds of men the magnificence of spirit and engenders devotion to me. Indra ! now approach the great sage Dadhichee and beg from him his body, which is the abode of the prowess of his knowledge, austerity and penance. May you fare well ! Do not delay. Realizing his duty, he shall give to you his limbs, when prayed for by the Ashwinikumar twins. Armed with the excellent weapon, manufactured by Vishwakarma (from his bones) and excelling with my power reflected in you, you shall chop off the head of Vritra with it. 18-20

Thus ends chapter ninth of Book VI



अथ दशमोऽध्यायः

श्रीशुक उवाच

इन्द्रमेवं समादिश्य भगवान् विश्वभावनः । पश्यतामनिमेषाणां तत्रैवान्तर्दधे हरिः ॥१॥
 तथाभियाचितो देवैर्ऋषिराथर्वणो महान् । मोदमान उवाचेदं प्रहसन्निव भरत ॥२॥
 झपि वृन्दारका यूयं न जानीथ शरीरिणाम् । संस्थायां यस्त्वभिद्रोहो दुःसहश्चेतनापहः ॥३॥
 जिजीविषूणां जीवानामात्मा प्रेष्ट इहेप्सितः । क उत्सहेत तं वातुं भिक्षमाणाय विष्णवे ॥४॥

देवा ऊचुः

किं नु तद् दुस्त्यजं ब्रह्मन् पुंसां भूतानुकम्पिणाम् । भवद्विधानां महतां पुण्यश्लोकेऽवकर्मणाम् ॥५॥
 ननु स्वार्थपरो लोको न वेद परसङ्कटम् । यदि वेद न याचेत नेति नाह यदीश्वरः ॥६॥

ऋषिरुवाच

धर्मं वः श्रोतुकामेन यूयं मे प्रत्युदाहृताः । पप वः प्रियमात्मानं त्यजन्तं संत्यजाम्यहम् ॥७॥
 योऽब्रुवेणात्मना नाथा न धर्मं न यशः पुमान् । ईहेत भूतदयया स शोच्यः स्वावरैरपि ॥८॥

CHAPTER X

Shree Shuka said : After thus instructing Indra, Lord Vishnu, who maintains the universe disappeared thence within sight of the gods though they never wink their eyes. Scion of Bharat dynasty ! Dadheechee-son of Atharvan—the great sage on being accordingly solicited by the gods was delighted and told them this, as if he were laughing : “ Your Eminences ! do you not know the intolerable physical pain which destroys even consciousness, when creatures leave their bodies ? Life is dearest to creatures desirous of living and is, therefore, desired by them. Who would wish to give it away, even if Vishnu were to beg for it ?” 1-4

The Gods said : Spiritual sage ! What is difficult to give in care of great man like you, who have compassion for creatures and whose actions are applauded by men of pious fame ? It is true, however, that people are selfish and do not realise the peril to others. If they did, they would not make such a request. On the other hand, a man who has mastered his senses would not say “ No ” if it were in his power to give. 5-6

The sage said : I had entered into an argument with you, since I was desirous of hearing from you what righteous duty one has. Here I am abandoning my dear soul which was about to leave my body (any way). My masters ! He who does not wish to exchange his life for a righteous duty or renown out of compassion for creatures is fit to be despised even by immoveable objects. The only righteous duty

पतावानव्ययो धर्मः पुण्यश्लोकैरुपासितः । यो भूतशोकहर्षाभ्यामात्मा शोचति हृष्यति ॥९॥

श्रीशुक उवाच

पवं कृतव्यवसितो दध्यङ्ङाथर्वणस्तनुम् । परे भगवति ब्रह्मण्यात्मानं संनयञ्जहौ ।
आस्थितः परमं योगं न देहं बुबुधे गतम् ॥१०॥

अथेन्द्रो यज्ञमुद्यम्य निर्मितं विश्वकर्मणा । मुनेः शुक्तिभिस्तिस्रको भगवत्तेजसान्वितः ।
वृत्तो देवगणैः सर्वैर्गजेन्द्रोपर्यशोभत ॥११॥

ततः सुराणामसुरै रणः परमदारुणः । त्रेतामुखे तर्मादायामभवत् प्रथमे युगे ॥१२॥

सर्वे प्रयासा अभवन् विमोघाः कृताः कृता देवगणेषु दैत्यैः ।
कृष्णानुकूलेषु यथा महत्सु क्षुद्रैः प्रयुक्ता वृशती वृशवाचः ॥१३॥

वृत्रोऽसुरांस्ताननुगान् मनस्वी प्रधावतः प्रेक्ष्य वभाप पतत् ।
पलायितं प्रेक्ष्य बलं च भग्नं भयेन तीव्रेण विहस्य वीरः ॥१४॥

जातस्य मृत्युर्ध्रुव पप सर्वतः प्रतिक्रिया यस्य न चेह पल्लवा ।
लोको यशश्चाथ ततो यदि ह्यसुं को नाम मृत्युं न वृणीत युक्तम् ॥१५॥

followed by men of pious fame is that man should be sorry or glad respectively for the sorrows and joys of (other) creatures. 7-9

Shree Shuka said : Having made this resolution, Dadheechi—son of Atharvan—united his soul with the great glorious Supreme Spirit and abandoned his body. Then, Indra took up the adamant devised by Vishwakarma with the bones of the sage, felt exhilarated having been endowed with the powers of the Lord and surrounded by all gods appeared charming on his excellent elephant. A very fierce battle than ensued between the gods and the demons at the commencement of the first age called Treta on the banks of the Narmada. All the assaults made by the demons against the gods became unsuccessful, just as vexations and hard language used by mean persons against eminent persons who are in the grace of Vishnu has no effect. Observing that the demons following him were fleeing and—that his army too had broken up and fled through extreme fear, Vritra, high-minded and valiant as he was, told them this : “Death is certain in all places in the case of every one who is born. No remedy for this has been found in this world, who would not, therefore, choose death, if it were to yield glory and heaven? A yogi who has restrained his breath in contemplation of the Supreme Spirit may abandon his body or a man who leads

द्वौ सम्मताविह मृत्युं दुरापो यद् ब्रह्मसंधारणया जितासुः ।
कलेवरं योगरतो विजह्याद् यदग्रणीर्वीरशयेऽनिवृत्तः ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे इन्द्रश्चासुरबुद्धवर्णनं नाम दशमोऽध्यायः ॥१०॥



अथैकादशोऽध्यायः

श्रीशुक उवाच

त एवं शंसतो धर्मं वचः पत्युरचेतसः । नैवागृह्णन् भयवस्ताः पलायनपरा नृप ॥१॥
दृष्ट्वा तप्यत संकुब्ध इन्द्रश्चक्रुर्मपितः । तान्निवार्यो जप्ता राजन्निर्भत्स्येदमुवाच ह ॥२॥
किं व उच्चरितैर्मातुर्धावद्भिः पृष्ठतो हतैः । न हि भीतयधः श्लाघ्यो न स्वर्ग्यः शूरमानिनाम् ॥३॥
यदि वः प्रधने श्रद्धा सारं वा भुल्लुका हृदि । अग्रे तिष्ठत मात्रं मे न चेद् ब्राम्ह्यसुखे स्पृहा ॥४॥
एवं सुरगणान् क्रुद्धो भीषयन् वपुषा रिपून् । व्यनदत् सुमहाप्राणो येन लोका विचेतसः ॥५॥

(his army) in battle may die a hero's death, without turning his back from battle. These two types of death have received approval and are difficult to achieve. 10-16

Thus ends chapter tenth of Book VI



CHAPTER XI

Shree Shuka said : King ! Though the demons heard the righteous words of their master, they did not heed them, since they had lost heart, were terror-stricken and were on the run. Seeing this, the enemy of Indra was pained and became angry and intolerant. King ! He stopped the gods by his sheer virility upbraided them and said : "What is the sense in striking from behind those who are like excreta of their mother and are running away ? Killing those who are afraid is not praiseworthy and does not lead to heaven those who consider themselves valiant. Mean Gods ! If you have even a little confidence in battle and strength and have no desire to mundane happiness, stand before me for a moment." Wrathful as he was, he threatened his enemies—the gods—with physical gestures and thundered in a loud voice, so that people were benumbed. Mighty King ! On seeing his enemy (Indra), who was armed with his thunderbolt, and who had killed his

स तं नृपेन्द्राहवकाम्यया रिपुं वज्रायुधं भ्रातृहणं विलोक्य ।
संरब्धं तत्कर्म नृशंसमंहः शोकेन मोहेन हसन् जगद ॥६॥

वृत्र उवाच

दिष्ट्वा भवान् मे समवस्थितो रिपुर्गो ब्रह्महा गुरुहा भ्रातृहा च ।
दिष्ट्वानृणोऽद्याहमसत्तम त्वया मञ्जूलनिभिन्नदृष्टदृष्टाचिरात् ॥७॥
यो नोऽप्रज्ञस्यात्मविदो द्विजातेर्युरोरपापस्य च दीक्षितस्य ।
विश्रम्य खड्गेन शिरांस्यवृश्चत् पशोरिवाकरुणः स्वर्गकामः ॥८॥
हीनोदयाकीर्तिभिरुज्जितं त्वां स्वकर्मणा पुरुषादैश्च गर्हम् ।
कुच्छ्रेण मञ्जूलविभिन्नदेहमस्पृष्टवर्हि समवन्ति गृध्राः ॥९॥
सुरेश कसान्न हिनोपि वज्रं पुरः स्थिते वैरिणि मय्यमोघम् ।
मा संशयिष्ठा न गदेव वज्रं स्यान्निष्फलं कृपणार्थैव याच्ना ॥१०॥
नन्वेव वज्रस्तव शक्र तेजसा हरेर्दधीचेस्तपसा च तेजितः ।
तेनैव शत्रुं जहि विष्णुयन्त्रितो यतो हरिर्विजयः श्रीर्गुणास्ततः ॥११॥

brother, he was reminded of his, this sinful action and told him in sorrow and perplexity with a smile. 1-6

Vritra said : It is lucky that you—my enemy murderer of the brahmin, murderer of your preceptor and murderer of my brother are standing before me. Wicked Indra! It is lucky that I would be free from fraternal debt before long by piercing your strong heart with my lance. You have chopped off with your sword the hands of my elder brother, though he was a brahmin having spiritual knowledge, was your preceptor, sinless and had been chosen as your sacrificial priest in accordance with religious rites while he was in your confidence in the manner of a merciless man killing a sacrificial beast with the desire of attaining heaven. In a short while vultures shall devour your body, cut to pieces by my lance your body which is bereft of shame, grace, and glory and is fit to be censured even by cannibals. It shall not thus receive the obsequial rites of being burnt on a pyre. Indra! Why do you not strike me—your enemy—who one standing before you—with your unfailing thunderbolt entertain no doubt that the thunderbolt would fail as your mace is apt to do, like a request made to a miser. Indra! this your thunderbolt has been made more powerful with the virility of Vishnu and with the penance of Dadheechi. Inspired by Vishnu as you are, kill your enemy with that alone, since victory, glory and virtues exist wherever there is Vishnu. God does not grant wealth

पुंसां किलैकान्तधियां स्वकानां याः सम्पदो दिवि भूमौ रसायाम् ।
 न राति यद् द्वेष उद्वेग आधिर्मदः कलिव्यसनं सम्प्रयासः ॥१२॥
 त्रैवर्गिकायासविघातमसत्पतिविधत्ते पुरुषस्य शक्र ।
 ततोऽनुमेयो भगवत्प्रसादो यो दुर्लभोऽकिंचनगोचरोऽन्यैः ॥१३॥
 अहं हरे तव पादैकमूलदासानुदासो भवितास्मि भूयः ।
 मनः स्मरेतासुपतेर्गुणांस्ते गृणीत वाक् कर्म करोतु कायः ॥१४॥
 न नाकपृष्ठं न च पारमेष्ठ्यं न सार्वभौमं न रसाधिपत्यम् ।
 न योगसिद्धीरपुनर्भवं वा समञ्जस त्वा विरह्य काङ्क्षे ॥१५॥
 अज्ञातपक्षा इव मातरं खगाः स्तन्यं यथा वत्सतराः शुधाताः ।
 प्रियं प्रियेव व्युपितं विपण्णा मनोऽरविन्दाक्ष दिदक्षते त्वाम् ॥१६॥
 मयोत्तमद्वलोकनेषु सख्यं संसारचक्रे भ्रमतः स्वकर्मभिः ।
 त्वन्माययाऽऽत्माऽऽत्मजदारोहेष्वासक्तचित्तस्य न नाथ भूयात् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे वृत्रसेन्द्रोपदेशो नामैकादशोऽध्यायः ॥११॥



of the heaven, the earth and the nether world to his favourite devotees, who meditate on him with exclusive mind, since it imparts hatred, dejection, mental worries, haughtiness, strife, danger and (vain) exertion. Indra! our master (Vishnu) brings about the end of efforts of a man for achieving religious merit, wealth and desired objects. The favour of the Lord is to be surmised from this—favour, which is difficult to achieve by others, goes to devotees who have no desires. 7-13

Oh Vishnu! May I again become a servant of those who exclusively adore the soles of your feet. May my mind ever remember the merits of the master of my soul. May my speech extol your merits. May my body function for devotion to you. Great Lord! I do not desire the heaven, or the region of Brahman, or sovereignty of the world or superhuman powers attainable with yoga, or rebirth if I have to forsake you. Lotus-eyed God! My distressed mind is eager to have audience with you, just as chicks which have not grown feathers are eager to see their mother, hungry calves are eager to suck (their mother) and a beloved is eager to see her lover on journey. Oh Lord! while I am wandering in the circle of worldly existence on account of my actions, may I have company of man of pious fame. May my mind not be attached to children, wife and home under the influence of your Maya. 14-17

Thus ends chapter eleventh of Book VI



अथ द्वादशोऽध्यायः

शुक्रिवाच

पवं जिहासुर्गुण देहमाजौ मृत्युं वरं विजयान्मन्यमानः ।
 शूलं प्रगृह्याम्यपतत् सुरेन्द्रं यथा महापुरुषं कैटभोऽप्सु ॥१॥
 स आपतत् तत् विचलद्ग्रहोत्कवन्निरीक्ष्य दुष्येक्ष्यमजातविक्रयः ।
 वज्रेण वज्री शतयवणाच्छिनत् भुजं च तस्योरगराजभोगम् ॥२॥
 छिन्नैकबाहुः परिधेण वृत्रः संरन्ध आसाद्य गृहीतवज्रम् ।
 हनौ तताडेन्द्रमधामरेभं वज्रं च हस्तान्यपतन्मघोनः ॥३॥
 इन्द्रो न वज्रं जगृहे विलज्जितश्च्युतं स्वहस्तादरिसन्निधौ पुनः ।
 तमाह वृत्रो हर आत्तयजो जहि स्वशत्रुं न विपादकालः ॥४॥

लोकाः सपाला यस्येमे श्वसन्ति विवशा वशे । द्विजा इव शिवा यद्वाः स काल इह कारणम् ॥५॥
 यथा दासमयी नारी यथा यन्त्रमयो मृगः । पवं भूतानि मघवन्नीशतन्त्राणि विजि भोः ॥६॥

CHAPTER XII

Shree Shuka said : King ! Desirous of thus leaving his body in battle and preferring death to victory, he (Vritra) took up his lance and attacked Indra, just as demon Kaitabha had attacked Vishnu in the waters of diluvion. Noticing that the missile which like a moving meteor, was difficult to look at, was approaching him from the sky. Indra, who was armed with his thunder-bolt, chopped off his arm, which was like the hood of the serpent king, with the thunder-bolt, which had a hundred spikes, without being confused. His one arm having been chopped off, he became excited, assailed Indra—who was armed with the thunder-bolt—and struck Indra on the chin and the divine elephant with an iron club. Thereupon, the thunder-bolt dropped down from the hand of Indra. Being ashamed at the thunder-bolt having dropped down from his hand in the presence of his enemy, Indra did not take it up again. Vritra told him : “ Pick it up and armed with thunder-bolt, kill your enemy. This is not the time for bemoaning. Favourable time to which these worlds and their protectors are subject and which, therefore, live helplessly like birds caught in a snare, is the cause (of success or failure) in this matter Indra ! you should know that all creatures are subject to the authority of God like a wooden doll and a mechanised deer movements of which are subject to the control of their owner. One should, therefore, maintain equilibrium in

तस्मादकीर्तियशसोर्जयापजययोरपि । समः स्यात् सुखदुःखाभ्यां मृत्युजीवितयोस्तथा ॥७॥
प्राणग्लहोऽयं समर इष्वक्षो वाहनासनः । अत्र न ज्ञायतेऽमुष्य जयोऽमुष्य पराजयः ॥८॥

श्रीशुक उवाच

इन्द्रो वृत्रवचः श्रुत्वा गतालीकमपूजयत् । गृहीतवज्रः प्रहसंस्तमाह गतविस्मयः ॥९॥

इन्द्र उवाच

अहो दानव सिद्धोऽसि यस्य ते मतिरीदृशी । यद् विहायासुरं भावं महापुरुषतां गतः ॥१०॥

श्रीशुक उवाच

इति ब्रुवाणावन्योऽर्थं धर्मजिज्ञासया नृप । युयुधाते महावीर्यां विन्द्रवृत्रौ युधान्पती ॥११॥
मिप्त्वा वज्रेण तत्कुक्षिं निष्क्रम्य बलभिद् विभुः । उच्चकर्तृ शिरः शत्रोर्गिरिऽट्टमिवोजसा ॥१२॥
वृत्रस्य देहान्निष्क्रान्तमात्मज्योतिररिदम । पश्यतां सर्वलोकानामलोकं समपद्य ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धे वृत्रवचो नाम द्वादशोऽध्यायः ॥१२॥



infamy and in fame in victory and in defeat, in happiness and in misery and likewise in death and in life. This battle is a gamble of life, having arrows as dices, and vehicles as compartments on a game-board. In gambling and in war, it is not known which side will win and which will be defeated. 1-8

Shree Shuka said : Hearing the words of Vritra, Indra greeted him guilelessly, became free from dismay, took up the thunder-bolt and told him with a smile. 9

Indra said : Oh demon! you are an accomplished soul, since you hold such a view. Since you have attained identity with Vishnu. 10

Shree Shuka said : King! Talking thus with each other with the desire of having the knowledge of true righteousness, highly valiant Indra and Vritra, commanding their respective armies fought with each other. The King of Gods tore open the belly of his enemy (who had swallowed him), emerged from it and cut with his prowess his head, which was like a mountain-top. Oh controller of enemies! The spiritual lustre of Vritra then emerged from his body and disappeared within the sight of all people. 11-13

Thus ends chapter twelfth of Book VI



, अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

पृथे हते त्रयो लोका विना शकेण भूतिः । सपाला ह्यभवन् सद्यो विज्वरा निवृत्तेन्द्रियाः ॥१॥

राजोवाच

इन्द्रस्यानिवृत्तेहेतुं श्रोतुमिच्छामि भो मुने । येनासन् सुखिनो देवा हरेर्दुःखं कुतोऽभवत् ॥२॥

श्रीशुक उवाच

ब्रह्महत्या हते तस्मिन्नाससात् कृपाकृपिम् । तयेन्द्रः स्मालहत् तापं निवृत्तिर्नामुमाविशत् ॥३॥

हीमन्तं वाच्यतां प्राप्तं सुखयन्त्यपि नो गुणाः । तां ददशानुधावर्ती चाण्डालीमिव कृपिणीम् ॥

नभो गतो दिशः सर्वाः सहस्राक्षो विद्याम्पते । प्रागुदीचीं दिशं तूर्णं प्रविष्टो नृप मानसम् ॥५॥

स आघसत् पुष्करनालतन्तूलमधमो नो यदिहानिदूतः ।

वयांणि साहस्रमलक्षितोऽन्तः स चिन्तयन् ब्रह्मघादिमोक्षम् ॥६॥

तावत् त्रिणाकं नहुपः शशास विद्यातपोयोगबलानुभावः ।

स सम्पदैश्वर्यमदान्धबुद्धिर्नीतस्तिरश्वां गतिमिन्द्रपत्न्या ॥७॥

CHAPTER XIII

Shree Shuka said : Liberal King! When Vritra was killed, all the three worlds and their protectors with the exception of Indra, became free from anxiety and felt satisfied immediately. 1

The King said : Your Holiness! I want to know the cause of uneasiness of Indra. What was it that caused pain to Indra, while it gave happiness to the gods. 2

Shree Shuka said : When Vritra was killed, the sin of Brahmanical murder assailed Indra. Due to this, Indra was full of remorse. Peace could not enter his mind. Even good qualities do not give happiness when a man of modesty becomes an object of censure. He observed the phantom of personified cruelty chasing him. King! Indra, who had a thousand eyes wandered in the heavens, and in all the quarters (to escape the phantom). At last, he went east-north direction and quickly entered the Manasa lake. 3-5

He resided in the filaments of the stalk of a lotus for a thousand years unobserved. He could not get any food during this period in this spot, since his chef—Fire—could not serve him there. He was thinking of a remedy for securing freedom from the sin of Brahmanical murder. During this period, Nahusha, who was endowed with dignity derived from knowledge, penance, pursuit of yoga and strength, ruled the

तं च ब्रह्मर्षयोऽभ्येत्य हयमेघेन भारत । यथावद् दीक्षयांचक्रुः पुरुषाराधनेन ह ॥८॥

स घाजिमेघेन यथोदितेन वितायमानेन मरीचिमिश्रेः ।

हृद्वाधियज्ञं पुरुषं पुराणमिन्द्रो महानास विधूतपापः ॥९॥

पठेयुराख्यानमिदं सदा घृधः शृण्वन्त्यथो पर्वणि पर्वणीन्द्रियम् ।

घन्यं यशस्यं निखिलाघमोचनं रिपुञ्जयं स्वस्त्ययनं तथाऽऽयुषम् ॥१०॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धे इन्द्रविजयो नाम त्रयोदशोऽध्यायः ॥१३॥

अथ चतुर्दशोऽध्यायः

परीक्षिदुवाच

देवानां शुद्धसत्त्वानामृषीणां चामलात्मनाम् । भक्तिर्मुकुन्दचरणे न प्रायेणोपजायते ॥१॥

घृष्टस्तु स कथं पापः सर्वलोकोपतापनः । इत्थं दृढमतिः कृष्ण आसीत् संग्राम उव्वणे ॥२॥

श्रीशुक उवाच

शृणुन्वावहितो राजन्नितिहासमिमं यथा । श्रुतं द्वैपायनमुखान्नारदाद् देवलादपि ॥३॥

heaven. Thereupon, he was blinded by arrogance brought about by the affluence and sovereignty and was therefore condemned to be a serpent by Indra's consort. Scion of Bharat dynasty ! Brahmanic sages, thereupon, approached Indra and consecrated him with necessary rites for adoration of Vishnu by performing a horse-sacrifice. When Indra worshipped the primordial supreme Spirit by performing the horse-sacrifice in accordance with prescribed rites conducted by sage, Mareechi and others, he became free from the sin. Wise men should recite and hear this anecdote of Indra on every auspicious day, since it brings good luck and glory yields relief from all sins, gives victory over enemies, bliss and long life. 6-10

Thus ends chapter thirteenth of Book VI



CHAPTER XIV

Pareekshit said : Even gods having pious hearts and pious sages do not generally have devotion for the feet of Vishnu. How was it, therefore, that sinful Vritra who used to give pain to all people had firm devotion in Vishnu and expressed it during the fierce battle? 1-2

Shree Shuka said : King ! Hear with attention this episode, which I have heard from the mouth of Vyasa and also from Narada and Devala King ! There was a sovereign king known as Chitraketu in the

जासीद् राजा सार्वभौमः शूरसेनेषु वै नृप । चित्रकेतुरिति ख्यातो यस्यासीत् कामधुम्मी ॥४॥
सम्पन्नस्य गुणैः सर्वैश्चिन्ता बन्धापतेरभूत् । न तस्य सम्पदः सर्वा महिष्यो वामलोचनाः ।

सार्वभौमस्य भूदयेयमभवत् प्रीतिहेतवः ॥५॥

तस्यैकदा तु भवनमङ्गिरा भगवानृषिः । लोकाननुचरन्नेतानुपागच्छद् यदृच्छया ॥६॥
महर्षिस्तमुपासीनं प्रथयाचनतं क्षितौ । प्रतिपूज्य महाराज समाभाष्येदमब्रवीत् ॥७॥

अङ्गिरा उवाच

अपि तेऽनामयं स्वस्ति प्रकृतीनां तथाऽऽत्मनः । अपि दाराः प्रजानात्या भृत्याः श्रेण्योऽधमन्त्रिणः ॥
पौरा ज्ञानपदा भूपा आत्मजा यशवर्तिनः । लक्ष्येऽलङ्घकामं त्वां चिन्तया शयलं मुखम् ॥९॥
एवं विकल्पितो रामन् विदुषा मुनिनापि सः । प्रथयाचनतोऽभ्याह प्रजाकामस्ततो मुनिम् ॥१०॥

चित्रकेतुरुवाच

भगवन् किं न विदितं तगोज्ञानसमाधिभिः । तथापि पृच्छतो ब्रूयां ब्रह्मधात्मनि चिन्तितम् ॥११॥
लोकापलैरपि प्रार्थ्याः साम्राज्यैर्ध्वंससम्पदः । न नन्दयन्त्यप्रजं मां क्षुत्तृट्कामनिवापरे ॥१२॥

country named Shoorasena. The earth was to him a cow yielding all desired objects. All his wealth and queens having lovely eyes did not however mostly serve as objects of delight to him, though he was also endowed with all sorts of merits and was of sovereign king, since he was sorrowful as his queens were barren. The magnimous sage Angiras once paid a visit to his palace, of his own accord in the course of his journey through the world. The great sage paid homage to him when he sat respectfully on the ground, addressed him as "Great King" and told him this : 3-7

Angiras said : I hope you are in good health and your subjects and yourself are enjoying welfare. I hope your queens, subjects, servants, ministers councillors, citizens, villagers, tributary kings and children pay obedience to you. I observe, however, that your some desire remains unattained and that, therefore, your face is pale with anxiety. King! When he was thus questioned by the learned sage, the King bowed to him respectfully and desirous of progeny as he was, he told the sage as under : 8-10

Chitraketu said : Your worship! What is not known to you with the help of concentration on the supreme spirit, brought about by your penance and spiritual knowledge. Spiritual sage! Since, however, you have asked me, I may tell you the cause of my anxiety. My sovereignty, greatness and wealth, which are such as would be desired by even

ततः पाहि महाभाग पूर्वं सह गतं तमः । यथा तरेम दुस्तारं प्रजया तद्विधेहि नः ॥२३॥

श्रीशुक्र उवाच

इत्यर्थितः स भगवान् कृपालुब्रह्मणः सुतः । श्रपयित्वा चरं त्वाप्तं त्वष्टारमयजद्विभुः ॥१॥

ल्येष्टा श्रेष्टा च या राज्ञो महिषीणां च भारत । नाम्ना कृतद्युतिस्तस्यै यशोच्छिष्टमदाद् द्विजः ॥२॥

अथाह नृपतिं राजन् भवितैकस्तद्यात्मजः । हर्षशोकप्रदस्तुभ्यमिति ब्रह्मसुतो ययौ ॥३॥

सापि तत्प्राशनादेव चित्रकेतोरधारयत् । गर्भे कृतद्युतिर्देवी कृत्तिकान्तेरिवात्मजम् ॥४॥

अथ काल उपावृत्ते कुमारः समजायत । जनयन् शूरसेनानां शृण्वतां परमां मुदम् ॥५॥

दृष्टो राजा कुमारस्य स्नातः शुचिरलंकृतः । वाचयित्वाऽऽशिषो विप्रैः कारयामास जातकम् ॥६॥

ववर्ष काममन्येषां पर्जन्य इव देहिनाम् । धन्यं यशस्वमायुष्यं कुमारस्य महामनाः ॥७॥

कृच्छ्रलब्धेऽथ राजर्षेस्तनयेऽनुदितं पितुः । यथा निःसस्य कृच्छ्राप्ते धने स्नेहोऽन्ववर्धत ॥८॥

चित्रकेतोरतिप्रीतिर्यथा दारे प्रजावति । न तथान्येषु संजज्ञे बालं लालयतोऽन्वहम् ॥९॥

protectors of the quarters do not give delight to me, since I have no progeny, just as others, who desire food and water delight in other objects. Blessed sage! Please, therefore, succour me, since I shall have to go to hell along with my ancestors (for want of progeny). Kindly do what is needed so that I may have progeny and thus swim across the unfordable hell. 11-13

Shree Shuka said : When he was thus requested, the great magnanimous and merciful sage—son of Brahman—adored Twashta and offered to him an oblation of cooked rice, barley and pulse. Scion of Bharat dynasty! The Brahmanic sage then gave the leavings of the sacrificial food to the eldest and best of the queens of the King named Kritadyuti. The son of Brahman then told the King: "King! She will have one son, who shall give to you" (both) delight and grief. Then, he departed." 14-16

The queen too conceived through her union with Chitraketu, as the result of eating the sacrificial food alone, like Krittika who had borne a son through the god of fire. Then, when proper time arrived, she gave birth to a son. The tidings of this gave much delight to the people of the country of Shoorasena, when they heard about it. Rejoicing at the birth of the prince, the king had a purificatory bath, became clean, put on ornaments, requested brahmins to recite hymns of blessings and performed the birth-ceremony of the prince. Desirous of blessed and glorious life for the prince, the generous king showered desired objects on others, like the god of rain. The affection of the

ताः पर्यतप्पन्नात्मानं गर्हयन्त्योऽभ्यसूयया । आगत्येन दुःखेन राज्ञोऽनादरणेन च ॥२३॥
 विद्वेपनप्रमतयः स्त्रियो दारुणचेतसः । गरं ददुः कुमाराय दुर्मर्षा नृपतिं प्रति ॥२४॥
 कृतद्युतिरजानन्ती सपत्नीनामघं महत् । सुप्त पथेति संचिन्त्य निरीक्ष्य व्यचरत् गृहे ॥२५॥
 शयानं सुचिरं बालमुपधार्य मनीषिणी । पुत्रमानय मे भद्रे इति धात्रीमचोदयत् ॥२६॥
 सा शयानमुपव्रज्य दृष्ट्वा चोत्तारलोचनम् । प्राणेन्द्रियात्मभिस्त्यक्तं हतास्तीत्यपतद् भुवि ॥२७॥

तस्यास्तदाऽऽकर्ण्य भृशतुरं स्वरं क्षन्त्याः कराभ्यामुर उच्चकैरपि ।

प्रविश्य राज्ञी स्वस्याऽऽत्मजान्तिकं ददर्श बालं सहसा मृतं सुतम् ॥२८॥

पपात भूमौ परिरुद्धया शुचा मुमोह विभ्रष्टशिरोरुहाम्बरा ।

ततो नृपान्तःपुरवर्तिनो जना तराश्च नार्यश्च निशम्य रोदनम् ।

आगत्य तुल्यव्यसनाः सुदुःखितास्ताश्च व्यलीकं रुदुः कृतागसः ॥२९॥

श्रुत्वा मृतं पुत्रमलक्षितान्तकं विनष्टदृष्टिः प्रपतन् स्खलन् पथि ।

स्नेदावुवन्धैधितया शुचा भृशं विमूर्च्छितोऽनुप्रकृतिद्विजैर्वृतः ॥३०॥

royal sage—father as he now was—for his son, increased from day to day, since he had got the son with great difficulty, like a poor man who increasingly loves money earned with difficulty. Daily fondling the child, the king did not have as much love for other queens as he had for the queen who had borne him the son. The former were, therefore, full of anguish and cursed themselves for their miseries of barrenness and neglect by the king. Unforbearing to the king, the cruel-hearted ladies lost their sense on account of malice and gave poison to the prince. Krityadyuti, who had no scent of the highly heinous action of her co-wives, thought that he was asleep and so moved about in the palace. Thinking that the child had been sleeping for an unduly long time, the noble-minded queen directed the child's nurse thus: "Good nurse! bring my son to me." When she approached the sleeping child, she observed that its eyes were contorted and that it was devoid of life-breaths, senses and soul. "Alas! I am undone!" she exclaimed and fell down on the ground. 17-27

When the queen heard the extremely afflicted loud voice of the nurse, who was beating her breast. She quickly entered the nursery, went near her son and saw that her son had died all of a sudden. She fell down on the ground due to extreme remorse and fainted. Her hair and clothes become dishevelled. On hearing the weeping, inmates of the royal harem and male and female servants, who were equally distressed and extremely afflicted came there. Those guilty ladies also pretended

पपात बालस्य स पादमूले मृतस्य विस्रस्तशिरोरुहाम्बरः ।
 दीर्घं श्वसन् बाष्पकलोपरोधतो निरुद्धकण्ठो न शशक भाषितुम् ॥३१॥
 पतिं निरीक्ष्योरुशुचापितं तदा मृतं च बालं सुतमेकसंततिम् ।
 जनस्य राज्ञी प्रकृतेश्च हृद्रुजं सती दधाना विललाप चित्रधा ॥३२॥
 अहो विधातस्त्वमतीव बालिशो यस्त्वात्मसृष्ट्यप्रतिरूपमीदृसे ।
 यः स्नेहपाशो निजसर्गवृद्धये स्वयं कृतस्ते तमिमं विवृष्यसि ॥३३॥
 त्वं तात नार्हसि च मां रूपणामनाथां त्यक्तुं विचक्ष्य पितरं तव शोकतप्तम् ।
 अञ्जस्तरेम भवताम्रजदुस्तरं यद् ध्वान्तं न याह्यकरुणेन यमेन दूरम् ॥३४॥
 उत्तिष्ठ तात त इमे शिशवो वयस्यास्त्वामाह्वयन्ति नृपनन्दन संविहर्तुम् ।
 सुप्तश्चिरं ह्यशनया च भवान्परीतो मुङ्क्ष्व स्तनं पिय शुचो हर नः स्वकानाम् ॥३५॥

to weep. On hearing that his son had died all of a sudden, the king lost his power of sight. Falling and tumbling on his way and followed by his subjects and surrounded by brahmins he was extremely stupefied due to the bond of affliction.

His hair and clothes became dishevelled and dropped down near the soles of the feet of the dead child. He breathed deeply and his throat was choked due to obstruction of streams of tears. He was, therefore, unable to speak. Observing that her husband had been overcome with grief that her son—her only issue—was dead, the queen wailed in various ways, thus causing pain to the hearts of the servants and the subjects. 28-32

“ Oh Destiny ! Thou art extremely foolish, since thy behaviour is contrary to thy creative function. Do thou wish to cut asunder the bond of love, which thou didst create for increasing thy creation ? Dear son ! It is not proper for thee to forsake me, -wretched and forlorn. Look at thy father who is afflicted with sorrow for thy sake. Do not go far away with the merciless god of death, so that we may swim across the unfordable dark hell, meant for the childless. Dear Child ! get up ! prince ! These thy child-companions are calling thee for playing with them. Thou hast slept too long. Thou must be now overcome with hunger. Eat some thing. Suck my breasts. Dispel the grief of thy relatives 33-35

श्रीशुक उवाच

तयोर्विलपतोः सर्वे दम्पत्योस्तदनुमताः । वदुः स्म नरा नार्यः सर्वमासीदचेतनम् ॥३९॥
पयं कश्मलमापन्नं नष्टसंज्ञमनायकम् । छात्वाङ्गिरा नाम मुनिराजगाम सनारदः ॥४०॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धे चिन्नकेतुविज्ञापो नाम चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

श्रीशुक उवाच

उचतुर्मृतकोपान्ते पतितं मृतकोपमम् । शोकाभिभूतं राजानं बोधयन्तौ सद्युक्तिभिः ॥१॥
यथा प्रयान्ति संयान्ति स्रोतोव्रेणेन बालुकाः । संयुज्यन्ते धियुज्यन्ते तथा कालेन देहिनः ॥२॥
भूतैर्भूतानि भूतेशः सृजत्यवति हन्यजः । आत्मसृष्टैरस्यतन्त्रैरनपेक्षोऽपि बालघट् ॥३॥
देहेन देहितो राजन् देहादेहोऽभिजायते । बीजादेव यथा बीजं देहार्थं इव शाम्भतः ॥४॥

राजोवाच

कौ युवां ह्यनसम्पन्नौ महिष्ठौ च महीयसाम् । अवधूतेन वेपेण गूढाविह समागतौ ॥५॥

Shree Shuka said : When the couple was thus weeping their male and female attendants, who were devoted to them also wept. Every one was stupefied. On coming to know that the king had thus been overcome with distress and had lost consciousness, the great sage Angiras, arrived there in company of Narada. 36-37

Thus ends chapter fourteenth of Book VI

CHAPTER XV

Shree Shuka said : Sages restored to consciousness the King, who had been overcome with grief and was lying near the corpse, as if he were dead, with words of advice. They said : " Just as particles of sand come together and are drifted away by the force of a stream, creatures are brought together and are separated by the supreme Spirit. The eternal lord of creatures, maintains and kills creatures through the agency of other non-independent creatures created by himself, behaving like a child, though he has no desires. King! The body of a soul is born of the body of another soul, like a seed produced by another seed. The soul is, however, really eternal. 1-4

The King said : Who are you two, endowed with knowledge and greatest among very great personages, who have come here disguised in

चरन्ति ह्यवनीं कामं ब्राह्मणा भगवत्प्रियाः । मादृशां ग्राम्ययुद्धीनां बोधायोन्मत्तलिङ्गिनः ॥६॥
 कुमारो नारद ऋभुरङ्गिरा देवलोऽसितः । पते परे च सिद्धेशाश्चरन्ति ज्ञानहेतवः ॥७॥
 तस्माद् युवां ग्राम्यपशोर्मम मूढधियः प्रभू । अन्धे तमसि मग्नस्य ज्ञानदीप उदीर्यताम् ॥८॥

अङ्गिरा उवाच

अहं ते पुत्रकामस्य पुत्रदोऽस्म्यङ्गिरा नृप । पप ब्रह्मसुतः साक्षान्नारदो भगवानुपिः ॥९॥
 इत्थं त्वां पुत्रशोकेन सन्नं तमसि दुस्तरे । ऊनुग्रहाय भवतः प्राप्तावावामिह प्रभो ।

ब्रह्मण्यो भगवन्नक्तो नावसीदितुमर्हति ॥१०॥

तदैव ते परं ज्ञानं ददामि गृहमागतः । ज्ञात्वान्याभिनिवेशं ते पुत्रमेव ददावहम् ॥११॥
 अधुना पुत्रिणां तापो भवतैवानुभूयते । एवं दारा गृहा रायो विविधैश्चर्यसम्पदः ॥१२॥
 सर्वेऽपि शूरसेनेमे शोकमोहभयार्तिदाः । गन्धर्वनगरप्रख्याः स्वप्नमायामनोरथाः ॥१३॥
 तस्मात् स्वस्थेन मनसा विमुञ्च्य गतिमात्मनः द्वैते ध्रुवार्थविश्रम्भं त्यजोपशममाचिश ॥१४॥

the apparel of recluses? Brahmins, who are dear to the Lord do move about at will on the earth for the awakening of ignorant persons like me. Sanatkumara, Narada, Ribhu, Angiras, Devala, Asita—these and other siddhas move about for the purpose of imparting true knowledge. Both of you may, therefore, be pleased to light the lamp of true knowledge for guiding me, who am like a domestic animal, and have been plunged in blinding darkness. 5-8

Angiras said : King! I am Angiras, who had granted to you the boon of a son, since you desired to have one. This is the great sage Narada himself—son of Brahman. King! We have come here for doing favour to you, since you have been plunged in unwadable darkness of grief on account of the death of your son. Since you are a lover of brahmins and a devotee of the Lord, it is not proper for you to be so miserable. I had come to your palace on that very occasion to impart to you supreme knowledge. As, however, I learnt about your intense desire for a son, I gave to you the boon of a son. Now you are experiencing what affliction persons having sons have to endure. Shoorasena! All these objects—wives, houses, wealth, and various sorts of affluence—are cause of grief, infatuation, fear and affliction and are like desires cherished in the illusion of a dream or like mirage-cities. You should, therefore, think about the destination of the soul with an unperturbed mind, renounce your faith in the permanence of these twins of happiness and nursery etc. and attain peace. 9-14

नारद उवाच

पतां मन्थोपनिषदं प्रतीच्छ प्रयतो मम । यां धारयन् सप्तरात्राद् द्रष्टा संकल्पेण प्रभुम् ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते पञ्चस्कन्धे चित्रकेतुनान्तर्गते नाम षडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीशुक उवाच

अथ देवक्रूरो राजन् सम्परेतं नृपात्मजम् । दर्शयित्वेति होवाच क्रातीनामनुशोचताम् ॥१॥

नारद उवाच

जीवात्मन् पश्य भद्रं ते मातरं पितरं च ते । सुहृदो बान्धवास्तप्ताः शुभा त्वत्कृतया भृशम् ॥२॥

कलेवरं स्वमाविश्य शेषमायुः सुहृद्वृत्तः । भुङ्क्त्व भोगान् पितृप्रत्तानधितिष्ठ नृपासनम् ॥३॥

जीव उवाच

कस्मिन् जन्मन्मयी मह्यं पितरो मातरोऽभवन् । कर्मभिर्भ्रातृगणस्य देवतिर्यङ्मनूयोनिषु ॥४॥

बन्धुजात्यरिमध्यस्थमित्रोदासीनविद्विषः । सर्व एव हि सर्वेषां भवन्ति क्रमशोमित्रः ॥५॥

नित्यसार्थस्य सम्बन्धो ह्यनित्यो दृश्यते नृपु । यावद् यस्य हि सम्बन्धो ममत्वं तावदेव हि ॥६॥

Narada said : Be self-restrained and learn this sacred spiritual knowledge that I am about to impart to you By holding on to it, you shall have the audience of Lord Sankarshana. 15.

Thus ends chapter fifteenth of Book VI



CHAPTER XVI

Shree Shuka said : King ! The divine sage then showed the diseased boy to his mourning relatives and said : 1

Narada said : Oh soul ! Fare thou well ! Behold thy mother, father, friends and relatives, who are much afflicted with sorrow for thy sake. Enter thy body and surrounded by friends, enjoy the pleasures that are being offered by thy father and assume the authority of the royal throne for the rest of thy life. 2-3.

The Soul said : I have been passing through several existences in the bodies of gods lower creatures and human beings in accordance with the nature of my actions. In which of these existences were these my fathers and mothers ? All become mutual kinsmen, relatives, enemies, neutrals, friends, passive or foes of all others by turns. The

पप नित्योऽव्ययः सूक्ष्म पप सर्वाश्रयः स्वहृत् । उदासीनवदासीनः परावरदग्नीश्वरः ॥३॥

धीशुक उवाच

इत्युदीर्य गतो जीवो ज्ञातयस्तस्य ते तदा । विस्मिता मुमुक्षुः शोकं छित्त्वाऽऽत्मस्नेहयद्बलाम् ॥
निर्हृत्य ज्ञातयो ज्ञातेर्देहं कृत्वोचिताः क्रियाः । तत्पुण्ड्रस्त्यजं स्नेहं शोकमोहभयातिदम् ॥९॥
स इत्थं प्रतियुद्धात्मा चित्रकेतुर्द्विजोक्तिभिः । गृहान्धकूपान्निष्क्रान्तः सरःपङ्कादिव द्विपः ॥१०॥
क्वालिन्ध्यां विधिवत्कृत्वा कृतपुण्यजलक्रियः । मौनेन संयतप्राणो ब्रह्मपुत्रावबन्धत ॥११॥
अथ तस्मै प्रपन्नाय भक्ताय प्रयतात्मने । भगवान् नारदः प्रीतो विद्यामेतामुवाच ह ॥१२॥
ॐ नमस्तुभ्यं भगवते वासुदेवाय धीमहि । प्रद्युम्नायानिरुद्धाय नमः संकर्मणाय च ॥१३॥
नमो विज्ञानमात्राय परमानन्दमूर्तये । आत्मारामाय शान्ताय निवृत्तचैतदृष्टये ॥१४॥
वचस्युपरतेऽप्राप्य य एको मनसा सह । अनामरूपश्चिन्मात्रः सोऽव्यान्नः सदसत्परः ॥१५॥
यस्मिन्निदं यतश्चेदं तिष्ठत्यप्येति जायते । मृण्मयेष्विव नृज्जातिस्तस्मै ते ब्रह्मणे नमः ॥१६॥

relationship of ordinary objects with men is also observed to be not permanent. So long only as relationship of one with another lasts, the interest also in the latter lasts. This soul, however, is eternal, indestructible, subtle and the refuge of all. It stands as if unconcerned; over-sees prior and posterior things and is independent. 4-7.

Shree Shuka said : After speaking this much, the soul went away. Thereafter, its relatives, who were wonder struck, drove off their sorrow and snapped the fetters of affection for it. They removed the dead body of their this relative for cremation, performed the obsequital rites and abandoned the grief, though it was difficult to do so. His mind having been thus awakened by the advice of the sages Chitraketu went away from his house, which was now to him virtually a bottomless well, like an elephant escaping from the pond. He had ceremonial ablution in the yamuna, offered libations of water to the manes, controlled his breath by ceasing to speak and bowed down to the two sons of Brahman. Since he had resigned himself to him, was devoted to him and was self-restrained, magnanimous Narada was pleased with him and imparted to him this sacred spiritual knowledge. 8-12.

Om: I bow to and meditate upon thee-magnanimous Vasudeva I bow to Pradyumna, Aniruddha and Sankarshana I bow to the embodiment of all knowledge, to the image of extreme bliss, rejoining in itself, tranquil and devoid of the feeling of dualism. I bow to the supreme spirit which is not the object of speech and mind which is

यन्न स्पृशन्ति न चिदुर्मनोबुद्धीन्द्रियासवः । अन्तर्बहिश्च विततं व्योमवत्तन्नतोऽस्त्वहम् ॥१७॥

श्रीशुक उवाच

भकार्यैतां प्रपन्नाय विद्यामादिदय नारदः । ययावद्विरसा साकं धाम स्वायम्भुवं प्रभो ॥१८॥

चित्रकेतुस्तु विद्यां तां यथा नारदभाषिताम् । धारयामास सप्ताहमध्मक्षः सुसमाहितः ॥१९॥

ततश्च सप्तरात्रान्ते विद्यया धार्यमाणया । विद्याधराधिपत्यं स लेभेऽप्रतिहतं नृपः ॥२०॥

ततः कतिपयाद्दोभिर्विद्ययेद्धमनोगतिः । जगाम देवदेवस्य शेषस्य चरणान्तिकम् ॥२१॥

प्रबृद्धभक्त्या प्रणयाद्गुलोचनः प्रहृष्टरोमानमदादिपूरुषम् ।

ततः समाधाय मनो मनीषया यमाप एतत् प्रतिदग्धयागसौ ॥२२॥

चित्रकेतुश्वाच

अजित जितः सममतिभिः साधुभिर्भवान् जितात्मभिर्भवता ।

विजितास्तेऽपि च भजतामकामात्मनां य आत्मदोऽतिक्रुणः ॥२३॥

absolute, which has neither a name nor a form, which is the embodiment of pure knowledge which is above reality and unreality, in which this universe reposes, which creates, maintains and destroys this universe and which pervades the universe like earth pervading an earthen pot. I bow to the supreme spirit, which is neither capable of being touched or known by mind, intellect, organs of senses or by the life-breaths and which pervades inside and on-side the universe like the sky. 13-17.

Shree Shuka said : King ! After imparting this lore to the king who was devoted to him and who had surrendered himself to him, Narada went to the abode of Brahman in company of Angiras. Chitraketu, on his part, devoted his mind to the lore imparted to him by Narada for seven days well composed, and drinking only water for sustenance. Consequent upon application to it, the king attained unhindered overlordship of Vidyadharas at the end of seven nights. Several days thereafter, he attained the velocity of mind by (further) application to the lore and went near the feet of Sankarshana. His eyes shed, tears of love and his hair stood on end on account of his increased devotion, men, he composed his mind, regained ability to speak and prayed to Vishnu as under with full concentration. 18-22.

Chitraketu said : Invincible Lord ! You have been won over by saintly persons who have attained equilibrium of mind and have subdued their organs of senses, while you have won over those who worship without harbouring any desires in their hearts, since you are used to give up yourself to such persons and are very compassionate. Your

तव विभयः खलु भगवन् जगदुदयस्थितिलयादीनि ।
 विश्वसृजस्तंऽशंशस्तत्र सृष्टा स्पर्धन्ते पृथगभिमत्या ॥२४॥
 क्षित्यादिभिरेष किलावृतः सप्तभिर्दशगुणोत्तरैराण्डकोशः ।
 यत्र पतत्यणुकल्पः सहाण्डकोटिकोटिभिस्तदनन्तः ॥२५॥
 विषयतपो नरपशवो य उपासते विभूतीर्न परं त्वाम् ।
 तेषामाशिष ईश तदनु विनश्यन्ति यथा राजकुलम् ॥२६॥
 कामधियस्त्वयि रचिता न परम रोहन्ति यथा करम्भबीजानि ।
 ज्ञानात्मन्यगुणमये गुणगणतोऽस्य द्वन्द्वजालानि ॥२७॥
 जितमजित तदा भवता यदाऽऽह भागवतं धर्ममनवद्यम् ।
 निष्किञ्चना ये मुनय आत्मारामा यमुपासतेऽपवर्गाय ॥२८॥
 कः 'क्षेमो निजपरयोः कियानर्थः स्वपरद्रुहा धर्मेण ।
 स्वद्रोहात् तव कोपः परसम्पीडया च तथाधर्मः ॥२९॥
 न हि भगवन्नघटितमिदं त्वदर्शनामृणामखिलापक्षयः ।
 यन्नामसकृच्छ्रवणात् पुष्कसकोऽपि विमुच्यते संसारात् ॥३०॥

Divinity ! The creation, maintenance and destruction of the world etc. constitute your greatness. Thinking that they are separate from you, other gods compete with you the creator of the universe in vain, since they constitute only a part of a single particle of yours. The shell of the primordial egg is enveloped by seven covers like the earth etc. each successively ten times larger than that below it. Since crores and crores of such eggs, which are but atoms to you, converge on you, you are called Anant—the infinite, oh Lord ! Those beastly men, who thirst for mundane pleasures and adore gods who constitute only a single phase of your magnificence and do not adore you, have their blessings destroyed following the eclipse of these gods, just as a royal family is ruined after the king is killed. Supreme Lord ! Just as roasted seeds do not sprout, a man who adores you for fulfilment of his desires under the influence of the three qualities of Sattwa, Rajas and Tamas does not weave cob-webs of opposit qualities (like happiness and misery etc.) around him, since you yourself are the embodiment of spiritual knowledge and are free from these qualities. Invincible Lord ! You attained victory when you preached the faultless duty of adoring Vishnu, whom sages who have no desire for mundane objects and who seek spiritual knowledge adore, for attaining absolution. What purpose could be served by a religion, which creates malice between one's self and others and what happiness would it yield to one's self and others ? Causing hurt

यं वै भवसन्तमनु विश्वसृजः भवसन्ति यं चेकितानमनु चित्तय उच्चकन्ति ।
भूमण्डलं सर्पपायति यस्य मूर्ध्नि तस्मै नमो भगवतेऽस्तु सहस्रमूर्ध्ने ॥३१॥

श्रीशुक उवाच

संस्तुतो भगवानेवमनन्तस्तमभाषत । विद्याधरपतिं प्रीतश्चित्रकेतुं कुरुद्वद ॥३२॥

श्रीभगवानुवाच

यन्नास्दाङ्गिरोभ्यां ते व्याहृतं मेऽनुशासनम् । संसिद्धोऽसि तथा राजन् विद्यया दर्शनाच्च मे ॥३३॥
अहं वै सर्वभूतानि भूतात्मा भूतभावनः । शब्दब्रह्म परं ब्रह्म ममोमे शाश्वती तनू ॥३४॥
लोके चित्तमात्मानं लोकं चात्मनि संततम् । उभयं च मया व्याप्तं मयि वैवोभयं कृतम् ॥३५॥
यथा सुपुप्तः पुक्तयो विश्वं पश्यति चात्मनि । आत्मानमेकदेशस्थं मन्यते स्वप्न उत्थितः ॥३६॥
एवं जागरणादीनि जीवस्थानानि चात्मनः । मायामात्राणि विश्वाय तद्द्रष्टारं परं स्मरेत् ॥३७॥
येन प्रसुप्तः पुरुषः स्वापं वेदात्मनस्तदा । सुखं च निर्गुणं ब्रह्म तमात्मानमवेहि माम् ॥३८॥

to one's self, gives pain to you (since you pervade the body also) and causing pain to others constitutes irreligiosity your Divinity ! It is not unreasonable that a glimpse of you causes destruction of the entire sins of men, since even a wicked man is relieved from worldly bonds by hearing your name even once ? I bow to the Lord who has a thousand heads. When he breathes, the progenitors of the universe breathe. Organs of senses function only after they are pervaded by him. The terrestrial globe seems to be small like a grain of mustard on his head. 23-31.

Shree Shuka said : Scion of the Kuru dynasty ! After His Divinity was thus extolled. His Divinity was pleased and told Chitraketu the Lord of Vidyadharas—as under : 32.

His Divinity said : King ! Since Narada and Angiras have told you about my precepts. You have become a completely accomplished soul by imbibing the precepts and by having a glimpse of me. I constitute all creatures; I am the soul of creatures; I sustain the creatures. The Vedas and the Supreme Spirit—both are my eternal corpuses. I have pervaded the world and the world pervades the spirit. Both are pervaded by me and dwell in me. I have created both. Just as a man, who is asleep, could see the whole universe within himself and when he is awake, he believes himself to be existing in one portion of the universe, one should remember that the three con-

उभयं स्मरतः पुंसः प्रस्वापप्रतियोधयोः । अन्वेति व्यतिरिच्येत तज्ज्ञानं ब्रह्म तत् परम् ॥३९॥
 तदेतद् विस्मृतं पुंसो मन्त्रावं भिन्नमात्मनः । ततः संसार पतस्य देहाद् देहो मृतेर्मृतिः ॥४०॥
 लब्ध्वेह मातुर्षीं योनिं ज्ञानविज्ञानसम्भवाम् । आत्मानं यो न बुद्धयेत न कचिच्छममाप्नुयात् ४१
 स्मृत्वेद्यायां परिकलेशं ततः कलविपर्ययम् । अनयं चाप्यनीहायां संकल्पाद् विरमेत् कविः ॥४२॥
 सुखाय दुःखमोक्षाय कुर्वते दम्पती क्रियाः । ततोऽनिवृत्तिरप्राप्तिर्दुःखस्य च सुखस्य च ॥४३॥
 दृष्टश्रुताभिर्मात्राभिर्निर्मुक्तः स्वेन तेजसा । ज्ञानविज्ञानसंतुष्टो मन्त्रक्तः पुरुषो भवेत् ॥४४॥
 प्लावानेव मलुजैर्योगैर्पुण्ड्रिभिः । स्वार्थः सर्वात्मना ज्ञेयो यत्परत्वात्कदर्शनम् ॥४५॥
 त्वमेतच्छ्रद्धया राजन्नप्रमत्तो वचो मम । ज्ञानविज्ञानसम्पन्नो धारयन्नाशु सिध्यसि ॥४६॥

dition of a soul-awake, asleep and dreaming-are connected with the individual soul and are the consequence of only maya and that the spirit which observes the three conditions of the individual soul is different from the latter. It is the attributeless Supreme Spirit which makes a man know that he had slept well. Know that this supreme spirit is myself. The knowledge which follows a man when he remembers both the conditions of sleep and awakening and yet which is distinct from these conditions is the supreme spirit. If this knowledge of a man about my this state is forgotten, he is separated from his soul, which condition results in his wordly existence and migrations from one body to another and from one death to another death. Having obtained human form of existence, in which ordinary knowledge and spiritual knowledge are born, if a man fails to know the spirit, he would not attain peace anywhere. One should remember that there is suffering in desires and that the result is contrary (unhappiness) and that there is freedom from fear in detachment. A wise man should, therefore, desist from entertaining desires. A couple makes efforts for happiness and for relief from misery, but the result is that it neither secures happiness nor relief from misery. A man should, therefore, relieve himself from desire for objects, seen or heard of by him, with his own power, be contented with true knowledge about soul and about the supreme spirit, and be devoted to me. Men who have proficiency in the knowledge of Yoga should realize with all their heart that his true interest lies in realizing the supreme spirit. King! Bear in mind this sermon of mine with faith and without indifference. You shall thus be endowed with the knowledge about the soul and the supreme spirit and accomplish your object. 33-46.

श्रीशुक उवाच

आश्वास्य भगवानित्थं चित्रकेतुं जगद्गुरुः । पश्यतस्तस्य विद्यात्मा ततश्चान्तर्दधे हरिः ॥४७॥

॥ इति श्रीसंक्षिप्तभागवते षष्ठस्कन्धे चित्रकेतोः परमात्मदर्शनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

विद्याधरश्चित्रकेतुश्चचार गगनेचरः । एकदा स विमानेन विष्णुदत्तेन भास्वता ।

गिरिशं ददशे गच्छन् परीतं सिद्धचारुपैः ॥१॥

आलिङ्ग्याङ्गीकृतां देवीं बाहुना मुनिसंसदि । उवाच देव्याः शृण्वत्या जहासोच्चैस्तदन्तिके ॥२॥

चित्रकेतुर्वाच

एष लोकगुरुः साक्षाद्भक्तं वक्ता शरीरिणाम् । आस्ते मुख्यः सभायां वै मिथुनीभूय भार्यया ।

प्रापशः प्राकृताश्चापि स्त्रियं रहसि विभ्रति ॥३॥

पार्वत्युवाच

नायमर्हति वैकुण्ठपावमूलोपसर्पणम् । सम्भावितमतिः स्तब्धः साधुभिः पर्युपासितम् ॥४॥

Shree Shuka said : His Divinity Vishnu the master of the world and the soul of the universe thus conciliated Chitraketu and disappeared thence, 47.

Thus ends chapter sixteenth of Book VI



CHAPTER XVII

Shree Shuka said : Since Chitraketu was now a Vidyadhara, he used to fly in the air. Once, when he was travelling in the brilliant aerial chariot gifted to him by Vishnu. He saw Shiva embracing with one arm goddess Parvati who was seated in his lap. He was then surrounded by siddhas and bards and was sitting in the assembly of sages. Thereupon, he went near them and laughed loudly within the hearing of the goddess. 1-2.

Chitraketu said : Here is the preceptor of the people in person, who instructs the latter about righteousness, presides, over this assembly and yet he is embracing his wife in it. Even ordinary men hold their wives in embrace only in privacy.

Parvati said : This senseless vidyadhara who considers himself to

अतः पापीयसीं योनिमासुरीं याहि दुर्मते । यथेह भूयो महतां न कर्ता पुत्र किंस्वियम् ॥५॥

चित्रकेतु उवाच

प्रतिगृह्णामि ते शापमात्मनोऽञ्जलिनाम्यिके । अथ प्रसादये न त्वां शापमोक्षाय भामिनि ।
यन्मन्यसे असाधूकं मम तत् क्षम्यतां सति ॥६॥

श्रीशुक उवाच

इति प्रसाद्य गिरिशो चित्रकेतुररिदम् । जगाम स्वविमानेन पश्यतोः स्मयतोस्तयोः ।
ततस्तु भगवान् रुद्रो रुद्राणीमिदमब्रवीत् ॥७॥

श्रीरुद्र उवाच

दृष्ट्वत्यसि सुश्रोणि द्वरेरद्भुतकर्मणः । माहात्म्यं भृत्यभृत्यानां निःस्पृहाणां महात्मनाम् ॥८॥
नारायणपराः सर्वे न कुतश्चन विन्यति । स्वर्गापवर्गनरकेष्वपि तुल्यार्थदर्शिनः ॥९॥
देहितां देहसंयोगाद् द्वन्द्वानीश्वरलीलया । सुखं दुःखं मृतिर्जन्म शापोऽनुग्रह एव च ॥१०॥

be eminent does not deserve even to go near the soles of the feet of Vishnu, which are adored by saintly persons. Wicked child ! be, therefore, born in the sinful existence of demons, so that thou wouldst not sin against great personages as you have done here. 3-5

Chitraketu said : Mother ! I accept thy curse heartily with folded hands. Your Ladyship ! I would not seek thy favour for relief from the curse. Chaste lady ! Please forgive me what thou considerest to be discourteous words. 6

Shree Shuka said : Conqueror of enemies ! After thus propitiating Shiva and Parvati, Chitraketu went away in his aerial chariot while they were looking on in wonder. Thereafter, Shiva told Parvati, as under: 7

Shree Shiva said : Beautiful lady ! Did you notice the greatness of the disinterested and generous-hearted followers of the dependents of Vishnu of marvellous exploits ? All devotees of Vishnu are not afraid of anyone, since they view heaven, absolution and even hell with equanimity. The couples of opposite qualities such as happiness and misery, birth and death, boon and curse, have to be experienced by creatures as necessary concomitants of the body, which is (ultimately) the result of the pastime of Vishnu. 8-10

श्रीशुक उवाच

इति श्रुत्वा भगवतःशिवस्योमाभिभाषितम् । बभूव शान्तधी राजन् देवी विगतचिस्मया ॥१॥
जज्ञे त्वष्टुर्दक्षिणाशौ दानवीं योनिमाश्रितः । वृत्र इत्यभिविख्यातो ज्ञानविज्ञानसंयुतः ॥२॥
इतिहासमिमं पुण्यं चित्रकेतोर्महात्मनः । साहाय्यं विष्णुभक्तानां ध्रुत्वा यन्धाद्विमुच्यते ॥३॥

॥ इति श्रीसंक्षिप्तभागवते पटस्कन्धे चित्रकेतुशापो नाम सप्तदशोऽध्यायः ॥१५॥

अथाष्टादशोऽध्यायः

श्रीशुक उवाच

अथ कथयदायाशन् दैतेयान् कीर्तयामि ते । यत्र भागवतः श्रीमान् प्रह्लादो बलिरेव च ॥१॥
दितेर्द्वौवेव दायादौ दैत्यदानववन्दिता । हिरण्यकशिपुर्नाम हिरण्यक्षश्च कीर्तितौ ॥२॥
हिरण्यकशिपोर्भायां कयाधुनाम दानवी । जम्भस्य तनया दत्ता सुपुत्रे चतुरः सुताम् ॥३॥
संहादं प्रागनुहादं हादं प्रह्लादमेव च । विरोचनस्तु प्राह्लादिवैद्यास्तस्यानवद्वलिः ।
याणज्येष्ठं पुत्रशतमशनायां ततोऽभवत् ॥४॥

Shree Shuka said : King ! On hearing what His Divinity Shiva told her, Parvati became calm and her sense of wonder disappeared. Having been condemned to the life of a demon, he (Chitraketu) was born from the sacred fire located in the south of the pandal of the ritual sacrifice of Twashta, became renowned as Vritra and was endowed with the knowledge of the soul and of the supreme spirit. One who hears this holy episode of the large hearted Chitraketu, which constitutes the greatness of devotees of Vishnu, is relieved of the bonds of worldly existence. 11-13

Thus ends chapter seventeenth of Book VI

CHAPTER XVIII

Shree Shuka said : I am now narrating to you the account of sons of Kashyapa, who were demons. Among them there were lucky Prahlad-devotee of Vishnu and also Bali. Diti (wife of Kashyapa) had two sons, renowned as Hiranyakashipu and Hiranyaksha, who were held in respect by sons of Diti and of Danu. A descendant of Danu, and daughter of Jambha became wife of Hiranyakashipu having been given to the latter in marriage. She gave birth to four sons, eldest of whom was Sauhrada the rest were Anuhrada, Hrada and Prahada. The last had a son named Virochana. Bali was born of the latter's wife Devec.

मरुतश्च दितेः पुत्रांश्चत्वारिंशन्मयाधिकाः । त आसन्नप्रजाः सर्वे नीता इन्द्रेण सात्मताम् ॥१॥

राजोवाच

कथं त आसुरं भावमपोहोत्पत्तिकं गुरो । इन्द्रेण प्रापिताः सात्म्यं किं तत्साधु कृतं हि तैः ॥६॥

श्रीशुक उवाच

हतपुत्रा दितिः शक्रपार्ष्णिग्राहेण विष्णुना । मन्युना शोकदीप्तेन ज्वलन्ती पर्यचिन्तयत् ॥७॥

कदा नु भ्रातृदन्तारमिन्द्रियाराममुल्लसम् । अविलम्बहृदयं पार्ष्णं घातयित्वा शये सुखम् ॥८॥

इति भावेन सा भर्तुराचचारासकृत्प्रियम् । शुश्रूषयानुरागेण प्रथयेण दमेन च ॥९॥

पर्वं शुश्रूषितस्तात भगवान् कश्यपः स्त्रिया । प्रहस्य परमप्रीतो दितिमाह्लाभिनन्द्य च ॥१०॥

कश्यप उवाच

वरं वरय वामोरु प्रीतस्तेऽहमनिन्दिते । स्त्रिया भर्तुरि सुप्रीते कः काम इह चागमः ॥११॥

दितिस्त्वाच

वरदो यदि मे ब्रह्मन् पुत्रमिन्द्रहणं वृणे । अमृत्युं मृतपुत्राहं येन मे घातितो सुतौ ॥१२॥

Bali had a hundred sons from Ashana, of whom Bana was the eldest. Fortynine sons of Diti were called Maruts. They were taken under his care by Indra and became gods like him. They had no issues. 1-5.

The King said : Master ! Having been demons by birth, how was it that they were given the status of gods by Indra ? What good deed did they do ? 6.

Shree Shuka said : When Vishnu, espousing the cause of Indra killed her sons, Diti, who was aflame with anger, kindled by sorrow, pondered : " When shall I sleep at ease by bringing about the death of the sinful Indra who is attached to sensual pleasures, is cruel and has such a merciless heart that he had conspired for killing his own step-brothers ? With this feeling, she repeatedly did what was to the liking of her husband by rendering him service with love, courtsey and self-restraint. Dear me ! When magnanimous Kashyapa was thus dutifully attended upon by his wife, he was so much pleased that he congratulated her with a smile. 7-10.

Kashyapa said : Blameless Lady of beautiful thighs ! Choose a boon. I am pleased with thee. When a husband is well pleased with his wife, which desire of hers is unattainable ? 11.

Diti said : Spiritual sage ! If you are willing to confer a boon on me, I choose a son, who would himself be immortal and kill Indra

निशम्य तद्वचो चियो विमनाः पर्यतप्यत ।

शरत्पद्मोत्सवं वक्त्रं वक्षश्च शवणामृतम् । हृदयं क्षुरधाराभं स्त्रीणां को वेद चेष्टितम् ॥१३॥
न हि कश्चित् प्रियः स्त्रीणामल्लस्य स्वाशिपात्मनाम् । पतिं पुत्रं भ्रातरं वा म्रन्त्ययं घातयन्ति च
प्रतिश्रुतं ददामीति वक्षस्तन्न मृषा भवेत् । वधं नार्हति चेन्द्रोऽपि तन्नेदमुपकल्पते ॥१४॥
इति संचिन्त्य भगवान् मारीचः कुरुनन्दन । उवाच किञ्चित्कुपित आत्मानं च विगर्हयन् ॥१५॥

कश्यप उवाच

पुत्रस्ते भविता भद्रे इन्द्रहा देववान्धवः । संवत्सरं वतमिदं यद्यज्ञो धारयिष्यति ॥१६॥

दितिस्वाच

धारयिष्ये व्रतं ब्रह्मन् ब्रूहि कार्याणि यानि मे । यानि चेह निषिद्धानि न व्रतं म्रन्ति यानि तु ॥१७॥

कश्यप उवाच

न हि स्याद् भूतजातानि न शपेन्नानृतं वदेत् । न छिन्द्यान्नखरोमाणि न स्पृशेद् यदमङ्गलम् ॥१८॥

who has been responsible for the killing of my two sons and has thus far rendered me sonless. On hearing her words, wise Kashyapa felt dejected and remorseful (He thought to himself) who can fathom the significance of the gesture of a woman, who may have a face like a delightful autumn-lotus, speech which is soothing like balm to the ear, but has a heart like the edge of a razor? Which man is truly dear to women, who have only their own happiness in their hearts? They would cause the murder of their husbands, sons, or brothers to serve their interests. I have, however, given her the promise that I would grant to her whatever she chose. This promise should not go in vain (on the other hand), Indra also does not deserve to be killed. I would, therefore, devise this remedy: Scion of the Kuru dynasty! After pondering thus, magnanimous Kashyapa son of Marecchi who was somewhat angry, blamed himself and said: 12-15.

Kashyapa said : Good lady! you shall have a son, who shall kill Indra, if you will carefully observe this vow for one year; else, he would be friendly to gods. 16.

Diti said : Spiritual sage! I will observe the vow. Please tell me which ceremonies I will have to perform, which acts are prohibited and which acts would not mar the vow. 17

Kashyapa said : One (who observes this vow) should not kill any creatures, should not abuse any one, should not speak a lie, should not cut his or her nails and hair, should not do any inauspicious act, should

नाप्सु क्षायान् कुप्येत न सम्भाषेत दुर्जनैः । नोच्छिष्टं चण्डिकान्नं च सामिपं वृषलाहृतम् ॥१९॥
 नोच्छिष्टास्पृष्टसलिला संध्यायां मुक्तमूर्धजा । अनर्चितासंयतवाङ्मांसवीता बहिश्चरेत् ॥२०॥
 धौतवास्ताः शुचिर्नित्यं सर्वमङ्गलसंयुता । पूजयेत् प्रतराशात् प्राग् गोविन्दाञ्च धियमच्युतम् ।
 सांवत्सरं पुंसवनं व्रतमेतद्विस्तृतम् । धारयिष्यसि चेत् तुभ्यं शक्रहा भविता सुतः ॥२१॥
 वाढमित्यभिप्रेत्याथ दिती राजन् महामनाः । काश्यपं गर्भमाधत्त व्रतं चाज्ञो दधार सा ॥२२॥
 मातृष्वसुरभिप्रायमिन्द्र आज्ञाय मानद । शुश्रूषणेनाश्रमस्थां दितिं पर्यचरन् कविः ॥२३॥
 पवं तस्या व्रतस्थाया व्रतच्छिद्रं हरिर्नृप । प्रेप्तुः पर्यचरन्निहो मृगहेव मृगाकृतिः ॥२४॥
 एकदा सा तु संध्यायामुच्छिष्टा व्रतकशिता । अस्पृष्टवार्ष्यौताङ्घ्रिः सुन्वाप विधिमोहिता ॥२५॥
 लब्ध्वा तदन्तरं शक्रो निद्रापहतचेतसः । दितेः प्रविष्ट उदरं योगेशो योगमायया ॥२६॥
 चक्रेत् सप्तधा गर्भं वज्रेण कनकप्रभम् । रुदन्तं सप्तधैकैकं मा रोदीरिति तान् पुनः ॥२७॥

dive in water for a bath, should not be angry, should not converse with wicked persons and should not eat left over food or food offered to goddess Chandika, or containing flesh or procured by a sinner. Thou shouldst not go out without washing thy mouth after dinner or with loose hair at night-fall, or without toilet or without controlling speech, or without being properly dressed. You should wear washed clothes, always remain clean, put on all auspicious ornaments and worship cows, brahmins, Goddess of wealth and Vishnu before morning meals. If thou shalt observe these rules of the vow—which is capable of giving a son, for one year without any lapse thou shalt have a son, who shall kill Indra. King! great minded Diti agreed to observe the vow, saying "very well"—conceived through Kashyapa and carefully observed the vow. Reverent king! On learning about the intention of his mother's (Aditi's) sister (Diti), wise Indra served Diti, who was then staying in a hermitage by dutifully attending on her. King Indra guilelessly served her while she was observing the vow, but was keen to detect any lacuna in the observance, like a lion assuming the form a deer with the intent of killing a deer. Once, beguiled by destiny, she fell asleep at night fall without touching water and washing her feet after meals, since she was emaciated on account of the observance of the vow. Having got this chance, Indra, who was master of Yoga, resorted to maya with the aid of Yoga and entered the belly of Diti, who had lost consciousness on account of sleep. Then, he cut the foetus, which was shining like gold into seven parts with his thunderbolt. When each of the parts began to weep, he told them "Do not weep" and again further cut

न ममार दितेर्गर्भः श्रीनिवासानुकम्पया । सञ्जरिन्द्रेण पञ्चाशद् देवास्ते मरुतोऽभवन् ।
व्यषोहा मातृदोषं ते हरिणा सोमपाः कृताः ॥२९॥

दितिरुत्थाय ददशे कुमाराननलप्रभान् । इन्द्रेण सहितान् देवी पर्यनुभ्यदनिन्दिता ॥३०॥
श्रीशुक उवाच

इन्द्रस्तयाभ्यनुज्ञातः शुद्धभावेन तुष्टया । मरुज्जिः सह तां तत्त्वा जगाम त्रिदिवं प्रभुः ॥३१॥

॥ इति श्रीसंक्षिप्तभागवते पष्ठस्कन्धे मरुदुत्पत्तिकथनं नामाष्टादशोऽध्यायः ॥१८॥



अथैकोनविंशोऽध्यायः

राजोवाच

मते पुंसवनं ब्रह्मन् भवता यदुदीरितम् । तस्य वेदितुमिच्छामि येन विष्णुः प्रसीदति ॥१॥

श्रीशुक उवाच

शुक्ले मार्गशिरे पक्षे योपिद् भर्तुरनुज्ञया । आरभेत व्रतमिदं सार्वकामिकमादितः ॥२॥

each part into seven parts. The foetus of Diti did not however, die through the compassion of Vishnu. Along with Indra, these became fifty gods, known as Maruts. Indra removed their stigma (of being demons) inherited from their mother and made them deserving of drinking ritual soma juice. On getting up, Diti saw the boys who were lustrous like fire in the company of Indra. Unreapproachable as the pious lady was, she felt satisfied with the result. 18-30

Shree Shuka said : Permitted with pure feelings by her, who was satisfied, great Indra bowed to her, and went to the heaven, accompanied by the Maruts. 31

Thus ends chapter eighteenth of Book VI



CHAPTER XIX

The King said : Spiritual sage ! I desire to know details of the son giving vow, mentioned by you, since Vishnu is propitiated by it. 1

Shree Shuka said : With permission of her husband a woman should commence this vow, which fulfils all desires, from the start of the bright half of the month of Margashiras. She should take a bath, clean her teeth, put on two white clothes and ornaments, invite brahmins

निश्चम्य मरुतां जन्म ब्राह्मणाननुमन्य च । ज्ञात्वा शुक्रदती शुक्ले वसीतालंछताम्वरे ।

पूजयेत् शतराशात् प्राग्भगवन्तं श्रिया सह ॥३॥

अलं-ते निरपेक्षाय पूर्णकाम नमोऽस्तु ते । महाविभूतिपतये नमः सकलसिद्धये ॥४॥

ॐ नमो भगवते महापुरुषाय महानुभावाय महाविभूतिपतये सह महाविभूति-
भिर्वलिमुपहराणीति । अनेनाहरहर्मन्त्रेण विष्णोरावाहनार्थपाद्योपस्पर्शनस्नानवासउपवीत-
विभूषणगन्धपुष्पघूपदीपोपहाराद्युपचारांश्च समाहित उपाहरेत् ॥५॥

हयिःशेषं तु जुहुयादनले द्वादशहृतीः ।

ॐ नमो भगवते महापुरुषाय महाविभूतिपतये स्वाहेति ॥६॥

प्रणमेद् दण्डवद् भूमौ भक्तिप्रद्वेण चेतसा । दशवारं जपेन्मन्त्रं ततः स्तोत्रमुदीरयेत् ॥७॥

युवां तु विश्वस्य विभू जगतः कारणं परम् । इयं हि प्रकृतिः सूक्ष्मा मायाशक्तिर्दुरत्यया ॥८॥

and hear (from them) the account of the birth of Maruts. She should then worship Vishnu along with Laxmi in the morning before taking meals and pray : "(Lord ! You have all your desires fulfilled.) You are-self-dependent. I bow to thee. Thou art the master of all great magnificence. I bow to thee for accomplishment of all desires."

Om ! I bow to His Divinity. I am offering this oblation to the supreme spirit, embodiment of all magnanimity and the master of all magnificence.

With this sacred prayer, one should offer every day to Vishnu invocation; respectfully offer articles of worship, water for washing feet, rinsing mouth and bath, clothes, sacred thread and ornaments; apply sandal paste on his forehead, offer flowers, incense, a lamp, food and other courtseys, with rapt attention.

Twelve morsels of the remnant of the sacred food should be offered to sacred fire with the following sacred prayer :

"Om ! I bow and offer this oblation to His Divinity the Supremo spirit-the master of all great magnificence."

The devotee should then prostrate himself like a stick on the ground with folded hands and with his mind replete with devotional fervour; mutter the above sacred prayer and recite the following prayer :

"Your Divinities ! You two are the ultimate cause of the universe. This goddess of wealth is verily the Prakriti-subtle and unfathomable and constitutes the power of Maya. You alone the supreme spirit incar-

तस्या अधीश्वरः साक्षात् त्वमेव पुरुषः परः । त्वं सर्वयज्ञ इज्येयं क्रियेयं फलमुन् भवान् ॥९॥
गुणव्यक्तिरियं देवी व्यञ्जको गुणभुग् भवान् । त्वं हि सर्वशरीर्यात्मा श्रीः शरीरेन्द्रियाशया ॥१०॥
नामरूपे भगवती प्रत्ययस्यमपाश्रयः । ततः स्तुवीत स्तोत्रेण भक्तिप्रह्वेण चेतसा ॥११॥
कृतमेकतरेणापि दम्पत्योरुभयोरपि । पत्न्यां कुर्यादिनर्हायां पतिरेतत् समाहितः ॥

अर्चद्वरहर्भक्त्या देवं नियममास्थितः ॥१२॥

उद्वास्य देवं स्वे धाम्नि तन्निधेदितमग्रतः । अथादात्मविशुद्ध्यर्थं सर्वकामर्हये तथा ॥१३॥
पतेन पूजाविधिना मासान् द्वादश ह्ययनम् । नीत्वाधोपचरेत् साध्वी कार्तिके चरमेऽहनि ॥
श्वोभूतेऽप उपस्पृश्य कृष्णमभ्यर्च्य पूर्ववत् । पयःश्रुतेन जुहुयाच्चरुणा सह सर्पिषा ॥१५॥
पाकयज्ञविधानेन द्वादशैवाहुतीः पतिः ॥१६॥

आशिषः शिरसाऽऽदाय द्विजैः प्रीतैः समीरिताः । प्रणम्य शिरसा भक्त्या भुञ्जीत तदनुब्रवा ॥

nate—are her master. You are the embodiment of all ritual sacrifices, while this Laxmi is the embodiment of the ceremonial worship, you enjoy the fruits of the rituals. This goddess is the manifestation of the qualities of Sattwa, Rajas and Tamas, while you are the cause of the manifestation of these qualities and enjoy the fruits of these qualities. You are the soul of all creatures, while Laxmi is the repose of organs of senses in the body. Her Divinity is the embodiment of appellations and forms of things. While you constitute the conception and support of them." The devotee should thereafter recite the eulogy with mind replete with devotional fervour. 2-11

The vow may be observed by either spouse of the couple. During the time, however, the wife is impure (during menstruation) the husband should observe it—well composed and worship the Divinity from day to day, observing self-restraint. The ceremony over, the images should be placed in their shrine. The devotee should eat the offerings made to them for personal-purification and also for fulfilment of all desired objects. Performing this ceremony daily, the virtuous devotee should pass twelve months and should observe a fast on the last day of the month of Kartika. On the next day, the husband should sanctify her by sprinkling chanted water on her body, offer worship Vishnu and oblations of milk-pudding and clarified butter into fire in accordance with the rites prescribed for ritual sacrifices in which cooked food is offered to fire. The couple should invoke blessings which should be well uttered by the brahmins, pay obeisance to them by bowing their heads with devotional fervour and eat the blessed food with their permission, restra-

आचार्यमग्रतः कृत्वा वाग्यतः सह बन्धुभिः । दद्यात् पत्न्यै चरोः शेषं सुप्रजास्त्वं सुसौभगम् ॥
 एतच्चरित्वा विधिवद् व्रतं विभोरभीप्सितार्थं लभते पुमानिह ।
 स्त्री त्वेतदास्याय लभेत सौभगं श्रियं प्रजां जीवपतिं यशो गृहम् ॥१९॥
 कन्या च विन्देत समग्रलक्षणं वरं त्ववीरा हतक्रित्विषा गतिम् ।
 नृत्तप्रजा जीवसुता धनेश्वरी सुदुर्भगा सुभगा रूपमग्न्यम् ॥२०॥

॥ इति श्रीसंक्षिप्तभागवते पठस्कन्धे पुंसवनव्रतकथनं नामैकोनविंशोऽध्यायः ॥१९॥

ining their speech, in the company of relatives—the chief priest being honoured with the first seat. The husband should then give to his wife the remnant of this sanctified food, which would bless her with good progeny and good luck. 12-18

A man who performs this vow for propitiation of the supreme spirit in accordance with the prescribed rites achieves his desired object in this world. A woman who performs it achieves good luck, wealth, long life for her husband, renown and a house. A virgin who performs it would secure a husband endowed with all good qualities and a widow would have her sins washed away and would attain salvation. A woman whose children die would have children which would live, and an unlucky woman would have wealth, good luck and beauty. 19-20

Thus ends chapter nineteenth of Book VI

इति पठः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

सप्तमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

समः प्रियः सुहृद् ब्रह्मन् भूतानां भगवान् स्वयम् । इन्द्रस्यार्थे कथं दैत्यान्वधीद् विपमो यथा १
इति नः सुमहाभाग नारायणगुणान् प्रति । संशयः सुमहाजातस्तद् भवांश्चेत्तुमर्हति ॥२॥

श्रीशुक उवाच

साधु पृष्टं महाराज हरेर्ब्रह्मरितमद्भुतम् । नत्वा कृष्णाय मुनये कथयिष्ये हरेः कथाम् ॥३॥
निर्गुणोऽपि ह्यजोऽव्यक्तो भगवान् प्रकृतेः परः । स्वमायागुणमाविश्य बाध्यबाधकर्ता गतः ॥४॥

CHAPTER I

The King requested Shree Shankar : Maharshi, for every being the Lord is a dear friend. Then, why did he kill the demons, as a partisan of Indra and favoured him. This has created a doubt in my mind about the professed virtues of the Lord of impartiality and equality towards all beings, without distinction. Pray be pleased to remove it. 1-2

Shree Shukdev replied : Rajan! You have done well in asking me about the glorious deeds of the Lord. With due obeisance to Maharshi Vyas I will begin the story of the Lord. Practically speaking in the eyes of the Lord all are alike, because he has no birth, no qualities and no end. He is infinite, He is beyond prakriti, nevertheless he appears otherwise because of his Maya. This Lord, truth personified, creates Time (Kal) which is ever flying by resorting to Purush and Prakriti. This time a partial manifestation of the Lord is the ruler of the Universe. When Sattwa (good) predominates, that Kal augments qualities, good and benign and makes mankind virtuous and well meaning. When Rajas and Tamas predominate that Kal appears as if destroying the asuras who though are energetic are dull and inert by nature

कालं चरन्तं सृजतीश आश्रयं प्रधानपुम्भ्यां नरदेव सत्यकृत् ।

य एष राजन्नपि काल ईशिता सत्त्वं सुरानीकमिवैधयत्यतः ।

तत्प्रत्यनीकानसुरान् सुरप्रियो रजस्तमस्कान् प्रमिणोत्युरुश्रवाः ॥५॥

अत्रैवोदाहृतः पूर्वमितिहासः सुरर्षिणा । प्रीत्या महाकृतौ राजन् पृच्छतेऽजातशत्रवे ॥६॥

दृष्ट्वा महाद्भुतं राजा राजसूये महाकृतौ । वासुदेवे भगवति सायुज्यं चेदिभूभुजः ॥७॥

तत्रासौनं सुरर्क्षि राजा पाण्डसुतः कृतौ । पप्रच्छ विसितमना मुनीनां शृण्वतामिदम् ॥८॥

युधिष्ठिर उवाच

अहो अत्यद्भुतं हेतद् दुर्लभैकान्तिनामपि । बालुदेवे परे तत्रे प्राप्तिश्चैयस्य विद्विषः ॥९॥

दमघोषसुतः पाप आरभ्य कलभापणात् । सम्प्रत्यमर्षा गोविन्दे दन्तवक्त्रश्च दुर्मतिः ॥१०॥

कथं तस्मिन् भगवति दुरवग्राहधामनि । पश्यतां सर्वलोकानां लयमीयतुरञ्जसा ॥११॥

नारद उवाच

निन्दनस्तवसत्कारन्यकारार्थं कलेवरम् । प्रधानपरयो राजन्नविवेकेन कल्पितम् ॥१२॥

यन्निबद्धोऽभिमानोऽयं तद्वधात् प्राणिनां वधः । तथा न यस्य कैवल्यादभिमानोऽखिलात्मनः ।

परस्य दमकर्तुर्दि हिंसा केनास्य कल्प्यते ॥१३॥

because of dominance of rajas and tamas in them. (There appears some difference in the Lord because of the attributes and nature of time but that is in a way His divine grace.) 3-5

I will now tell you about that discourse which Devarshi Narad delivered with delight in the Rajasuya Yagna of Ajatsbatru (one who has no enemy) Yudhishtira. In the great Rajsuya Yagna, Yudhishtira, amazed at the marvel of absolution of the king of Chedi (a great enemy of the Lord), questioned Devarshi Narad in the presence of other sages about it. 6-8

Yudhishtira said : It is indeed surprising that this Shishupala who was so inimical to the Lord Vasudev could attain so easily, a stage so difficult for the best of his devotees to attain. Shishupala and Dantvakra were from their childhood, highly jealous of the Lord. How could they in the presence of all so easily be absorbed by the Lord, passes all my comprehension and sense of understanding. Pray enlighten me about it. 9-11

Narad said : That body which censures eulogises respects or condemns is begotten by the rank ignorance of Purush and Prakriti:—because of the vainglory of that body it has generated that erroneous feeling of me and mine and its consequent implications of violence

तस्माद् वैरालुब्धेन निर्वैरेण भयेन वा । स्नेहात् कामेन वा युज्यात् कथञ्चिन्नेक्षते पृथक् ॥१४॥
 यथा वैरालुब्धेन मर्त्यस्तन्मयतामियात् । न तथा भक्तियोगेन इति मे निश्चिता मतिः ॥१५॥
 कामाद् द्वेषाद् भयात् स्नेहाद् यथा भक्त्येश्वरे मनः । आवेक्ष्य तदर्थं हित्वा बहवस्तद्गतिं गताः ॥
 गोप्यः कामाद्भयात् कंसो द्वेषाच्चैद्यादयो नृपाः । सन्वन्धाद्वृण्वयः स्नेहाद्यर्थं भक्त्या वयं विभो
 मातृष्वसेयो वक्ष्येद्यो दन्तवक्त्रश्च पाण्डव । पार्यदप्रवरौ विष्णोर्विप्रशपात् पदाच्छ्रुतौ ॥१८॥
 एकदा ब्रह्मणः पुत्रा विष्णोर्लोकं यदच्छया । सनन्दनादयो जग्मुश्चरन्तो भुवनत्रयम् ॥१९॥
 पञ्चपङ्कजायनार्त्ताभाः पूर्वेषामपि पूर्वजाः । दिग्यालसः शिशून् मत्वा द्वाःस्थौ तान् प्रत्यपेक्षताम्
 अशपन् कुपिता एवं युवां वासं न चाह्यथ । रजस्तमोभ्यां रक्षिते पादमूले मधुद्विपः ।

पापिष्ठामासुरीं योनिं वालिशीं यातमाश्वतः ॥२१॥

जज्ञाते तौ दितेः पुत्री दैत्यदानववन्दिता । हिरण्यकशिपुर्ज्येष्ठो हिरण्याक्षोऽनुजस्ततः ॥२२॥
 हतौ हिरण्यकशिपुर्हरिणा सिंहरूपिणा । हिरण्याक्षो धरोद्गारे विभ्रता सौकरं वपुः ॥२३॥

injury, pain, and death, for the body, where as the Lord being above all entanglements of mundane malevolence is free from all such feelings. That which is violence and agony for the body is not so for the Lord. Then how can any body imagine that the Lord Supreme is either hurt or pained. Therefore one should fix his mind on the Lord, by any means either by enmity, devotion, fear, affection or desire. With these feelings, he does not see any thing else except the Lord. It is my firm belief that, by hate, one soon gets identified with the enemy, then he can get identified by devotion to Him. Many people have been absorbed from their sinful existence by their great devotion to the Lord. Gopikas attained the Lord through selfless love, Kansa through fear. Kings like Shishupala, through hate, Yadavas by their kinship, you by affection and love and we by devotion. These Shishupala and Dantvakra two sons of your maternal aunt were the attendants of the Lord in their former birth, they were displaced by the imprecation of Rishis Sanak brothers. Once the sons of Brahmdev Sanak and his brothers in their round of the three worlds, came to Vishnulok. Though born much earlier than even the sages of old, they in age looked like children of five or six years. They were stark naked. The two gate-keepers, guarding the gate, slapped them taking them to be little kind. These sages thereupon grew angry and cursed them. Unworthy that you are, you do not deserve to dwell near the feet of the Lord (which is devoid of rajas and tamas) any longer, get ye gone from here and enter that iniquitous existence of demons. 12-21

Thus imprecated these two gate-keepers were born as Hiranyakashipu and Hiranyaksha the sons of Diti respected by the demons and danvas. Hiranyakashipu the elder was killed by the Lord in the form

ततस्तौ राक्षसौ जातौ केशिन्यां विश्रवः सुतौ । रावणः कुम्भकर्णश्च सर्वलोकोपतापनौ ॥२४॥
तत्रापि राघवो भूत्वा न्यहनच्छापमुक्ये । तत्रैव क्षत्रियो जातौ मातृप्लक्ष्मात्मजौ तव ॥२५॥
अधुना शापनिर्मुक्तौ कृष्णचक्रहतांक्षौ । नीतौ पुनर्दरेः पार्श्वं जग्मतुर्विष्णुपार्षदौ ॥२६॥

युधिष्ठिर उवाच

विद्वेपो दयिते पुत्रे कथमासीन्महात्मनि । ब्रूहि मे भगवन् येन प्रह्लादस्याच्युतात्मता ॥२७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादचरितोपक्रमे प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

नारद उवाच

भ्रातर्येवं चिनिहते हरिणा क्रोडमूर्तिना । हिरण्यकशिपुं राजन् पर्यतप्यद् रुषा शुचा ॥१॥
आह चेद् रुषा घूर्णः संदग्दशनच्छदः । शूलमुद्यम्य सदसि दानवानिद्रमव्रवीत् ॥२॥

of a Manlion, and Hiranyaksha the younger was also killed by Shree Hari in the form of a boar. Then they were born at Vishrawa's to his wife Keshini as Ravan and Kumbhakarna; to liberate them from their curse the Lord came as Shree Ram and killed them. Those two were again born as the two sons of your maternal aunt. Shree Krishna by his Sudarshan Chakra destroyed them and their sins and liberated them from their imprecation, when they went back to Lord Vishnu and again became his attendants. 22-26

Bhagwan! Pray tell me why did Hiranyakashipu hate his son Prahlad and how did Prahlad son of such a demon become such a great devotee of the Lord with that singleness of devotion. 27

Thus ends chapter one of Book VII



CHAPTER II

Narad replied : When the Lord in the incarnation of a Boar killed Hiranakshya, Hiranyakashipu was much grieved. He was so enraged that he gnashed his teeth and with eyes full of fury, raised his trident and spoke to the demons who were there in the assembly. Wherever you find the brahmins, the cows, and the vedic customary ceremonies being performed, repair ye all there and burn them, slaughter them and destroy and devastate all that, to spite Vishnu who is in these

विष्णुर्द्विजक्रियामूलो यज्ञो धर्ममयः पुमान् । यत्र यत्र द्विजा गावो वेदा वर्णाश्रमाः क्रियाः ।
तं तं जनपदं यात संदीपयत बृधत ॥३॥

इति ते भर्तुर्निर्देशमादाय शिरसाऽऽदृताः । तथा प्रजानां फदनं विदधुः कदनप्रियाः ॥४॥
पवं विप्रकृते लोके दैत्येन्द्रानुचरैर्मुहुः । दिवं देवाः परित्यज्य भुवि चेकरलक्षिताः ॥५॥
हिरण्यकशिपुर्भ्रातुः सम्परेतस्य दुःखितः । कृत्वा कटोदकावीनि भ्रातृपुत्रानसान्वयत् ॥६॥
तन्मातरं वयामातुं दितिं च जननीं गिरा । श्लक्ष्णया देशकालञ्च इदमाह जनेश्वर ॥७॥

हिरण्यकशिपुरुवाच

भूतानामिह संवासः प्रणयामिव सुप्रते । दैवेनैकत्र नीतानामुन्नीतानां स्वकर्मभिः ॥८॥
नित्य आत्मान्ययः शुद्धः सर्वगः सर्ववित्परः । घत्तेऽसावात्मनो लिङ्गं मायया विसृजन् गुणान् ॥९॥
एष आत्मविषयांसो ह्यलिङ्गो लिङ्गभावना । एष प्रियाप्रियैर्योगो वियोगः कर्मसंश्रुतिः ॥१०॥
अश्रान्पुदाहन्तीममितिहासं पुरातनम् । एमस्य श्रेतयन्धूनां संवादं तं निबोधत ॥११॥
जशीनरेष्वभूद् राजा सुयज्ञ इति विश्रुतः । सपत्नैर्निहतो युद्धे ह्यतयस्तमुपासत ॥१२॥

rituals and religion that is in these sacrifices, and that which is held sacred in the name of Dharma. 1-3

Thus commanded by their master the demons that rejoiced in such spoliation and slaughter, began their campaign of iniquity and mass destruction. The gods in the heaven, perturbed and pained at this, came down from the heaven and began to wander about the earth incognito. Hiranyakashipu then performed the obsequies of his brother and consoled his brothers, and sons, and his wife Rishbhanu, and spoke to her and his own mother Diti. 4-7

Hiranyakashipu said : All creatures are brought together by providence as ordained and they are again separated from one another by their own actions. This union of beings is like the gathering of people at a water pub. The soul or atman is eternal unchangeable pure omnipresent and omniscient. It takes any body or form through his maya and its (gunas) qualities. Though the soul is without the body nevertheless to identify it with the body, is not merely erroneous but rank ignorance. It is this rank ignorance that is the cause of all union and separation of all objects and beings, likes and dislikes, action and reaction, life and death. Thus comes into being karma, actions, the cause of existence. 8-10

I will now tell you an old dialogue between king Yama and the relations of the dead, which will interest you. Suyagna was a famous king of Ushinara. He was killed by his enemies in a battle. All his near and dear collected round his body and began lamenting his death. 11-12

अहो विधात्राकरुणेन नः प्रभो भवान् प्रणीतो दृगगोचरां दशाम् ।

उशीनररूपामसि वृत्तिदः पुरा कृतोऽधुना येन शुचां विवर्धनः ॥१३॥

त्वया कृतज्ञेन वयं महीपते कथं विना स्याम सुहृत्तमेन ते ।

तत्रानुयानं तव वीर पादयोः शुश्रूषतीनां दिश यत्र यास्यसि ॥१४॥

पवं विलपतीनां वै परिगृह्य मृतं पतिम् । अनिच्छतीनां निर्हारमकौऽस्तं संन्यवर्तत ॥१५॥

तत्र ह प्रेतवन्धूनामाश्रुत्य परिदेवितम् । आह तान् बालको भूत्वा यमः स्वयमुपागतः ॥१६॥

यम उवाच

अहो वयं धन्यतमा यदत्र त्यक्ताः पितृभ्यां न विचिन्तयामः ।

अमर्यमाणा अवला वृक्षादिभिः स रक्षिता रक्षति यो हि गर्भे ॥१७॥

पथि च्युतं तिष्ठति दिष्टरक्षितं गृहे स्थितं तद्विहतं विनश्यति ।

जीवित्यनाथोऽपि तदीक्षितो वने गृहेऽपि गुप्तोऽस्य हतो न जीवति ॥१८॥

His wives cried, oh sire, we are dead, the wicked fate has removed you from our sight. The providence that ordained you as the King and protector of the people of the country of Ushinara, that very providence has made you the cause of their grief. You were our benefactor and well wisher how can we live without you, oh Rajindra, Oh ye brave ! where have you gone, pray tell us so that we may come to you. 13-14

Thus when the queen of this dead monarch were addressing him and lamenting him the Sun had set. Hearing the cries of these wives of the dead, King Yama came there in the form of a child and said : 15-16

Oh ye Queens ! I am more fortunate than you are. My parents are dead. I am still a child nevertheless, no wolf or any other wild animal comes to eat me. The Lord that protects us in the womb of the mother does so at all times and under all conditions, if there is some thing left even on the road side, protected by fate, it will remain there well preserved but, if providence is unkind all that is in the house though well protected, will perish. One with luck will survive even in wilderness, but one if he is not favoured by providence will by all means perish howsoever protected and guarded he may be. The soul takes bodies of different beings because of the antecedents, the action (Karma). Though thus linked with the body, the atman, remains untouched and is not affected by the changes in the body or bound by its nature and functions. Just as fire though present in the wood is different from that wood, the sky though all-pervading remains unaffected

यथानलो दाह्यु मित्र ईयते यथानिलो देहगतः पृथक् स्थितः ।

यथा नमः सर्वगतं न सज्जते तथा पुमान् सर्वगुणाश्रयः परः ॥१९॥

सुयज्ञो नन्वयं शेते मूढा यमनुशोचथ । यः श्रोता योऽनुबक्तेह स न दृश्येत कर्हिचित् ॥२०॥

लुब्धको विपिने कश्चित् पक्षिणां निर्मितोऽन्तकः । वितत्य जालं विद्ध्ये तत्र तत्र प्रलोभयन् २१

कुलिङ्गमिधुनं तत्र विचरत् समदृश्यत । तयोः कुलिङ्गो सहसा लुब्धकेन प्रलोभिता ॥२२॥

सासज्जत शिचस्तन्त्यां महिषी कालयन्त्रिता । कुलिङ्गस्तां तथाऽऽपन्नां निरीक्ष्य भृशदुःखितः ।

कथं त्वज्जातपक्षास्तान् मातृहीनान् विभर्ग्यहम् । मन्दभाग्याः प्रतीक्षन्ते नीडे मे मातरं प्रजाः २४

पवं कुलिङ्गं विलपन्तमायात् प्रियावियोगातुरमश्रुकण्डम् ।

स पव तं शाकुनिकः शरेण विव्याध कालप्रहितो विलीनः ॥२५॥

पवं यूयमपश्यन्त्य आत्मापायमबुद्धयः । नैनं प्राप्स्यथ शोचन्त्यः पतिं वर्षशतैरपि ॥२६॥

हिरण्यकशिपुस्त्वाच

याल पवं प्रवदति सर्वे विस्मितचेतसः । ज्ञातयो मेनिरे सर्वमनित्यमपथोद्यितम् ॥२७॥

यम पतदुपाख्याय तत्रैवान्तरधीयत । ज्ञातयोऽपि सुयज्ञस्य चक्रुर्यत् साम्परायिकम् ॥२८॥

ततः शोचत मा यूयं परं चात्मानमेव च । क आत्मा कः परो वात्र स्वीयः पारक्य पव वा ॥२९॥

and aloof, and the wind though it is in the body is different from it, so, is the atman the support of all bodies and qualities is different from them. You fools, that Suyagna for whom you lament is lying here. You will never see him, speaking or hearing him again. 17-20

Once a fowler the natural foe of birds spread a net to catch them. A couple of kuling birds was moving about: as luck would have it the Kuling from the couple, was caught in the net. The male on seeing this plight of the kuling, was much grieved and said to himself, how shall I reply these unfortunate motherless young once of mine who may be anxiously awaiting their mother. 21-24

Thus, while he was lamenting the death of his wife the fowler who was hiding behind the tree shot an arrow from his bow and killed him. So, like fools you do not see your own end the danger behind you and lament the death of your husband, whom you are not going to meet even if you were to lament for hundreds of years. 25-26

Hiranyakashipu continued : When that child (King Yama) said these words to the queen all that were there were astonished and were soon reconciled to the futility of this existence. Yamaraj thus disappeared and the King Suyagna's relations performed his funeral rites. Likewise you also do not moan, your own, or others death. It is because of rank ignorance, that we feel "I and mine and others and owns." 27-29

नारद उवाच

इति दैत्यपतेर्वाक्यं दितिराकर्ण्य सस्तुपा । पुत्रशोकं क्षणात् त्यक्त्वा तत्त्वे चित्तमधारयत् ३०

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे दितिशोकपनयनं नाम द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

नारद उवाच

हिरण्यकशिपू राजन्नजेयमजरामरम् । आत्मानमप्रतिद्वन्द्वमेकराजं व्यधित्सत ॥१॥
 स्र तेपे मन्दद्रोण्यां तपः परमदारुणम् । तस्य मूर्ध्नः समुद्भूतः सधूमोऽग्निस्तपोमयः ॥२॥
 तेन तत्रा दिवं त्यक्त्वा ब्रह्मलोकं ययुः सुराः । धात्रे विशापयामासुर्देवदेव जगत्पते ॥३॥
 दैत्येन्द्रतपसा तत्रा दिवि स्थातुं न शक्नुमः । तस्य चोपशमं भूमन् विधेहि यदि मन्यसे ॥४॥
 इति विशापितो देवैर्भगवानात्मभूर्नृप । परीतो भृगुदक्षाद्यैर्ययौ दैत्येश्वराश्रमम् ॥५॥
 तपन्तं तपसा लोकान् यथाभ्रापिहितं रविम् । विलक्ष्य चिस्मितः प्राह ब्रह्मन् हंसवाहनः ॥६॥

Naradji said : In this way, when Diti and her daughter in turn were thus sermoned by the demon King Hiranyakashipu, they gave up their sorrow and enjoined their mind in the Lord. 30

Thus ends chapter second of Book VII



CHAPTER III

Shree Narad continued : Then Hiranyakashipu, desired to become invincible and immortal and to remain young in age and to become the sole ruler of this earth without a rival. He therefore went to Mount Mandrachal and began his stern austerities in one of its caves. His penance being very severe a fire mixed with smoke emitted out of his head which slowly spread around and heated the higher and the lower regions. The Celestials left heaven and went over to the Brahmlok and requested Brahma, oh God of gods, Lord of the Universe, tormented as we are with the heat of austerities of this demon of a Hiranyakashipu we cannot live in heaven now. If by his great penance if he replaces you, as the Lord of Brahmlok it will be a calamity for us all, Pray therefore appease and pacify him and win him over from his resolve. Thus prayed and beseeched by the gods, Brahma, with Bhrgu, Daksha and others went to the cave where they saw the demon merged in meditation. To him who looked like a Sun, covered under the clouds, the astonished Brahma addressed with a smile. 1-6

ब्रह्मोवाच

उत्तिष्ठोत्तिष्ठ भद्रं ते तपःसिद्धोऽसि काश्यप । वरदोऽहमतुमाप्तो त्रियतामीप्सितो वरः ॥७॥
तपोनिष्ठेन भवता जितोऽहं दितिनन्दन । ततस्त आशिपः सर्वा ददाम्यसुरपुङ्गव ॥८॥

नारद उवाच

इत्युक्त्वाऽऽदिभवो देवो भक्षिताङ्गं पिपीलिकैः । कमण्डलुजलेनोक्षद् दिव्येनामोघराधसा ॥९॥
उत्थितस्तप्तहेमामो विभावसुरिवैधसः । क्ष्पांश्चुपुलकोद्भेदो गिरा गद्गदयानुणात् ॥१०॥

हिरण्यकशिपुरुवाच

आत्मना त्रिवृता चेदं सृजत्यवति लुम्पति । रजःसत्त्वतमोधान्ते पराय महते नमः ॥११॥
नम आद्याय बीजाय ज्ञानविज्ञानमूर्तये । प्राणेन्द्रियमनोबुद्धिर्विकारैर्व्यक्तिमोयुषे ॥१२॥
अनन्ताव्यक्तरूपेण येनेदमखिलं ततम् । चिदचिच्छक्तियुक्ताय तस्मै भगवते नमः ॥१३॥
यदि दास्यस्यमिमतान् वरान् मे वरदोत्तम । भूनेभ्यस्त्वद्विस्त्रुष्टेभ्यो मृत्युमां भून्मम प्रभो ॥१४॥
नान्तर्बहिर्दिद्या नक्तमभ्यस्मादपि चायुधैः । न भूमौ नाग्वरे मृत्युर्न तरैर्न मृगैरपि ॥१५॥

Arise Ye Kashyapa, thou hast become perfect by thy great penance. I, the giver of the boons to the siddhas being highly pleased and appeased with your penance oh son of Diti have to come you, to fulfil your wishes whatever they be, vanquished as I am by your severe austerities. Ask a boon of your choice I shall grant it and fulfil it. 7-8

Narad said : Rajan ! then Brahma sprinkled holy water from his Kamandalu (a bowl made of wood or a gourd to hold water) on the body of Hiranyakashipu, that was eaten at places by ants and other insects and lo there he came out from that mole hill of earth and grass like fire from fuel, lustrous like gold, bravery and strong. His eyes were full of tears with joy. He experienced a thrill and with his voice choked with emotions, he prayed. 9-10

Hiranyakashipu hymned : I bow to that Supreme Quintessence, the Divine, the Lord of the gunas—the quality trio, that creates, sustains and destroys the Universe. To you, who are the seed of the Universe, and are knowledge and wisdom personified, I bow down. To that form again that is infinite and invisible, mobile and immobile that pervade the entire Universe. I offer my obeisance over and over again. Oh Ye the best of the boon giver, if you are gracious enough to bestow on me my cherished desires and wishes then, let not death come to me from any being of your creation. I may not die either inside or outside the premises, during the day or in the night by any weapon, on the ground

व्यसुभिर्वास्तुमद्भिर्वा सुरासुरमहोरगैः । अप्रतिद्वन्द्वतां युद्धे पेकपत्यं च देहिनाम् ॥१६॥
सर्वेषां लोकपालानां महिमानं यथात्मनः । तपोयोगप्रभोवाणां यन्न रिप्यति कश्चित् ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे हिरण्यकशिपोर्वखाचनं नाम तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

नारद उवाच

ततो जगाम भगवानमोघानुग्रहो विभुः । पूजितोऽसुरवर्गेण स्तूयमानः प्रजेश्वरैः ॥१॥
एवं लब्धवरो दैत्यो विभूधैममयं वपुः । भगवत्यकरोद् द्वेषं भ्रातुर्वधमनुसरन् ॥२॥
सर्वसत्त्वपतींस्तीत्यां वशमानीय विश्वजित् । जहार लोकपालानां स्थानानि सह तेजसा ॥३॥

तस्मिन् महेन्द्रभवने महाबलो महामना निर्जितलोक पक्राद् ।

रेमेऽभिवन्द्याङ्घ्रियुगः सुरादिभिः प्रतापितैरुज्जितचण्डशासनः ॥४॥

तस्योग्रदण्डसंविन्नाः सर्वे लोकाः संप्रालकाः । अन्यत्रालब्धशरणाः शरणं ययुरच्युतम् ॥५॥
तस्यै नमोऽस्तु काष्ठायै यत्रात्मा हरिरीश्वरः । यद् गत्वा न निवर्तन्ते शान्ताः संन्यासिनोऽमलाः

or in the sky either through beast or man dead or alive by god or a demon or a reptile. Nobody can conquer me in a battle. I may become the ruler of all creatures. The glory and greatness of all the guardians of the world including that of yours should devolve on me, and also the undecaying luxuries and happiness bestowed by prowess of penance and yoga. 11-17

Thus ends chapter third of Book VII

CHAPTER IV

Narad said : Brahmaji then bestowed the boon as begged by the demon, who worshipped him and extolled him. Brahma then left for his abode after blessing the Hiranyakashipu. The demon now lustrous and luminous and blessed by the boon of Brahmaji remembering the death of his brother by the Lord began his hostilities, to antagonise Him. He conquered the lokpalas, the Heads of all beings, and subdued them. He conquered the universe and wrested the abodes of the lokpalas and disarmed them. That mighty, determined sovereign the conqueror of the world to whom the valient gods bow down in submission lived in the palace of Indra. His terror and cruelty in the regime increased day by day. Indra and other lokpalas harassed and tormented by the rule of this demon, went to the Lord for refuge where after having once gone

इति ते संयतात्मानः समाहितधियोऽमलाः । उपतस्थुर्हृषीकेशं विनिद्रा घ्रायुभोजनाः ॥७॥
 तेषामाविरभूद्वाणी अरूपा मेघनिस्वना । संनादयन्ती ककुभः साधूनामभयङ्करी ॥८॥
 मा मैष्ट विबुधश्रेष्ठाः सर्वेषां भद्रमस्तु वः । यदा देवेषु वेदेषु गोषु विष्टेषु साधुषु ।

धर्मे मयि च विद्वेषः स वा आशु चिन्तयति ॥९॥

निर्वैराय प्रशान्ताय स्वसुताय महात्मने । प्रह्लादाय यदा द्रुष्टोद्धनिष्येऽपि वरोजितम् ॥१०॥

नारद उवाच

इत्युक्त्वा लोकगुरुणा तं प्रणम्य दिवौकसः । न्यवर्तन्त गतोद्वेगा मेनिरे चासुरं हतम् ॥११॥
 तस्य दैत्यपतेः पुत्राश्चत्वारः परमाद्भुताः । प्रह्लादोऽभून्महांस्तेषां गुणैर्महदुपासकः ॥१२॥
 ब्रह्मण्यः शीलसम्पन्नः सत्यसंघो जितेन्द्रियः । आत्मवत् सर्वभूतानामेकः प्रियसुहृत्तमः ॥१३॥

नोद्विग्नचित्तो व्यसनेषु निःस्पृहः श्रुतेषु बन्धेषु गुणेष्वस्तुदृक् ।

दान्तेन्द्रियप्राणशरीरधीः सदा प्रशान्तकामो रहितासुरोऽसुरः ॥१४॥

स उत्तमश्लोकपदारविन्दयोर्निषेवयार्किचनसङ्गलब्धया ।

तन्म्वरं परां निर्वृतिमात्मनो मुहुर्दुःसङ्गदीनान्यमनःशमं व्यधात् ॥१५॥

the pure and the tranquil ascetics never return. We bow and offer our salutations in that direction where the Lord resides. When they were thus praying, there arose from the skies a prediction in a grave and sonorous voice filling all directions and destroying the fear of the good and the pious. 1-8

“Oh Ye gods, it said, do not be afraid. May all be blessed, when this demon will hate the gods, the Vedas, the Cows, the Brahmins, the saints, Dharma and myself, he will meet with his own death. Moreover, when he will hate his own son Prahlad the tranquil and saintly I will kill him though he is protected by boons.” 9-10

Narad continued : When the Lord thus assured the gods, they were pacified and they returned home, convinced of the demon's end. 11

Hiranyakashipu had four sons, Hlad, Anuhlad, Samhlad and Prahlad. Out of these Prahlad was highly virtuous. He served the great, followed the brahmins, was of noble character, truthful and had full control over his senses. He treated all creatures like himself, was of a pleasing disposition and a friend to all. He considered happiness and pleasures both earthly and ethereal as false, though himself a son of demon, he was free from all demoniacal evils. By the worship of the Lord and his associations with the mahatmas, he experienced great peace of mind, not only that but he pacified the minds of those who were

तस्मिन् महाभागवते महाभागे महात्मनि । हिरण्यकशिपू राजन्नकरोद्धमात्मजे ॥१६॥

युधिष्ठिर उवाच

देवर्ष पतदिच्छामो वेदितुं तव सुव्रत । यदात्मजाय शुद्धाय पितादात् साधवे ह्यधम् ।
पितुः पुत्राय यद् द्वेषो मरणाय प्रयोजितः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादनरिते चतुर्थोऽध्यायः ॥१८॥



अथ पञ्चमोऽध्यायः

नारद उवाच

पीरोहित्याय भगवान् व्रतः काव्यः किलासुरैः । शण्डामकौ सुतो तस्य दैत्यराजगृहान्तिके ॥१॥
तो राज्ञा प्रापितं चालं प्रह्लादं नयकोविदम् । पाठयामासतुः पाठयानन्याश्चासुरबालकान् ॥२॥
यत्तत्र गुरुणा प्रोक्तं शुश्रुवेऽनु पपाठ च । न साधु मनसा मेने स्वपरासद्गद्गदध्वम् ॥३॥
पकदासुरराट् पुत्रमङ्गमारोप्य पाण्डव । पप्रच्छ कथ्यतां वत्स मन्यते साधु यद् भवान् ॥४॥

प्रह्लाद उवाच

तत् साधु मन्येऽसुरवर्ष देहिनां सदा समुद्विग्नधियामसद्गद्गदात् ।
द्वित्वाऽऽत्मपातं गृहमन्धकूपं वनं गतो यद्भरिमाश्रयेत् ॥५॥

distressed by their company of the undesirables, the wicked. Hiranyakashipu hated this son who was a great devotee of Lord Vishnu. 12-16

Yudhishtira here questioned Naradji, as to why the father hated such a pious and saintly son, till he (the father) died. 17

Thus ends chapter fourth of Book VII

CHAPTER V

Narad said : The demons had installed Shukracharya as their guru. His two sons Shand and Amark were living close by. Both of them were teaching Prahlad the polite and humble, and other children of the demons, as directed by the King. Prahlad heard all that was taught in the class and repeated the same but he did not believe that teaching, as true which taught him to discriminate between himself and others. Once Hiranyakashipu, took him on his lap and asked him. My child tell me which you know quite well, from what you have learnt. 1-4

Prahlad said : Danavendra (King of demons), I believe that to be the correct teaching which teaches us to abandon the house which

नारद उवाच

श्रुत्वा पुत्रगिरो दैत्यः परपक्षसमादिताः । जडास बुद्धिबालानां भिद्यते परबुद्धिभिः ॥६॥
 सम्यग् विधार्यतां बालो गुरुनेहे द्विजातिभिः । विष्णुपक्षैः प्रतिच्छन्नैर्न भिद्येतास्य धीर्यथा ॥७॥
 गृह्णामीतिमाहूय प्रह्लादं दैत्ययाजकाः । प्रशस्य श्लक्ष्णया वाचा समपृच्छन्त सामभिः ॥८॥
 यत्स प्रह्लाद भद्रं ते सत्यं कथय मा मृषा । बालानति कुतस्तुभ्यमेव बुद्धिविपर्ययः ॥९॥

प्रह्लाद उवाच

स एष आत्मा स्वपरैत्यबुद्धिभिर्दुरत्ययानुक्रमणो निरूप्यते ।
 मुह्यन्ति यद्वर्मेर्नि वेदवादिनो ब्रह्मादयो ह्येव भिनत्ति मे मतिम् ॥१०॥

नारद उवाच

पतायद् ब्राह्मणायोक्तवा विरराम महामतिः । तं निर्मेत्स्यांथ कुपितः स दोषो राजसेवकः ।
 प्रह्लादं ग्राहयामास त्रिवर्गस्योपपादनम् ॥११॥
 तत एनं गुरुर्ज्ञात्वा ज्ञातज्ञेयवतुष्टयम् । दैत्येन्द्रं दर्शयामास मातृमृष्टमलंकृतम् ॥१२॥

is like a dark well, the cause of the degradation of soul and which is responsible for the false and foolish notion, of me and mine, and go to the forest and resort to Hari. 5

Shree Narad said : Hiranyakashipu did not like his son's leanings towards his enemy. The children are led astray by others, with this thought he laughed. He then instructed the teachers to be careful about the boy so that he may not be led astray by spies of Vishnu. These teachers when they brought Prahlad home, praised him and asked him in a soft persuasive tone. Dear Prahlad ! tell us the truth Do not tell a lie. How has this distinction in understanding and intelligence happened in you as compared with the other children of the demons ? 6-9

Prahlad replied : By whose maya those, who are indiscreet, perceive that distinction of "mine and thine," and who cannot be seen and in whose path even Brahma the prime Ved Purush and others are lost, it is that Supreme Divine the Parmatman that guides my intellect. 10

Narad said : With these words the talented Prahlad became silent. This enraged that servant of the king, who admonished him. They then taught him the trivarga Dharma, Artha and Kama, and taking him to be proficient in the quadruple complex of Sam, Dam, Bheda and Danda (to please, to persuade, to pay and to punish : Four expedients of political conduct) took him to his mother where she bathed him, dressed him, and adorned him with ornaments. The Brahmins then took him

आरोप्याङ्गमवघ्राय मूर्धन्यशुकलाम्बुभिः । आसिञ्चन् विकसद्वक्त्रमिदमाह युधिष्ठिर ॥१३॥

हिरण्यकशिपु उवाच

प्रह्लादानूच्यतां तात स्वधीतं किंचिदुत्तमम् । कालेनैतावताऽऽयुष्मन् यदशिक्षद् गुरोर्भवात् ॥१४॥

प्रह्लाद उवाच

श्रवणं कीर्तनं विष्णोः स्मरणं पादसेवनम् । अर्चनं वन्दनं दास्यं सख्यमात्मनिवेदनम् ॥१५॥

इति पुंसां पिता विष्णो मक्तिश्चेन्नवलक्षणा । क्रियते भगवत्पदा तन्मन्येऽधीतमुत्तमम् ॥१६॥

निश्चयैतत् सुतवचो हिरण्यकशिपुस्तदा । गुरुपुत्रमुवाचेदं रुपा प्रस्फुरिताधरः ॥१७॥

ब्रह्मवचो किमेतत् ते विपश्चं श्रयता सता । असारं प्राद्वितो बालो मामनादृत्य दुर्मते ॥१८॥

गुरुपुत्र उवाच

न मत्प्रणीतं न परप्रणीतं सुतो वदत्येष तवेन्द्रशत्रो ।

नैसर्गिकीयं मतिरस्य राजन् नियच्छ मन्युं कददाः स्म मा नः ॥१९॥

नारद उवाच

गुरुणैवं प्रतिशोको भूय आहासुरः सुतम् । न चेद् गुरुमुखीयं ते कुतोऽभद्रासती मतिः ॥२०॥

to the demon lord. There Hiranyakashipu took him in his lap, smelt his head and shedding tears of joy on his head asked Prahlad, of the pleasing countenance. 11-13

My dear child ! May you live long, tell me the best that you have learned from your guru, during this period. 14

Prahlad replied : Father ! That is the best of all teaching which teaches the nine ways of devotion with complete dedication to the Lord. They are, hearing, reciting, remembering the Lord, tending his lotus feet worshipping, adoring, serving, befriending, and surrendering. Hearing these words of his son, Hiranyakashipu flew into rage and with his lips quivering with anger, spoke to the teachers of Prahlad. Oh ! Ye, despicable, evil minded brahmins, why did you teach my child such base and worthless things, defying my instructions, thus you have sided with my enemy and disregarded me. 15-18

The preceptor's son replied : This your child does not speak what is taught by me or taught by anybody else. This is natural with him. So calm down and do not upbraid us Oh You enemy of Indra. 19

Narada said : When the guru replied thus, the demon asked his son. If your guru has not taught you this, then where did this learning come from ? 20

प्रह्लाद उवाच

नतिनै कृष्णे परतः स्वतो वा मियोऽभिपद्येत् गृहवतानाम् ।

महीयसीं पादरजोऽभिवेकं निर्णिकचनानां न कृणीत यावत् ॥२१॥

इत्युक्तवोपरतं पुत्रं हिरण्यकशिपू रूपा । बन्धोक्ततात्मा स्वोत्सङ्गान्निरस्यत महीतले ॥२२॥

आह्वामर्षवपाचिष्टः कपायीभूतलोचनः । वध्यतामाश्वयं वध्यो निःसारयत नैर्ऋताः ॥२३॥

नैर्ऋतास्ते समादिष्टा भवन्तं वै शूलपाणयः । आसीनं चाहनञ् शूलैः प्रह्लादं सर्वमर्मसु ॥२४॥

हिमवाद्यग्निसलिलैः पर्वताक्रमणैरपि । न शशाक यदा हन्तुमपापमसुरः सुतम् ।

चिन्तां दीर्घतमां प्रातस्तत् कर्तुं नाभ्यपद्यत ॥२५॥

एष मे वदसाधूक्तो वधोपायाश्च निर्मिताः । तैस्तैर्द्रोहिरसद्भर्ममुक्तः स्वैनैव तेजसा ॥२६॥

अप्रमेयानुभावोऽयमकुतेश्चिद्भयोऽमरः । नूतमेतद्दिरोधेन मृत्युर्मे मविता न वा ॥२७॥

इति तं चिन्तयो किञ्चिन्लान्त्रियमधोमुखम् । शण्डामर्कावौशनसी विविक्ता इति होचतुः ॥२८॥

इमं तु पौशैर्वर्णस्यै वदन्वा निधेहि भीतो न पलायते यथा ।

बुद्धिश्च पुंसो वयंसाऽऽर्यसेवयो यावद् गुह्यमार्गव आगमिष्यति ॥२९॥

Prahlad replied : Those that are attached to their homes only, do not get devoted to the Lord either by themselves or through others. Such a sense of devotion can only be engendered by resorting to saints and by bathing in the dust of the feet of the great. 21

The child then paused and did not speak further. Hiranyakashipu blind with rage threw him on the ground from his lap. His eyes became red with fury. Full of wrath—he roared—take away this child from here and slay him. The demons, thus ordered by their master, began hitting Prahlad, by their tridents in the vital parts. They kept him in snow, cast him to the winds, hurled him into fire and immersed him in water, threw him down from mountain peaks, and tried all possible means to kill him but nothing touched him nor hurt him. The demon when he knew that his son was invulnerable, was highly perturbed. He could not find any way out and said to himself, I condemned this child and tried several means to kill him but the more I try demoniacal ways of killing him the more he comes out, lustrous and bright. He is undaunted, seems immortal, by antagonising him am I not inviting death? To that dull and down cast faced, worried and crest fallen demon Shand and Amark sons of Shukracharya told that till Shukracharya their father returns home keep him bound with the noose of Varuna lest he may escape, out of fear. With the advance in age man's sense of understanding is much improved by the company of the great. 22-29

तथेति गुरुपुत्रोक्तमनुज्ञायैदमब्रवीत् । धर्मा ह्यस्योपदेष्टव्या राज्ञां ये गृहमेधिनाम् ॥३०॥
 धर्ममर्थं च कामं च नितरां चानुपूर्वशः । प्रह्लादायोचतू राजन् प्रथितावन्ताय च ॥३१॥
 यदाऽऽचार्यः परावृत्तो गृहमेधीयकर्मसु । वयस्यैवालकैस्तत्र सोपहृतः कृतक्षणेः ॥३२॥
 अथ तान् श्लक्ष्णया वाचा प्रत्याह्वय महाबुधः । तानाह करुणो मैत्रो महाभागवतोऽसुरः ॥३३॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते पञ्चमोऽध्यायः ॥५॥

अथ पष्ठोऽध्यायः

प्रह्लाद उवाच

कौमार आचरेत् प्राज्ञो धर्मान् भागवतानिह । दुर्लभं मातुपं जन्म तदप्यधुवमर्थदम् ॥१॥
 ततो यत्तत् कुशलः क्षेमाय भयमाश्रितः । शरीरं पौरुषं दावन्न विपद्येत पुष्कलम् ॥२॥
 पुंसो वर्षशतं ह्यायुस्तदर्थं चाजितात्मनः । निष्फलं यदसौ राज्ञ्यां शेतेऽर्धं प्रापितस्तमः ॥३॥
 मुग्धस्य बाल्ये कौमारे क्रीडतो याति विशतिः । जरया ग्रस्तदेहस्य यात्यकल्पस्य विशतिः ॥४॥
 दुरापूरेण कामेन मोहेन च बलीयसा । शेषं गृहेषु सक्तस्य प्रमत्तस्यापयाति हि ॥५॥

Acknowledging the suggestion of these brahmins, he said to them. You take him away and teach him the duties of a king a house-holder who has wife and family. The sons of the guru took Prahlad to their place with them and began to teach him, righteousness, and science of acquisition of wealth and desires, in life. When the principal had gone out other children saw their opportunity and called Prahlad. That learned, kind, devout and friend of all Prahlad, spoke to the boys with a smile. 30-33

Thus ends chapter fifth of Book VII

CHAPTER VI

Prahlad said : Oh Ye children, a man of prudence should observe (Bhagwat Dharma) religion as preached in Bhagwat from childhood because the human birth the giver of Four types of acquisitions in life (Righteousness, wealth, desires and liberation) though is unstable, is difficult to get. Realising the transience of human life a wise man should strive for his liberation before his body dwindles and his faculties fade away. Life span of a man is hundred years. Half of that, that is fifty years, he wastes in sleep by night. Twenty years of his life are spent in play in childhood and youth. In old age the body gets emaciated and becomes infirm, thus another twenty years are rendered rudendunt. Few years of youth in between are wasted in gratifying

कथं प्रियाया अनुकम्पितायाः सङ्गं रहस्यं वचिरांश्च मन्त्रान् ।
 सुहृत्सु च स्नेहसितः शिशूनां कलाक्षराणामनुरक्तचित्तः ॥६॥
 पुत्रान् स्मरंस्ता दुहितृर्हृदय्या भ्रानृन् स्वसृचां पितरौ च दीनौ ।
 गृहान् मनोबोवपरिच्छदांश्च वृत्तींश्च कुल्याः पशुभृत्यवगांन् ॥७॥
 त्यजेत कोशस्थदिवेहमातः कर्माणि लोभादयित्तकामः ।
 औपस्थ्यजैह्वयं बहु मन्यमानः कथं विरज्येत दुरस्तमोहः ॥८॥
 ततो विदूरात् परिहृत्य दैत्या दैत्येषु सङ्गं विषयात्मकेषु ।
 जपेत् नारायणमाविदेयं स मुक्तसङ्गैरिषितोऽपवर्गः ॥९॥

न ह्यरुपुतं प्रीणयतो वद्वायासोऽसुरात्मजाः । आत्मन्वात् सर्वभूतानां सिद्धत्वादिह सयेतः ॥१०॥
 पत्यंगतिस्वरूपेण दृश्यरूपेण च स्वयम् । व्याप्यव्यापकनिर्देश्यो ह्यनिर्देश्योऽचिकिषितः ॥११॥
 कैवलानुभवानन्दस्वरूपः परमेश्वरः । माययान्तर्हितैश्वर्य ईयते गुणसर्गया ॥१२॥
 तस्मात् सर्वेषु भूतेषु दयां कुरुत सौद्वम् । आसुरं भावमुमुच्य यया तुष्यत्यघोक्षजः ॥१३॥

his insatiable passion for woman and greed for wealth and because of his sturdborn attachment to his home he is rendered inactive and indolent, and his mind is crystallised more in his meetings in solitude his lady love, and in the affection of friends and in jubilant voices and gay peals of laughter of his children. Then there are the sons, daughters, brothers, sisters, infirm parents, nice comfortable homes, inherited ancestral property, domestic animals and servants. How can one relinquish all these when he is under the spell of the pleasant touch of a woman and taste of the tongue, which he believes to be the be-all and end all of all his existence. He is like a silk worm, who cannot come out of the silken web spun by itself. Therefore, you dear children do not associate or go near this demon of lust, but seek refuge unto the Lord the Adi Narayan. He alone is the true liberator acknowledged by the wise who have realised him. 1-9

Boys, it does not require much efforts to please the Lord because he is the soul of every body; being omnipresent he is approachable from any quarter. The Lord himself though beyond imagination and perception is all pervading both as the enjoyer and the enjoyed. He can only be known through experience of that ecstasy which is His. His greatness is hidden by the guna reals of his maya. You should therefore give up your demoniacal nature and love all creature and be kind and merciful to them. That will please the Lord. 10-13

श्रुतमेतन्मया पूर्वं ज्ञानं विज्ञानसंयुतम् । धर्मं भागवतं शृद्धं नारदाद् देवदर्शनात् ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते षष्ठोऽध्यायः ॥६॥

अथ सप्तमोऽध्यायः

प्रह्लाद उवाच

पितरि प्रस्थितेऽस्माकं तपसे मन्दराचलम् । युद्धोद्यमं परं चक्रुर्विवुधा दानवान् प्रति ॥१॥
तेषामतिबलयोगं निशम्यासुरयूथपाः । वध्यमानाः सुरैर्भीता बुद्बुदुः सर्वतोदिशम् ॥२॥
व्यलुम्पन् राजशिविरममरा जयकाङ्क्षिणः । इन्द्रस्तु राजमहिषीं मातरं मम चाग्रहीत् ॥३॥
नीयमानां भयोद्विग्नां रुदतीं कुरसीमिव । यदृच्छयाऽऽगतस्तत्र देवपिर्देहदो पथि ॥४॥
प्राह मैनां सुरपते नेतुमर्हस्यनागसम् । मुञ्च मुञ्च महाभाग सतीं परपरिग्रहम् ॥५॥
आस्तेऽस्या जठरे साक्षान्महाभागयतो महान् । त्वया न प्राप्स्यते संस्थामनन्तानुचरो बली ॥६॥
इत्युक्त्वां विहायेन्द्रो देवर्षेर्मानथन् वचः । अनन्तप्रियभक्त्यैनां परिक्रम्य दिवं ययौ ॥७॥
ततो नो मातरमृपिः समानीय निजाश्रमम् । आभ्यास्येहोष्यतां वत्से यावत् ते भर्तुरागमः ॥८॥

I heard this great science of knowledge in the form of immaculate Bhagwat Dharma from Devarshi Narad. Said Prahlad, 14

Thus ends chapter sixth of Book VII

CHAPTER VII

Shree Prahlad continued : When my father had gone to the Mandara Mountain for penance, the gods prepared themselves to fight the demons. Seeing these preparations for war on such a large scale the demon army chiefs out of fear ran away in all directions. The gods that were victorious looted the camp of the State and Indra imprisoned my mother the queen and forcibly carried her away. When he was carrying away my frightened mother bewailing like on osprey, devarshi Narad by chance came there. On seeing Indra carrying away my mother he said to him : It is unworthy of you to take away this innocent wife of somebody else. She is a sati (a chaste woman clean and austere in conduct and irreproachable in character). Leave her alone. She carries in her womb, a great devotee of the Lord, you will not be able to kill him. 1-6

Acknowledging the advise of Devarshi Narad Indra released my mother out of love for the devotee of the Lord which she carried in her womb, Indra circumambulated her and repaired to heaven. Thereafter Naradji took my mother to his Ashram and said "My child, you may

तथेत्यवात्सीद् देवैरन्ति साप्यकुतोभया । याचद् दैत्यपतिर्घोरात् तपसो न न्यवर्तत ॥१॥
 ऋषिः कारुणिकस्तस्याः प्रादादुभयमीश्वरः । घमेत्य तत्त्वं ज्ञातं च मामप्युद्दिश्य निर्मलम् ॥१०॥
 तत् तु कालस्य दीर्घत्वात् स्त्रीत्वान्मातुस्तिरोद्धे । ऋषिणानुगृहीतं मां नाधुनाप्यजहात् स्मृतिः
 जन्माद्याः पडिमे भावा दृष्टा देहस्य नात्मनः । फलानामिव वृक्षस्य कालेनेश्वरमूतिना ॥१२॥
 आत्मा नित्योऽव्ययः शुद्ध एकः क्षेत्रज्ञ आश्रयः । अविक्रियः स्वहन् हेतुव्यापकोऽसङ्गयनावृतः ॥
 एतैर्द्वादशभिर्विद्वानात्मनो लक्षणैः परैः । अहं ममेत्यसन्नातं देहादौ मोहनं त्यजेत् ॥१४॥
 गुरुशुश्रूषया भक्त्या सर्वलब्धार्पणेन च । सङ्गेन साधुमकानामीश्वरासाधनेन च ॥१५॥
 अक्षया तत्कथायां च कीर्तनैर्गुणकर्मणाम् । तत्प्रादांश्चुद्धः शानात् तल्लिङ्गेक्षार्हणादिभिः ॥१६॥
 एवं निजितपद्मवर्गैः कियते भक्तिरीश्वरे । चासुदेवे भगवति यया संलभते रतिम् ॥१७॥

stay here till your husband returns." My mother who was now free from all fear stayed in the ashram of Devarshi till my father returned home from his penance. That very compassionate and puissant Rishi expounded the quintessence of dharma and imparted that knowledge through her to me who was in her womb. With the passing of time, my mother forgot all that knowledge that was given to her by the devarshi but by the grace of the devarshi, I still remember all that was told to me then 6-11

Now, I will explain to you all that; because of the all powerful relentless time, six obvious transformation, takes place in the human body and not the soul. They are (it exists, it is born, it grows, it withers, it disintegrates, it perishes) like a tree that remains the same, and it is the fruit and the flowers that grow and wither. It is because of the juxta position of the soul within, that the body exists. Otherwise the soul is eternal not subject to any changes, it is holy, the knower and sustainer of the body, that never decays. He is the seer the cause of the cosmos, omnipresent, all pervading totally detached and free from all inhibitions. Thus comprehending these twelve attributes, one should give up all that egoity of "me and mine" so deeply grooved to the mind, and try to know the self. 12-14

The six enemies of mankind (passion anger lust etc.) can be subdued, by the service of the guru with devotion, and complete surrender, by the company of the good and the devout, invoking the Lord, faith in the recitals of his narrations and accounts, singing praises of his deed, and manifold acts of his benevolence, meditating on his lotus feet, of worshipping and venerating his idol. If all this is practised with that feeling of surrender there arises in the man that innate love for the Lord. 15-17

तदा पुमान् मुक्तसमस्तबन्धनस्तद्भावमानुश्रुताशयाकृतिः ।
 निर्दग्धवीजानुशयो महीयसा भक्तिप्रयोगेण समेत्यधोक्षजम् ॥१८॥
 अधोक्षजालम्भमिहाशुभात्मनः शरीरिणः संसृतिचक्रशतानम् ।
 तद् ग्रह्य निर्वाणसुखं विदुर्व्यास्ततो भजध्वं हृदये हृदीश्वरम् ॥१९॥
 रायः कलत्रं पशवः सुतादयो गृहा मही कुञ्जरकोशभूतयः ।
 सर्वेऽर्थकामाः क्षणभङ्गुरायुषः कुर्वन्ति मर्त्यस्य कियत् प्रियं बलाः ॥२०॥

किमेतैरात्मनस्तुच्छैः सह देहेन नश्यैः । अनर्थैरर्थसंकाशैर्नित्यानन्दमहोदधेः ॥२१॥
 तस्मादर्थाश्च कामाश्च धर्माश्च यदपाधयाः । भजतामीहयाऽऽत्मानमनीहं हरिमीश्वरम् ॥२२॥
 देवोऽसुरो मनुष्यो वा यक्षो गान्धर्व पय च । भजन् मुकुन्दचरणं स्वस्तिमान् स्याद् यथा वयम् ॥
 नालं द्विजत्वं देवत्वमृषित्वं वासुरात्मजाः । प्रीणनाय मुकुन्दस्य न वृत्तं न बहुश्रुता ॥२३॥
 न दानं न तपो नेज्या न शौचं न व्रतानि च । प्रीयतेऽमलया भक्त्या हरिरन्यद् विडम्ब्यन् ॥२४॥
 एतावानेव लोकेऽस्मिन् पुंसः स्वार्थः परः स्मृतः । पकान्तभक्तिर्गोविन्दे यत् सर्वत्र तदीक्षणम् ॥
 ॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादानुचरिते दैत्यपुत्रानुशासनं नाम सप्तमोऽध्यायः ॥२५॥

With this a man is liberated from all his worldly bonds as his mind and body is filled with that devotional fervour for the Lord, Seeds of his actions and desires being thus destroyed he attains the divine through bhakti yoga. Even a mental contact of the Lord destroys the wheel of this terrestrial existence, that soon effects ones union with the Divine, which the wise call (Moksha) liberation. Therefore meditate on the Lord with all your heart. All this prosperity (wealth, wife, children, animals, home, lands elephants and treasure) and riches are not worth the candle when compared to the soul the ocean of bliss. Stripped of all desires therefore dedicate yourself to that Lord, the Parmatman the support and stay of this creation, and experience that benign heavenly bliss like me. The rest is all moonshine—signal devotion to the Lord and the darshan of the omnipresent Lord everywhere, these two are the highest accomplishments of all human efforts, in the path of liberation. 18-26

Thus ends chapter seventh of Book VII



अथाष्टमोऽध्यायः

नारद उवाच

अयं दैत्यसुताः सर्वे धृत्वा तदनुवाणितम् । जगृहुर्निरवद्यत्त्वान्नैव गुर्वनुशिक्षितम् ॥१॥
 अथाचार्यसुतस्तेषां बुद्धिमैकान्तसंस्थिताम् । आलक्ष्य भीतस्त्वरितो राज्ञ आवेद्यद् यथा ॥२॥
 धृत्वा तदप्रियं दैत्यो दुःसहं तनयानयम् । कोपावेशचलद्रात्रः पुत्रं हन्तुं मनो दधे ॥३॥
 क्षिप्त्वा पुरुषाय पाचां प्रह्लादमतदर्शनम् । आहेशमाणः पापेन तिरश्चीनेन चक्षुषा ॥४॥
 हे दुर्विनीत मन्दात्मन् कुलभेदकराद्यम् । त्वन्धं मच्छासनोद्धूतं त्रेण्ये त्वाद्य यमक्षयम् ॥५॥
 क्रुद्धस्य यस्य कम्पन्ते त्रयो लोकाः सहोद्वराः । तस्य मेऽभीतवन्मूढ शासनं किंश्लोऽत्यगाः ॥

प्रह्लाद उवाच

न केवलं मे भवतश्च राजन् स वै वलं बलिनां चापरेषाम् ।
 स ईश्वरः काल उरुक्रमोऽसायोजःसहःसध्वबलेन्द्रियात्मा ॥७॥
 जहासुरं भावमिमं त्वमात्मनः समं मनो धत्स्व न सन्ति विद्विषः ।
 क्रतेऽजितादात्मन उत्पथस्थितात् तद्धि ह्यनन्तस्य महत् समर्हणम् ॥८॥

CHAPTER VIII

Naradji said : The demon kids, innocent as they were hearing from Prahlad about Bhagwan Shree Hari accepted all what he said and discarded the teachings of their guru. The two sons of Shukracharya guru of Hiranyakashipu, narrated all this to the king. Listening to this account from the teachers, of the immoral conduct of his son which was unbearable to him, he shook with rage and decided to end the life of his son, and with contempt in his eyes he blurted out. 1-4

Oh thou senseless wicked wretch, a blemish to my race, you have transgressed my commands I will therefore put you to death. You fool do you know that three worlds and the Lokpalas tremble at my fury ? you wretch tell me on whose strength and support you disobey and flout my commands and defy me. 5-6

Prahlad replied : Rajan ! that strength is neither yours nor mine. It is the strength of even the strongest. He is time incarnate, whose prowess is great and mighty. He is the energy, patience and strength of the senses. If you will abandon your demoniacal nature and make your mind equanimous, you will find that nobody is your enemy. Your mind unbridled as it is, runs astray, that is your real enemy; dedicate that mind to the feet of the Lord, that is His highest adoration. 7-8

हिरण्यकशिपुखाच

व्यक्तं त्वं मर्तुकामोऽसि योऽतिमात्रं विकृत्यसे । मुमूर्षूणां हि मन्दात्मन् ननु स्युर्विप्लवा गिरः ॥
यस्त्वया मन्दभाग्योक्तो मदन्यो जगदीश्वरः । कासो यदि स सर्वत्र कस्मात् स्तम्भे न दृश्यते ॥
सोऽहं विकृत्यमानस्य शिरः कायाद्वरामि ते । गोपायेत हरिस्त्वाद्य यस्ते शरणमीप्सितम् ॥

एवं दुरुक्तैर्मुहुर्दयन् रुपा सुतं महाभागवतं महासुरः ।

खड्गं प्रगृह्योत्पतितो वरासनात् स्तम्भं तताडयितुं स्वमुष्टिना ॥१२॥

तदैव तस्मिन् निनदोऽतिभीषणो बभूव येनाण्डकटाहमस्फुटत् ।

सत्यं विधातुं निजभृत्यभाषितं व्याप्ति च भूतेष्वविलेपु चात्मनः ।

अदृश्यतात्यद्भुतरूपमुद्वहन् स्तम्भे सभायां न मृगं मातुषम् ॥१३॥

मीमांसमानस्य समुत्थितोऽग्रतो नृसिंहरूपस्तदलं भयानकम् ।

प्रतप्तचामीकरचण्डलोचनं स्फुरत्सटाकेसरजृम्भिताननम् ॥१४॥

अलक्षितोऽग्नौ पतितः पतङ्गमो यया नृसिंहोऽजसि सोऽसुरस्तदा ।

ततोऽभिपद्याभ्यहनन्महासुरो रुपा नृसिंहं गदयोर्व्वेगया ॥१५॥

तं विक्रमन्तं सगदं गदाधरो निर्मीलिताक्षं जगृहे महाजयः ।

द्वार्यूर आपात्य द्वादर लीलया नैसर्ग्यादिं गरुडो महाविषम् ॥१६॥

Hiranyakashipu said : It looks as if you are going to die, because you have grown insolent and speak, and disobey my commands. Words spoken by one about to die, are faltering and incoherent. You ill fated fool, you said there is some other Lord of the Universe besides me, so who is he ? He is every-where as you say why is he not then seen in this column ? I will chop off your head that keeps foolishly bragging and vaunting. Let me see how your Hari, your shelter protects you. 9-11

Thus Hiranyakashipu full of wrath repeatedly hurting his son the great devotee with foul words rose from his beautiful throne and hit that column with his powerful fist. A terrific noise as if splitting the earth was heard from it and there sallied forth from that column of the assembly hall the Lord as Narahari a wonderful Man-lion that was neither man nor lion, had dreadful eyes like the heated gold and a blooming countenance with braids of long manes. To prove true his devotee's words and to show his omnipresence at all times and in all beings, the Lord incarnated as man lion, and came and stood before the demon, who looked like a butterfly before the mighty Nrasinha. Hiranyakashipu full of rage rushed with his mace and struck the Lord with all his might, but, the Lord of boundless vigour caught hold of him, took him to the threshold fell him on his thighs, and tore open his belly with his sharp powerful claws, as Garuda would tear open a venomous cobra. 12-16

ततः सभायामुपविष्टमुत्तमे नृपासने सम्भृततेजसं विशुम् ।

अलक्षितद्वैरथमत्यमर्यणं प्रचण्डवक्त्रं न यमाज कश्चन ॥१७॥

निशम्य लोकत्रयमस्तकञ्चरं तमादिदैत्यं हरिणा हतं मृधे ।

सुरानका दुन्दुभयोऽथ जज्ञिरे गन्धर्वमुख्या ननृतुर्जगुः स्त्रियः ॥१८॥

तत्रोपव्रज्य विबुधा ब्रह्मेन्द्रगिरिशादयः । ईडिरे नरशार्दूलं नातिदूरचराः पृथक् ॥१९॥

ब्रह्मोवाच

नतोऽस्म्यनन्ताय दुरन्तशक्तये विचित्रवीर्याय पवित्रकर्त्रणे ।

विश्वस्य सर्गस्थितिसंयमान् गुणैः स्थलीलया संदधतेऽव्ययात्मने ॥२०॥

श्रीरुद्र उवाच

कोपकालो युगान्तस्ते हतोऽयमसुरोऽल्पकः । तत्सुतं पाहुषसूतं भक्तं ते भक्तवत्सल ॥२१॥

इन्द्र उवाच

प्रत्यानीताः परम भवता त्रायता नः स्वभागा दैत्याक्रान्तं हृदयकमलं त्वद्गृहं प्रत्यबोधि ।

The Lord when he sat on the throne looked very luminous and majestic. No one could go near him, because of his furious looks and wrathful demeanour—The gods in the heaven when they heard that Shree Hari has killed the demon Hiranyakashipu, the cause of headache to the three worlds, felt very happy and out of joy beat their drums and played their music. The gandharvas sang his praises and the apsaras joyously danced. The other gods with Indra, Brahma and Shankar came there and stood at a distance prayed and sang the hymns of Lord Nrasinha. 17-19

Brahmaji hymned : Oh Lord, you, who so easily and sportively create, maintain and destroy the universe, and who are infinite, unchangeable, all powerful of boundless might, whose deeds are all immaculate and holy, to you oh almighty, we bow and prostrate. 20

Shree Rudra said : In your wrath the universe is deluged. Oh darling of the devouts, now that you have killed this hateful demon pray protect his son so devoted to you and who has come to you for your shelter. 21

Shree Indra said : Oh the mighty while protecting us you have got us back our (Yagnabhag) share in oblatory ceremonials in sacrifices. You have relieved us of the danger of this demon and enlivened

कालप्रस्ते कियदिदमहो नाथ शुश्रूषतां ते मुक्तिस्तेषां न हि बहु मतां नारसिंहापरैः किम् ॥२२॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादावचरिते दैत्यराजवधे वृसिहस्तवो नामाष्टमोऽध्यायः ॥८॥

अथ नवमोऽध्यायः

नारद उवाच

एवं सुरादयः सर्वे ब्रह्मरुद्रपुरःसराः । नोपैतुमशकन् मन्युसंरम्भं सुदुरासदम् ॥१॥

साक्षाच्छ्रीः प्रेषिता देवैर्दृष्ट्वा तन्महदद्भुतम् । अदृष्टान्युतपूर्वत्वात् सा नोपेयाय शङ्किता ॥२॥

प्रह्लादं प्रेषयामास ब्रह्मावस्थितमन्तिके । तात प्रथमयोपेहि स्वपित्रे कुपितं प्रभुम् ॥३॥

तयेति शनैः राजन् महाभागवतोऽर्भकः । उपेत्य भुवि कायेन ननाम विधृताङ्गलिः ॥४॥

स्वपादमूले पतितं तमर्भकं बिलोक्य देवः कृपया परिप्लुतः ।

उत्थाप्य तच्छीर्ण्यदघात् करान्भुजं कालाहिविग्रस्तधियां कृताभयम् ॥५॥

स तत्करस्पर्शधुताखिलाशुभः सपद्यमिच्यक्परात्मदर्शनः ।

तत्पादगन्धं हृदि निर्वृतो दधौ हृष्यत्तनुः क्लृप्तहृद्बुलोचनः ॥६॥

our hearts, which is thy sanctuary in our bodies. Your devotees, do not covet empire nor crave for absolution then, what to talk of other happiness of heaven which is of no value to them except your signal devotion, oh Narasinh. 22

Thus ends chapter eighth of Book VII

CHAPTER IX

Narada said : Thus Brahma, Rudra and other Gods could not go near Lord Narsinh who looked ferocious with rage. They therefore sent Laxmiji to appease him. On seeing that dreadful form of the Lord which she had never seen nor heard about it before, was seized with terror and could not go near him. Brahma then directed Prahlād who was standing nearby to approach the Lord. Child! said Brahma, appease the Lord who has waxed his wrath on your father. Be it so, said Prahlād and went near the Lord, and prostrated before him. 1-4

On seeing the child prostrate before him, the Lord was filled with mercy. He raised him and placed his lotus like palm on his head. The hand that always protects the terror stricken. By the touch of the Lord all his ill deeds vanished, knowledge of the supreme, the absolute was revealed to him, he was moved, had tear in his eyes, his mind became

अस्तौपीडरिमेकाग्रमनसा सुसमाहितः । प्रेमगद्गदया वाचा तन्यस्तद्वदयेक्षणः ॥५॥

प्रह्लाद उवाच

ब्रह्मावयः सुरगणा मुनयोऽथ सिद्धाः सत्त्वैकतानमतयो वयसां प्रवाहिः ।
नाराधितुं पुरुगुणैरधुनापि पित्रुः किं तोष्टुमर्हति स मे हरिरुग्रजातेः ॥८॥
मन्ये घनाभिजनरूपतपश्चतुस्तोजस्तैः प्रभावयत्पौरुषबुद्धियोगाः ।
नाराधनाय हि भवन्ति परस्य पुंसो भक्त्या तुतोप भगवान् गजयूथपात्य ॥९॥
तद् यच्छ मन्युमसुरस्थ इतस्त्वयाद्य मोदेत साधुरपि वृश्चिकसर्पद्वया ।
लोकाश्च निर्वृतिमिताः प्रतियन्ति सर्वे रूपं नृसिंह विभयाय जनाः स्मरन्ति ॥१०॥
नाहं विमेष्यजित तेऽतिभयानकास्यजिह्वाकैनेत्रभृकुटीरभसोऽग्रदंष्ट्रात् ।
आन्त्रवज्रजः क्षतजकेसरशङ्खकुकर्णान्निर्द्वादभीतदिग्भिर्भाद्रिभिन्नरचाप्रात् ॥११॥
प्रस्तोऽस्म्यहं कृपणवत्सल दुःसहोऽप्रसंसारचक्रकदनाद् प्रसतां प्रणीतः ।
वदः स्वकर्मभिरुशत्तम तेऽङ्घ्रिमूलं प्रीतोऽपवर्गशरणं ह्यसे कदा तु ॥१२॥

calm and sedate, his heart became soft and humble. He concentrated his mind on the feet of the Lord and began to chant His hymns of glory. 5-7

Even Gods like Brahma the sages and the siddhas, of chaste mind and immaculate intellect have not been able to sing the glory of thy majesty then, how can I, belonging to a demon class be considered worthy to propitiate thee my Lord. I do believe, that riches, big family, beauty, austerity, learning, brilliance and energy of body and the potency, of senses, strength valour etc., cannot please the Lord, but he is solely pleased by unqualified devotion, as he was pleased by the elephant's sincere devotion and surrender. Pray calm down, you have destroyed the demon, the cause of your wrath and relieved the earth of a great menace. Even good men are pleased by the destruction of evil and venomous creature, like scorpions serpents and vipers. Oh Ye invincible! I am not afraid of your ferocious countenance nor of your big tongue or wide blood shot eyes, frowning brows, frightful teeth and garland of intestines. Your conelike ears beamed with blood your mighty roar and your big sharp nails the terror of the enemies do not frighten me. Oh darling of the meek, and the humble, if I am afraid of anything, it is this vile wheel of existence, and in that too, I am born as a demon, because of my past actions. Oh dear, when will you, in your boundless mercy be pleased with me and call me to that bliss giving shelter of

भोगेन पुण्यं कुशलेन पापं कलेवरं कालजवेन हित्वा ।

कीर्तिं विशुद्धां सुरलोकगीतां विताय मामेप्यसि मुक्तवन्धः ॥५॥

प्रह्लाद उवाच

यदनिन्दत् पिता मे त्वामविद्धां स्तेज ऐश्वरम् । तस्मात् पिता मे पूयेत दुरन्ताद् दुस्तरादघात् ॥

श्रीभगवानुवाच

त्रिसन्तभिः पिता पूतः पितृभिः सह तेऽनघ । यत् साधोऽस्य गृहे जातो भवान् वै कुलपावनः ॥

पित्र्यं च स्थानमातिष्ठ यथोक्तं ब्रह्मवादिभिः । मय्यावेक्ष्य मनस्तात कुरु कर्माणि मत्परः ॥८॥

नृसिंह उवाच

मैवं वरोऽसुराणां ते प्रदेयः पञ्चसम्भय । वरः क्रूरनिसर्गाणामहीनाममृतं यथा ॥९॥

नारद उवाच

इत्युक्त्वा भगवान् राजंस्तत्रैवान्तर्दधे हरिः । श्रद्धयः सर्वभूतानां पूजितः परमेष्ठिना ॥१०॥

ततः सम्पूज्य शिरसा वचन्दे परमेष्ठिनम् । ततः काव्यादिभिः साधैर्मुनिभिः कमलासनः ॥११॥

blessings, you will enjoy life as the king of demons for full one manvantar. By enjoying happiness you will consume your merits and by merits you will destroy your sins, and the body when consumed by time (death), you will have earned that immaculate fame and glory worthy to be sung by the gods in heaven. Thus you will be liberated from all bonds, when you will merge in my form and be one with me. 4-5

Prahlad said : My father antagonised you because he was ignorant of your divine prowess-grant that he may please be saved and not condemned to hell. 6

Bhagwan said : Oh sinless dear said His benign majesty you have sanctified your dynasty along with your father and twentyone generations by virtue of birth in his family. You may now sit on your father's throne keep your mind in me and discharge your duties as a king as directed by the Brahnavadins, and addressing Brahma the Lord said, that you should not give such boons, to demons who by nature are cruel minded; to give them any such boon tantamounts to giving nectar to a cobra. 7-9

Shree Narad then said : Rajan, with these words the Lord disappeared. Prahlad then worshipped Brahma and bowed down to him. Brahma, then installed him as the ruler of demons and blessed him in the presence of guru Shukracharya and other sages. Brahma and the

ततस्ते सेश्वरा लोका उपासाद्येश्वरं विभो । ब्राह्मि नस्तावकान् देव विनश्रांस्त्रिपुरालयैः ॥२२॥
 अद्यानुगृह्य भगवान् मा मरेति सुरान् विभुः । शरं धनुषि संघाय पुरेष्वखं व्यमुञ्चत ॥२३॥
 तैः स्पृष्टा व्यसवः सर्वे निपेतुः स्म पुरीकसः । तानानीय महायोगी मयः कूपरसेऽक्षिपत् ॥२४॥
 सिद्धामृतरसस्पृष्टा घञ्जसारा महोजसः । उत्तस्युर्मैघदलना वैद्युता इव बह्वयः ॥२५॥
 विलोक्य भग्नसंकल्पं विमनस्कं वृषध्वजम् । तदायं भगवान् विष्णुस्तत्रोपायमकल्पयत् ॥२६॥
 वत्स आसीत्तदा ब्रह्मा स्वयंविष्णुरयं हि गोः । प्रविश्य त्रिपुरं काले रसकूपामृतं पयो ॥२७॥
 संनद्धो रथमास्थाय शरं धनुषपादवे । शरं धनुषि संघाय मुहूर्तेऽभिमितिश्वरः ॥२८॥
 ददाह तेन दुर्मेघा हरोऽथ त्रिपुरो नृप । दिवि दुन्दुभयो नेदु र्नेतुञ्चाप्सरोगणाः ॥२९॥
 एवं दग्ध्वा पुरस्तिष्ठो भगवान् पुरहा नृप । ब्रह्मादिभिः स्तूयमानः स्वधाम प्रत्यपद्यत ॥३०॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे त्रिपुरविजयो नाम दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

युधिष्ठिर उवाच

भगवन् श्रोतुमिच्छामि कृष्णं धर्मं सनातनम् । वर्णाश्रमाचारयुतं यत् पुमान् विन्दते परम् ॥१॥

and took up his bow and shot an arrow to destroy tripura. The inmates began to fall in large number under the fire of arrows. Mayadanav their patriarch brought these dead to the well of nectar and threw them in it. By the very touch of nectar, the dead came to life and rose out of the well with redoubled vigour like thunderbolt which blasted the clouds like fire. When Shree Vishnu saw Shankar disappointed and dejected he thought of a device. He took the form of a cow and made Brahma his calf and drank all the nectar from the well at noon. At that time Bhagwan Shankar hurled his missiles with all his might and destroyed those three impregnable cities. The drums in heaven banged and roared. The damsels danced with glee and Lord Shankar was worshipped and sung by the gods. Bhagwan tripurari returned to Kailas after destroying the cities of the great illusionist Mayadanav. 19-30

Thus ends chapter tenth of Book VII

CHAPTER XI

Yudhishtira said : Maharshi ! I wish to hear that eternal dharma of mankind, including that of the four castes and four ashrams, which if observed and practised devotedly leads one to that highest stage. It

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । करुणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥२॥

नारद उवाच

नत्वा भगवतेऽज्ञाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥३॥
सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जवम् ॥४॥
संतोषः समदृक् सेवा ब्राम्हणेहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥५॥
अन्नाद्यादेः संविभागो भूतेभ्यश्च यथार्हतः । तेष्व्वात्मदेवताबुद्धिः सुतरां नृपु पाण्डव ॥६॥
श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेभ्यायनतिर्दास्यं सख्यमात्मसमर्पणम् ॥७॥
नृणामयं परो धर्मः सर्वेषां समुदाहृतः । त्रिशल्लक्षणवान् राजन् सर्वात्मा येन तुष्टयति ॥८॥
विप्रस्याध्ययनादीनि षडन्यस्याप्रतिग्रहः । राक्षो वृत्तिः प्रजागोचुरविम्राद् दा करदिभिः ॥९॥
यैश्चस्तु वार्तावृत्तिश्च नित्यं ब्रह्मकुलानुगः । शूद्रस्य द्विजगुधूपा वृत्तिश्च स्वामिनो भवेत् ॥१०॥
कृतानृताभ्यां जीवेत मृतेन प्रमृतेन वा । सत्यानुताभ्यां जीवेत न श्वघृत्या कथंचन ॥११॥

is only those good and merciful like you who are tranquil and who delight in self, alone know the secret of that dharma, others do not know about it. 1-2

Narad said : With my salutations to that Lord (who has no birth) I will describe to you, that Sanatan Dharma, as heard from the lips of Lord Narayana himself, so that mankind may follow that dharma. 3

This Dharma, has thirty aspects, truth, mercy, penance, purity, endurance, discrimination between right and wrong, control of mind subjugation of senses, non-violence, contenance, abnegation, study, soft heartedness, contentment, equal regard for all, service, indifference to actions of desire, thinking about activities which become fruitless, silence, introspection, equitable distribution of food among all beings, to have god like feeling towards all human souls; and the sanctifying nine fold devotion, singing, remembering him, servicing, adoring, repeating his name, bowing unto him, befriending, and surrendering, all these are for every body who wants to know the dharma and practice it, as the Lord is pleased by its judicious observance. 4-8

To perform sacrifice, and to superintend performance of yagnas by others, to study Vedas, and to teach them. To give, and to receive money and materials by way of charity or fees or gifts for service rendered in any shape or form. These are the six duties of a brahmin. To collect taxes from all classes except the brahmins, and to protect the subject, are the duties of a Kshatriya. To follow the brahmin, to till the land

नारायणपरा विप्रा धर्मं गुह्यं परं विदुः । कठणाः साधवः शान्तास्त्वद्विधा न तथापरे ॥२॥

नारद उवाच

नत्वा भगवतेऽजाय लोकानां धर्महेतवे । वक्ष्ये सनातनं धर्मं नारायणमुखाच्छ्रुतम् ॥३॥

सत्यं दया तपः शौचं तितिक्षेक्षा शमो दमः । अहिंसा ब्रह्मचर्यं च त्यागः स्वाध्याय आर्जयम् ॥४॥

संतोषः समदह् सेवा ग्राम्येहोपरमः शनैः । नृणां विपर्ययेहेक्षा मौनमात्मविमर्शनम् ॥५॥

अन्नाद्यादेः संविभागो भूतेभ्यश्च यथाद्वैतः । तेष्वामदेवताबुद्धिः सुतरां नृप पाण्डव ॥६॥

श्रवणं कीर्तनं चास्य स्मरणं महतां गतेः । सेवेज्यायनतिर्वास्यं सण्यमात्मसमर्पणम् ॥७॥

नृणामयं परो धर्मः सर्वेषां समुदाहृतः । विशुद्धक्षणवान् राजन् सर्वात्मा येन तुष्यति ॥८॥

विप्रस्थाध्ययनादीनि पठन्यस्याप्रतिग्रहः । राक्षो वृत्तिः प्रजागोप्सुरविप्राद् वा करादिभिः ॥९॥

वैश्यस्तु वातावृत्तिश्च नित्यं ब्रह्मकुलानुगः । शूद्रस्य द्विजशुश्रूषा वृत्तिश्च स्वामिनो भवेत् ॥१०॥

कृतानृताभ्यां जीवेत मृतेन प्रमृतेन वा । सत्यानृताभ्यां जीवेत न ऋवृत्त्या कथंचन ॥११॥

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वर्जयेत् तां सदा विप्रो राजन्यश्च जुगुप्सिताम् । सर्वदेवमयो विप्रः सर्वदेवमयो नृपः ॥१२॥
 शमो दमस्तपः शौचं संतोषः क्षान्तिरार्जवम् । ज्ञानं दयाच्युतात्मत्वं सत्यं च ब्रह्मलक्षणम् ॥१३॥
 शौर्यं वीर्यं धृतिस्तेजस्त्याग आत्मजयः क्षमा । ब्रह्मण्यता प्रसादश्च रक्षा च क्षत्रलक्षणम् ॥१४॥
 देवगुरुच्युते भक्तिस्त्रिवर्गपरिपोषणम् । आस्तिक्यमुद्यमो नित्यं नैपुणं वैश्यलक्षणम् ॥१५॥
 शत्रुस्य संनतिः शौचं सेवा स्वामिन्यमायया । अमन्त्रयज्ञो ह्यस्तेयं सत्यं गोविप्ररक्षणम् ॥१६॥
 स्त्रीणां च पतिदेवानां तच्छुश्रूषानुकूलता । तद्वन्धुष्वनुवृत्तिश्च नित्यं तद्व्रतधारणम् ॥१७॥
 सम्मार्जनोपलेपाभ्यां गृहमण्डलवर्तनैः । स्वयं च मण्डिता नित्यं परिमृष्टपरिच्छदा ॥१८॥
 कामैरुच्चावचैः साध्वी प्रथयेण दमेन च । वाक्यैः सत्यैः प्रियैः प्रेम्णा काले काले भजेत् पतिम् ॥
 संतुष्टालोलुपा दक्षा धर्मेण प्रियसत्यवाक् । अप्रमत्ता शुचिः सिग्धा पति त्वपतितं भजेत् २०

and transact business are the duties of a Vaishya. To serve the master and earn his livelihood from it, is the duty of a shudra. A brahmin should maintain himself by (rita) grains left over in the fields or found in the grain market scattered during the transport of grains (Amrita) to live under a vow never to beg, (Mrita) by begging, (Pramruta) or by tilling the soil and (Satyanruta) by trade and commerce; but he should not live a life of servitude and humiliation like a pariah as a brahmin is symbolic of vedas, and so are kings symbolic of gods. To remain calm and restrained, austere, holy, contended forbearing soft hearted and merciful, devoted to the Lord and truthful, these are the characteristics of a brahmin. Valour, exploits, patience, innate glow, abnegation, self-control, pardon, faith in Brahma and brahmins, grace, and protection, these are the characteristics of a Kshatriya. Devotion to the Lord, gods and guru, faith, industry and proficiency in work, these are the characteristics of a Vaishya. Humbleness, purity, unsophisticated service of the master, performance of yagna without the vedic mantras, non-stealing, truth, and the protection of cows and brahmins, are the characteristics of a Shudra. Now I will tell about the duties of a woman. To serve the husband with love and respect and to look to his comforts. To harbour good feeling for his relations. Well devoted to the husband, she should keep the house clean and well arranged, she should be well clad and try to look handsome and pleasing. She should be humble and restrained and speak truth which should be sweet and spoken with affection. She should be contended and not greedy, quite active and not lazy. She should be religious, neat and tidy. Such a woman is respected by all. 17-20

यस्य यत्क्षणं प्रोक्तं पुंसो यणाभिव्यञ्जकम् । यदन्यत्रापि दृश्येत तत् तेनैव विनिदिशेत् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे दुषिष्ठिनारदसंवादे सदाचारनिर्णयो नामद्वादशोऽध्यायः ॥११॥



अथ द्वादशोऽध्यायः

नारद उवाच

ब्रह्मचारी गुरुकुले वसन् दान्तो गुरोर्द्विषत् । सायं प्रातरुपासीत गुर्वग्न्यर्कसुरोत्तमान् ॥१॥
सुशीलो मितभुग् दक्षः श्रद्धधानो जितेन्द्रियः । यावदर्थं व्यवहरेत् स्त्रीषु स्त्रीनिर्जितेषु च ॥२॥
धर्मेष्टु प्रमदाग्राधामगृहस्थो बृहद्भूतः । इन्द्रियाणि प्रमाथेति हरन्त्यपि यत्तेभ्यः ॥३॥
उपित्वैवं गुरुकुले द्विजोऽधीत्यायुष्य च । गृहं वनं वा प्रविशेत् प्रव्रजेत् तत्र वा वसेत् ॥४॥
पर्वविधो ब्रह्मचारी वानप्रस्थो यतिर्गृही । चरन् विदितविज्ञानः परं ब्रह्माधिगच्छति ॥५॥
वानप्रस्थस्य वक्ष्यामि नियमान् मुनिसंमतान् । यानातिष्ठन् मुनिर्गच्छेत्पिलोकमिहाञ्जसा ॥६॥
न कृष्टाच्यमदनीयादकृष्टं चाप्यकालतः । अग्निपक्वमशामं वा अर्कपक्वमुत्ताहरेत् ॥७॥

One should be known to belong to that class of society the characteristics of which predominate in him. 21

Thus ends chapter eleventh of Book VII



CHAPTER XII

Shree Narad continued : Rajan now I will tell you about the duties of a Brahmachari. A celibate should live in the ashram of his guru. He should be self-controlled, should worship every morning and evening his guru, fire Sun and other gods. He should have a good conduct and should be temperate in his meals. He should be skillful and faithful, He should keep that much relations with women and the profligates as is absolutely necessary. He should avoid talks and topics about women, because human passions are very powerful, which attract and vitiate even a yogi's mind and effects his fall. Thus a celibate, should complete his studies at the guru ashram and then become a house-holder, a recluse or a sanyasi. Such a house-holder recluse or a sanyasi attains Parabrahma. 1-5

Now I will tell you about the duties and functions of an anchorite as laid down by the munis. He who observes it, will go to the Maharlok the world of the great. A recluse (vanprasthi) should not use the produce of cultivation prematurely ripened. Such food should be cooked on fire or well ripened by the rays of the Sun. To preserve the sacred fire agnihotra, he should take shelter of a cave or a cottage. He should

अन्यथैव शरणमुदजं वाद्रिकद्वारम् । धयेत् हिमवाय्वग्निवर्षाकांतपपाद् स्वयम् ॥८॥
 केशरोमनखदन्ध्रमलानि जटिलो दधत् । कमण्डलुजिने दण्डवत्कलाशिपरिच्छदान् ॥९॥
 यत्राकल्पः स्वर्णिपायां ध्याधिभिर्जरयाश्च । आन्वीक्षिष्यां वा विद्यायां कुर्यादनशनान्दिकम् ॥
 आत्मन्यग्नीन् समारोप्य संन्यस्याहंममात्मताम् । कारणेषु न्यसेत् सम्यक् संघातं तु यथार्हतः ॥१॥
 इत्यक्षरतयाऽऽत्मानं चिन्मात्रमवशेषितम् । ज्ञात्वाद्योऽथ विरमेद् दग्धयोनिरिवानलः ॥१२॥
 ॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे सदाचारनिर्णयो नाम द्वादशोऽध्यायः ॥१२॥

अथ त्रयोदशोऽध्यायः

नारद उवाच

कल्पस्त्वेवं परिवर्त्य देहमात्रवशेषितः । ग्रामैकरात्रविधिना निरपेक्षश्चरेन्महीम् ॥१॥
 एक एव चरेद् भिक्षुरात्मारामोऽनपाश्रयः । सर्वभूतसुहृच्छान्तो नारायणपरायणः ॥२॥

bear, cold winds, rains, fire, and the heat of the sun. He should not shave, but allow the hairs to grow on the head, face, moustache, beard and to preserve it well. He should have a deer skin, a staff, a bark of a tree to cover himself, a kamandalu (pot or a gourd to carry water) and material for the sacred fire as his belongings. If he is incapacitated, because of old age or illness in his studies or even in his routine, then he should fast, and prepare himself for his approaching end. He should then, meditate, banish all that egoity of me and mine, mentally posit that sacred fire on his body and dissolve it in the cause from which it was created. Thus will then, only remain that supreme consciousness, the indestructible Atman; knowing this as the Parabhrabma, he should merge in it and be one with it. As fire becomes one, when the wood is consumed, so does the soul become one (with Brahma) when the body is consumed. This is the consummation of human emancipation.

Thus ends chapter twelfth of Book VII

CHAPTER XIII

Narad said : An anchorite, a vanprasthi well versed in meditating and thinking solely on Brahma should have no desires whatsoever of any kind. He should have no belongings to call his own and should travel from place to place and not stay anywhere for more than one night. He should live on alms and delight in self. He should not depend on anybody. He should be a friend to all and always think of Narayan. He should imagine and see the whole universe in his atman and visualise

पश्येदात्मन्यदो विश्वं परं सदसतोऽन्यथे । आत्मानं च परं ब्रह्म सर्वत्र सदसंन्यथे ॥३॥
 नाभिनन्देद् भुवं नृत्युमभुवं वास्य जीवितम् । कालं परं प्रतीक्षेत् भूतानां प्रमवाप्ययम् ॥४॥
 नासच्छास्त्रेषु सज्जेत नोपजीवेत् जीविकाम् । दाददादांस्यजेत् तक्रान् पक्षं कंच न संश्रयेत् ॥५॥
 अव्यक्तलिङ्गो व्यक्ताद्यो मनीष्युन्मत्तबालवत् । कविर्मूकवदात्मानं स दृष्ट्वा दर्शयेन्नुणाम् ॥६॥
 अवाप्युदाहरन्तीमनितिहासं पुरातनम् । प्रह्लादस्य च संवादं मुनेराजगरस्य च ॥७॥
 तं शयानं धरोपस्थे कावेयां सहासालुनि । ददर्श लोकान् विचरन् प्रह्लादो भगवत्प्रियः ॥८॥
 तं नत्वाभ्यर्च्य विधिवत् पादयोः शिरसा स्पृशन् । विवित्सुरिदमप्राक्षीन्महाभागवतोऽसुरः ॥
 यिन्मपि कार्यं पीयानं सोऽयमो भोगवान् यथा । वित्तं चैवोद्यमवशां भोगो वित्तवताभिह ॥
 भोगिनां खलु देहोऽयं पीया भवति नान्यथा ॥९॥

ब्रह्मण उवाच

तृणया भववाहिन्या योग्यैः कमैरपूरया । कर्माणि कार्यमाणोऽहं नानायोगिनिषु योजितः ॥१॥

Brahmā in the Universe. He should neither desire death nor wish to live long as the former is certain and the latter transitory. He should bide his time Kal the cause of creation and destruction of all beings. He should disregard scriptures that do not speak of the atman. He should not even earn his livelihood. He should never argue, and never guess, and should not side with any one. When this anchorite becomes calm, sedate and equanimous he does not need to keep any outer signs or emblems of a sanyasi, he should withdraw from all overt influences and contacts and concentrate on the Atman. Though learned and wise he should remain simple like a child, and pretend to be dumb and mute. 1-6

In support of this there is an old dialogue between Prahlād and Ajagar muni. Once Prahlād in his travels came to Mt. Sāthyadri. There at the feet of the mountain on the banks of the river Kaveri, he saw Muni Ajagar lying on the ground, dust laden. He worshipped him, bowed to him and respectfully inquired of him. 7-9

How is it that you have a hefty and a healthy body like one who, is rich and assiduous. The assiduous get wealth and the wealthy get enjoyments. These alone can have such stout and well-fed bodies, whereas I find you just lie here and idle away your time. May I request you to please explain to me this strange anomaly. 10

The Brahmin said : That insatiable thirst and desire for objects, the main pivot of existence, which cannot be quenched or pacified even by feeding it with the objects of senses, is responsible for my several

यदृच्छया लोकमिमं प्रापितः कर्मभिर्धमन् । स्वर्गापवर्गयोर्द्वारं तिरश्चां पुनरस्य च ॥१२॥
 अत्रापि दम्पतीनां च सुखायान्यापनुत्तये । कर्माणि कुर्वतां दृष्ट्वा निवृत्तोऽस्मि विपर्ययम् ॥१३॥
 पश्यामि धनिनां क्लेशं लुब्धानामजितात्मनाम् । भयादलब्धनिद्राणां सर्वतोऽभिविशङ्किनाम् ॥
 राजतश्चोरतः शत्रोः स्वजनात् पशुपक्षितः । अर्थिभ्यः कालतः स्वसान्निध्यं प्राणार्थवन्नयम् ॥
 शोकमोहभयक्रोधरागस्त्रैव्यश्रमादयः । अन्मूलाः स्युर्नृणां जघात् स्पृहां प्राणार्थयोर्युधः ॥१६॥
 मधुकारमहासर्पं लोकेऽस्मिन्नो गुरुत्तमौ । वैराग्यं परितोषं च प्राप्ता यच्छिक्षया वयम् ॥१७॥
 घिरागः सर्वकामेभ्यः शिक्षितो मे मधुव्रतात् । कृच्छ्रात्तं मधुवद् वित्तं हत्वाप्यन्तो हरेत् पतिम् ॥
 अनीदः परितुष्टात्मा यदृच्छोपनतादहम् । नो चेच्छये बह्वहानि महाहिरिच सत्त्विवान् ॥१९॥
 श्रद्धयोपादृतं कापि कदाचिन्मानवजितम् । भुञ्जे भुस्त्वाथ कस्मिंश्चिद् दिवा नक्तं यदृच्छया ॥२०॥
 क्वचिच्छये धरोपस्थे तृणपर्णाश्मभस्मसु । क्वचित् प्रासादपर्यङ्के कशिपं वा परेच्छया ॥२१॥
 नाहं निन्दे न च स्तौमि स्वभावविषमं जनम् । पतेपां श्रेय आशासे उतैकात्म्यं महात्मनि ॥२२॥

births. Thus driven from birth to birth by my actions, I have by that very desire, in course of nature, taken birth as a human being. This human body is a gate to heaven by merits, gate to hell by sins, gate to this mortal existence, by merits and demerits and a gate to absolution by abnegation. Even here, I found people striving for pleasures and relief from pain through good deeds; nevertheless, they get such rewards which are quite contrary to their expectations. Seeing all this I have desisted from all activities and am now silenced. Besides this, I have also seen the miseries of the greedy wealthy. They do not get sleep out of fear. They look with suspicion at everybody. A wise man should abandon all desire for wealth, which brings with it grief, danger, attachment, anger labour anxiety etc. In this life a bee and a boa these two are my preceptors. I have learnt from them, how to remain detached and contented. The former I learnt from bee renunciation of all desires because some one may kill that hoarder of wealth and carry his wealth collected with great pains, and the latter contentment I learnt from boa, that never to crave or desire but to be satisfied by whatever comes by luck. If I do not get anything, though strong, I do not work but lie for days together like a boa. Sometimes I get food by faith and at times I get it with insults either by day or night and satisfied with that I lie down anywhere I like. Sometimes I lie on grass, leaves, stone or ashes as my bed, at another time it may so happen that I lie down with pleasure on a beautiful couch in a big mansion at somebody-else's wish. I never praise, or revile persons of perverse nature. I only wish for

स्वात्मवृत्तं मयेत्यर्थं ते सुगुप्ततपि वर्णितम् । व्यपेतं लोकशास्त्राभ्यां भवान् हि भगवत्परः ॥२३॥

नारद उवाच ।

धर्मं पारमहंस्यं वै मुनेः श्रुत्वांसुरेश्वरः । पूजयित्वा ततः प्रोत आमन्त्र्य प्रययौ गृहम् ॥२४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे युधिष्ठिरनारदसंवादे यतिधर्मे त्रयोदशोऽध्यायः ॥१३॥



अथ चतुर्दशोऽध्यायः

युधिष्ठिर उवाच

गृहस्थपतां पदवीं विधिना येन चाञ्जसा । याति देवकवे ब्रह्मि मादृशो गृहमूढधीः ॥१॥

नारद उवाच

गृहेष्ववस्थितो राजन् क्रियाः कुर्वन् गृहोचिताः । चासुदेवार्पणं साक्षादुपासीत महामुनीन् । ॥२॥
सत्सङ्गाच्चक्रैः सङ्गमात्मजायात्मजादिषु । विमुच्येन्मुच्यमानेषु स्वयं स्वप्नवदुत्थितः ॥३॥
यावदर्थमुपासीनो देहे गेहे च पण्डितः । विरक्तो रक्तवत् तत्र नृलोके नरतां न्यसेत् ॥४॥
घातयः पितरो पुत्रा भ्रातरः सुहृदोऽपरे । यद् वदन्ति यदिच्छन्ति चानुमोदेत निर्ममः ॥५॥
यावद् ध्रियेत जठरं तावत् स्वत्वं हि देहिनाम् । अधिकं योऽभिमन्येत स स्तेनो दण्डमर्हति । ॥६॥

their welfare, and their unification with the Lord. Prahlad because you are a great devotee of the Lord I have explained to you my strange conduct which is against the one prescribed by shastras and not approved by the people. 11-23

Narad said : Thus the Lord of demons Prahlad after hearing from Ajagar muni the religion of Paramhansas bowed to him and left. 24

Thus ends chapter thirteenth of Book VII



CHAPTER XIV

Yudishthira questioned : Devarshi ! How can a house-holder like myself who is attached to life and family attain that stage supreme !

Narad replied : Rajan ! A house-holder may do every thing for his house and family but he should dedicate all that to Shree Krishna. He should also serve the maharshhis. Whose separation some day is a certainty, including one's own body, wife, son, etc. believing them as unreal as a dream by and bye try and give up all attachment for them, through contacts and associations with the good. One endowed with sense and understanding should have that much interest only in

जह्याद् यदर्थं स्वप्राणान् हन्याद् वा पितरं गुरुम् । तस्यां स्वत्वं स्त्रियां जह्याद् यस्तेन ह्यजितो जितः
 सिद्धैर्यज्ञावशिष्टार्थैः कल्पयेद् वृत्तिमात्मनः । शेषे स्वत्वं त्यजन् प्राज्ञः पदवीं महतामियात् ॥१८॥
 य एते श्रेयसः काला नृणां श्रेयोविचर्चनाः । कुर्यात् सर्वात्मनैतेषु श्रेयोऽमोघं तदायुषः ॥१९॥
 एषु स्नानं जपो होमो यतं देवद्विजाचनम् । पितृदेववृभूतेभ्यो यद् दत्तं तद्भयनश्चरम् ॥२०॥
 अथ देशान् प्रवक्ष्यामि धर्मादिश्रेयसां वहान् । स वै पुण्यतमो देशः सत्पात्रं यत्र लभ्यते ॥२१॥
 विभ्यं भगवतो यत्र सर्वमेतच्चराचरम् । यत्र हं ब्राह्मणकुलं तपोविद्यादयान्वितम् ॥२२॥
 यत्र यत्र हरेरर्चा स देशः श्रेयसां पदम् । यत्र गङ्गाद्यो नद्यः पुराणेषु च विद्युताः ॥२३॥
 सरांसि पुष्करादीनि क्षेत्राण्यर्हाश्रितान्युत । कुक्षेत्रं गयशिरः प्रयागः पुलहाश्रमः ॥२४॥
 पतान् देशान् निपेवेत श्रेयस्कामो ह्यभीक्ष्णशः । धर्मो ह्यत्रेहितः पुंसां सहस्राधिफलोदयः ॥२५॥

the house and family as is absolutely necessary. Though to all appearances looking as if quite attached he should remain mentally detached to everything. He should always be accommodative to his parents, brothers, sons and other relation and try to meet their wishes, and not be assertive. He should know that only that much that can fill his tummy is his, and he who takes pride in keeping more than his needs is a thief of society and deserves to be punished. A woman for whom, one is willing to lay down his life and is even prepared to murder his parents and preceptors, if such a one can get over this strong attachment for that woman and discard her, then this conquest of concupiscent in him is as great as conquering the Lord. From whatever one gets through just means, for his maintenance, he should first perform the five daily domestic sacrifices, and after satisfying his needs from that earning if something is left over, he should have no attachment to it, i.e. he should have no right or claim over it. One with such an attitude to life soon becomes great. 2-8

Good deeds done on days determined by the scriptures as auspicious, earn merits that lead to beatitude. Therefore one should always do acts of benevolence on those days to earn merit. Therein lies the success of life. Bathing in the river, repeating the names of the Lord observing the vows, offering oblations, worship of gods and brahmins and manes, all these if performed on the auspicious days as indicated become merits enduring and lasting. 9-10

Now I will describe to you places considered holy and bliss giving. That country is deemed best and meritorious where you get the right type of person for your welfare. Where there is an idol of the Lord,

पात्रं, स्वप्नं, निद्रां चैव कविभिः पात्रवित्तमैः । हरिरेवैक उवांशं यन्मयं चैव चराचरम् ॥१६॥
जीवराशिभिराकीर्णं आण्डकोशाङ्घ्रिपो महान् । तन्मूलत्वाद्युतेज्या सर्वजीवात्मतर्पणम् ॥
पुराणनेत्रं, सृष्टान्तिं, दृतिर्यगृपिदेवताः । शेते जीवेन रूपेणः पुरेषु पुरुषो ह्यसौ ॥१७॥
तेष्वेव अगवान् राजंस्तारतम्येन वर्तते । तस्मात् पात्रं हि पुरुषो यावानात्मा यथेयते ॥१८॥
पुरुषेष्वपि राजेन्द्र सुपात्रं ब्राह्मणं विदुः । तपसा विद्यया तुष्ट्या धत्ते वेदं हरेस्तुम् ॥१९॥

॥ इति श्रीवशिष्ठमहावते सप्तमस्कन्धे सदाचारनिर्णयो नाम चतुर्दशोऽध्यायः ॥१४॥

अथ पञ्चदशोऽध्यायः

नारद उवाच

कर्मनिष्ठा हि जः केचित् तपोनिष्ठा नृपादरे । स्वाध्यायेऽन्ये प्रवचने ये केचिज्ज्ञानयोगयोः ॥१॥
एके कर्ममयान् यज्ञान् ज्ञानिनो यश्चित्तमाः । आत्मसंयमनेऽनीहा जुहति ज्ञानदीपिते ॥२॥

who inhabits the mobile and unmobile. Where there is a good number of austere, learned and merciful brahmins; where there are holy rivers, like the ganges, lakes like Pushkar, ashramas of maharshis and places like Kurukshetra, Gaya, Prayag and hermitage like that of maharshi Pulaha. Merits earned in these holy places increase a thousand fold. 11-15

The learned ones have described the Lord the Parmatman as the only worthy repository, who resides in the mighty tree of the Universe that has in its roots, seeds of the lives of countless beings. By worshipping this Lord, the entire multitude of beings in this world is satisfied; He has created men, gods, rishis, birds, beasts and animals, and it is He who resides in those bodies as their soul. More so in a human body where his manifestation is more pronounced. Therefore, the enlightened the soul, the worthier becomes the man. Even among such men Rajan! One who is austere, learned, contended, and knower of godlike sacred vedas, is worthy of veneration and is the best among all beings 16-20

Thus ends chapter fourteenth of Book VII

CHAPTER XV

Shree Narad continued : Rajan! There are some brahmins who have faith in actions, some have faith in austerity-some in studies of vedas, some in preachings, some have faith in knowledge or yoga. The illumined wise physically abandon all sacrifices involving karma, but offer them instead in the mind that has been controlled and conditioned.

तस्माद् दैवोपपन्नेन मुन्यन्तेनापि धर्मवित् । संतुष्टोऽहरहः कुर्यान्नित्यनैमित्तिकीः क्रियाः ॥३॥
 विधर्मः परधर्मश्च आभास उपमा छलः । अधर्मशास्त्राः पञ्चेमा धर्मोऽधर्मवत् त्यजेत् ॥४॥
 धर्मवाधो विधर्मः स्यात् परधर्मोऽन्यचोदितः । उपधर्मस्तु पाखण्डो दम्भो वा शब्दभिच्छलः ॥
 यस्मिन् चक्षुषा कृतः पुम्भिराभासो ह्याश्रमात् पृथक् । स्वभावविहितो धर्मः कस्य नेष्टः प्रशान्तये
 संतुष्टस्य तिरिहस्य स्वात्मारामस्य यत् सुखम् । कुतस्तत् कामलोभेन धावतोऽर्थहया दिशः ॥
 सदा संतुष्टमनसः सर्वाः सुखमया दिशः । शर्कराकण्टकादिभ्यो यथोपान्तपदः शिवम् ॥५॥
 असंतुष्टस्य विप्रस्य तेजो विद्या तपो यशः । स्रवन्तीन्द्रियलौक्येन दानं चैवावकीर्यते ॥६॥
 क्रामस्यान्तं च क्षुत्तृड्भ्यां क्रोधस्यैतत्कलोदयात् । जनो यतिर्न लोभस्य जित्वा भुक्त्वा दिशो भुवः
 पण्डिता बहवो राजन् बहुधाः संशयच्छिदः । सदसस्पतयोऽप्येके असंतोषात् पतन्त्यधः ॥७॥

by knowledge. Therefore one who is righteous, should always be satisfied with whatever he gets, through providence as wealth, food etc. and perform his routine of religious ceremonies both daily and occasional. 1-3

I will now tell you the different divisions of Adharma. There are five types of Adharma, Vidharma, Pardharma, Abhasadharmā, Upama-dharma and Chhaldharma. The righteous or the pious should keep away from all these, as adharma. That which has no sanction of religions is vidharma, that which is contrary to ones own religion is pardharma- that which is heresy and religious hypocrisy is Upadharmā, that which has jugglery and decept in terminology in religious teachings is Chhal dharma, self willed conduct different from his ashram dharma is abhas-dharma. Prudence therefore lies in practising family religion, which is natural to one because, of his birth in the family and its tradition. 4-6

How can one running in all directions, after wealth and enjoyments, get that felicity which is experienced or enjoyed, by one who is perfectly content and desireless and delights solely in himself (Atman). Such a self contended man is happy from all directions as one with shoes is safe from thorns and gravels. Energy, learning, austerity, fame etc. of a discontented brahmin vanish on account of his indulgence in objects of passion which dissipates his knowledge and learning. Concupiscence can be subdued if it is famished by thirst and hunger, anger also subsides if it results in something very bad and undesirable; but, greed for wealth and lust for objects of senses are never satisfied even by the conquest of the earth. Even wise persons Rajan! worthy of presiding in an assembly of learned pandits, and capable of dispelling doubts of others, fall on account of their discontent. 7-11

असंकल्पाज्जयेत् कामं क्रोधं कामविवर्जनात् । अर्थनिर्षेक्षया लोभं भयं तत्त्वाद्यमर्शनात् ॥१२॥
 आन्वीक्षिक्या शोकमोहौ दम्भं महदुपासया । योगान्तरायान् मौनेन हिंसा कथाद्यनीदृया ॥
 रुपया भूतजं दुःखं दैवं जह्यात् सणाधिना । आत्मजं योगवीर्येण निद्रां सत्त्वनिषेवया ॥१३॥
 रजस्तमश्च सत्त्वेन सत्त्वं चोपशमेन च । एतत् सर्वं गुरो भक्त्या पुरुषो ह्यज्ञसा जयेत् ॥१४॥
 यतो यतो निःसरति मनः कामहतं भ्रमत् । ततस्तत उपाहृत्य हृदि रुन्ध्याच्छनैर्बुधः ॥१५॥
 कामादिभिरनाविद्धं प्रशान्ताखिलवृत्ति यत् । चित्तं ब्रह्मसुखस्पृष्टं नैवोत्तिष्ठेन कर्हिचित् ॥१६॥
 गृहस्थस्य क्रियात्यागो व्रतत्यागो घटोरपि । तपस्विनो ग्रामसेया भिक्षोरिन्द्रियलोभता ॥१७॥
 आश्रमापसद्वा हेते खल्वश्रमविडम्बकाः । देवमायाविमूढांस्तानुपेक्षेतानुकम्पया ॥१८॥

Therefore one should conquer Kama lust by giving up all thoughts about it. Anger by giving up all desires, cupidity by beholding evils of wealth, and fear by contemplating on Atman. Sorrow and delusion by discrimination, and pride by service of the great. Hurdles in the way of yoga by observing silence and taciturn, should get over violence by remaining detached to the body and cherishing no love for it. Malady of the animals by mercy, and personal miseries inflicted by fate or providence should be borne with fortitude and patience. Physical ailments to be subdued by the power of yoga. Sleep and sloth should be removed by food, which should be pure and well nourishing and in the quality trio, tamis should be subdued by rajas and rajas should be subdued by sattwa and sattwa by peace and tranquility but all these are easily won over by devotion to the Lord and the guru. Now I will show you the remedy for self-control. 12-16

A wise man should slowly withdraw the mind which is full of passion and desires, from wherever it rambles, and arrest it in the region of heart. Thus when the mind, by practice gets devoid of all desires, and is soothened and poised, it merges in that bliss supreme and is never again embroiled in the maze of this pragmatic existence. 15-17

A house holder who forsakes his duties, a celibate who violates his celibacy and a recluse who lives in town, and a sanyasi coveting objects of senses, all these are low and corrupt that defile the morals of their respective ashram. Such persons who have been fooled by maya should be ignored out of pity. 18-19

आहुः शरीरं रथमिन्द्रियाणि ह्यातभीपून् मन इन्द्रियेशम् ।

चत्मानि मात्रा धिपणां च सूतं सत्त्वं बृहद् बन्धुरमीशसृष्टम् ॥२०॥

अक्षं दशप्राणमधर्मधर्मौ चक्रेऽभिमानं रथिनं च जीवम् ।

धनुर्हि तस्य प्रणवं पठन्ति शरं तु जीवं परमेव लक्ष्यम् ॥२१॥

यावन्नृकायरथमात्मवशोपकल्पं धत्ते गरिष्ठचरणार्चनया निशातम् ।

ज्ञानसिमच्युतबलो दधदस्तशत्रुः स्वाराज्यनुष्ट उपशान्त इदं विजिह्यात् ॥२२॥

नो चेत् प्रमत्तमसदिन्द्रियवाजिस्ता नीत्योत्पथं विषयदस्युषु निक्षिपन्ति ।

ते दस्यवः सह्यसूतममुं तमोऽन्धे संसारकूप उरुत्पुत्रभये क्षिपन्ति ॥२३॥

प्रवृत्तं च निवृत्तं च द्विविधं कर्म वैदिकम् । आवर्तेत प्रवृत्तेन निवृत्तेनाद्भुतेऽसृत्म् ॥२४॥

निपेकादिश्मशान्तैः संस्कारैः संस्कृतो द्विजः । इन्द्रियेषु क्रियायशान् ज्ञानदीपेषु जुहति २५

This body is our chariot, the senses are the horses, the mind the lord of the senses is the reins, to control the horses. The objects are places for the mind to go. Intellect is the charioteer and Chitta created by god (One of the inner mechanism though subtle and not perceptible is a very powerful organ called antahkarna which has mind, buddhi, chitta, and ahankar as its constituents) is a powerful cord that binds the chariot, the ten pranas, the vital breaths are the axle. Falsehood, and righteousness are its two wheels. The rider of the chariot is the human ego the empirical soul (jive). In his hand, the rider, carries a bow in the form of Omkar. The immaculate Atman is the arrow and the target is the Parabrahma, the Supreme divine. As long as this chariot of the human body is in one's control, he should destroy his enemies such as kama and krodha, passion and anger, by the sword of wisdom sharpened by the worship of the lotus-like feet of the great and delight in the self, the Atman and then give up this body also; otherwise the inebriated steeds of the senses and the charioteer the intellect, will cast the soul amidst the brigands in the form of objects, who is their turn will hurl that soul, with its paraphernalia the chariot, the charioteer and the horses in that dark and dismal ditch of ignorance, the frightful cycle of life and death. 20-23

Vedic actions are of two kinds. Pravritti Karma and Nivritti Karma. pravritti karma are actions or deeds done with desire, and attachment, which implicates the doer, with merits and demerits of those actions and binds him to the wheel of this turmoil of existence. nivritti karma, are actions or deeds, done without any attachment.

इन्द्रियाणि मत्स्यूमां वाचि वैकारिकं मनः । वाचं वर्णसमान्नाये तमोद्गारे स्वरे न्यसेत् ।
ओद्गारं चिन्द्री नादे तं तं तु प्राणे महत्यनुम् ॥२६॥

देवयानमिदं प्रादुर्भूत्वा भूत्वानुपूर्वशः । आत्मयाज्युपशान्तात्मा ह्यात्मस्थो न निवर्तते ॥२७॥
भावाद्वैतं क्रियाद्वैतं द्रव्याद्वैतं तथाऽऽत्मनः । वर्तयन् स्वानुभूत्येह ब्रीन् स्वप्नान् ध्रुवते मुनिः २८
कार्यकारणवस्त्वैक्यमर्शनं पठतन्नुवत् । अवस्तुत्वाद् विकल्पस्य भावाद्वैतं तदुच्यते ॥२९॥
यद् ब्रह्मणि परे साक्षात् सर्वकर्मसमर्पणम् । मनोवाक्कनुभिः पार्थ क्रियाद्वैतं तदुच्यते ॥३०॥

or desires. Such actions do not implicate the doer with the merits or demerits, as these actions are dedicated to the Lord in their totality. Pravritti karma gives rebirth, whereas nivritti karma gives absolution. For a brahmin, a kshatriya, or a vaishya who is cultured, and well seasoned in traditions, when he is on the nivritti marg, offers as oblations his actions into the fire of cognitive senses and these senses are offered as oblations into the everchanging and volatile mind and offers that mind as ablation into the power of speech, and speech again in the multitude of letters, and these letters, in the mystic syllable "OM". Omkar again in the cosmic dot and the dot in the cosmic sound, and sound again in the breath vital, the Pran, which is finally merged and dissolved in the Lord supreme the Parmatman. Thus the sadhak, the aspirant, on the nivritti marg which is known as "Devyan Marg" attains liberation by stages as mentioned above. 24-29

An ascetic by reflecting with devotion on the actual nature, rises above the three dreams the emotional, the functional and, the material integration of the Atman. Just as it is the threads in the cloth, that are real and not the cloth, likewise in the cause and effect, the creation and the creator (Jagat and Brahma) it is Brahma that is true and real and not Jagat the creation. Thus reflecting on the cause and effect the first dream in the form of distinction in the intellect disappears. This is known as the emotional integration. By dedicating all actions of mind, speech and body to the Lord, that distinction in actions, the second dream is removed this is known as the integration of actions. The self, the wife, the children and all other corporeal beings are the creature of the five main elements, the soul inhabiting these beings, is one and the same. Thus they are all one and there is no distinction whatsoever between them, by this feeling of oneness that distinction in

आत्मजायासुतादीनामन्येषां सर्वदेहिनाम् । यत् स्वार्थकामयोरैवयं द्रव्याद्वैतं तदुच्यते ॥३१॥
 एतैरन्यैश्च वेदोक्तैर्वर्तमानः स्वकर्मभिः । गृहेऽप्यस्य गतिं यायाद् राजंस्तत्कृत्स्निभाङ्गनरः ॥३२॥
 धर्मस्ते गृहमेधीयो वर्णितः पापनाशनः । गृहस्थो येन पदवीमञ्जसा न्यासितामियात् ॥३३॥

श्रीशुक उवाच

इति देवर्षिणा प्रोक्तं निशम्य भरतर्षभः । पूजयामास तं प्रीतः कृष्णं च प्रेमविह्वलः ।
 कृष्णपार्थाबुधामन्य पूजितः प्रययौ मुनिः ॥३४॥

॥ इति श्रीसंक्षिप्तभागवते सप्तमस्कन्धे प्रह्लादाजुचरिते युधिष्ठिरानारदप्रवादे तदाचारनिर्णयो
 नाम पञ्चदशोऽध्यायः ॥१५॥

the fruit of actions the third dream is removed. This is known as the material integration 28-31

Rajan, this and by such other means mentioned in the vedas even a house holder leading his life with righteousness and devotion attains the Lord. 32

This is the dharma of a house holder, which if faithfully adhered to, will destroy his sins and soon lead him to that stage exalted known as the Paramhansa padavi (the summit of the exalted order of saintliness). 33

Shukadev said : Thus pleased with Devarshi Narad's discourse king Yudhishtira worshipped him and Shree Krishna with due honours. Then with the permission of Shree Krishna and Yudhishtira, Naradji left. 34

Thus ends chapter fifteenth of Book VII

इति सप्तमः स्कन्धः समाप्तः



ॐ श्रीपरमात्मने नमः

श्रीसंक्षिप्तभागवतम्

अष्टमः स्कन्धः



अथ प्रथमोऽध्यायः

राजोवाच

स्वायम्भुवस्येह गुरो वंशोऽयं विस्तरच्छ्रुतः । यत्र विश्वसृजां सर्गो मनूतन्यान् वदस्व नः ॥१॥
यत्र यत्र हरेर्जन्म कर्माणि च महीयसः । गृणन्ति कथयो ब्रह्मस्तानि नो वद शृण्वताम् ॥२॥

ऋषिरुवाच

मनवोऽस्मिन् व्यतीताः षट् कल्पे स्वायम्भुवादयः । आद्यस्ते कथितो यत्र देवादीनां च सम्भवः
आकृत्यां देवहृत्यां च दुहित्रोस्तस्य वै मनोः । धर्मज्ञानोपदेशार्थं भगवान् पुत्रतां गतः ॥३॥
विरक्तः कामभोगेषु शतरूपापतिः प्रभुः । विस्मृत्य राज्यं तपसे सभायै वनमाविशत् ॥४॥
सुनन्दायां वर्षशतं पदैकेन भुवं स्पृशन् । तप्यमानस्तपो घोरोऽग्निरन्वाह भारत ॥५॥

CHAPTER I

The King said : Sir, I have heard at length here about the dynasty of Swayambhuv Manu, in which the Prajapatis were born. Please tell us now about the other Manus. Your Reverence ! Please tell us about the various accounts pertaining to incarnations of Vishnu and His great exploits, which are being eulogized by learned men. We like to hear about them and are attentive. 1-2

Shree Shukadev said : Six Manus Swayambhuva and others flourished during this Kalpa. I have already told you about the first of them. Deities and others were born during his regime. Vishnu incarnated himself through Akooti and Devabooti, daughters of that Manu, as their sons (viz. Yagna and Kapila respectively) for preaching righteousness and spiritual knowledge respectively. King Manu, husband of Shataroopa, then developed detachment from carnal pleasures. He, therefore, renounced his kingdom and repaired to a forest with his wives for performing penance. Scion of Bharat dynasty ! He kept contact with the earth with only one foot. While thus performing severe penance for one hundred years, he used to recite the following eulogy. 3-6

मनुस्वाच

येन चेतयते विश्वं विश्वं चेतयते न यम् । यो जागर्ति शयानेऽस्मिन्नायं तं वेद वेद सः ॥७॥
 आत्मावाप्त्यमिदं विश्वं यत् किञ्चिज्जागत्यां जगत् । तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद्धनम्
 ये न पश्यति पश्यन्तं चक्षुर्यस्य न रिप्यति । तं भूतनिलयं देवं सुपर्णमुपधावत ॥९॥
 न यस्याद्यन्तो मय्यं च स्वः परो नान्तरं बहिः । चिद्वस्यामूनि यद् यस्माद् विश्वं च तदतं महत् ॥

स विश्वकायः पुरुहूत ईशः सत्यः स्वयंज्योतिरजः पुराणः ।

धत्तेऽस्य जन्माद्यज्ञयाऽऽत्मशक्त्या तां विद्ययोदस्य निरीह आस्ते ॥११॥

श्रीशुक उवाच

इति मन्त्रोपनिषदं व्याहरन्तं समाहितम् । दृष्ट्वासुरा यातुधाना जम्भुमभ्यद्रवन् क्षुधा ॥१२॥
 तांस्तथावसितान् वीक्ष्य यज्ञः सर्वगतो हरिः । यामैः परिहृतो देवैर्देवाशासत् त्रिविष्टपम् ॥१३॥
 स्यारोचिषो द्वितीयस्तु मनुस्मृत्यैः सुतोऽभवत् । तृतीय उच्चमो नाम प्रियव्रतसुतो मनुः ॥१४॥

Manu said : Whoever had cognizance of Him by whom the Universe is activated but whom the universe does not activate, and remains awake when the universe is inactive, has correct cognizance. This universe and whatever exists in this world are pervaded by the Supreme Spirit. Enjoy, therefore, whatever is given to thee by it, do not covet wealth of any one. Resort to that lustrous God, who sees (everything) but whom eyes are not capable of seeing, who is imperishable and who is the abode of all creatures. That embodiment of truth who has neither beginning, nor an intermediate stage, nor an end, who neither considers any thing as its own nor as alien, who is neither inside nor outside, but who is the cause of these stages of the universe and from whom the Universe emanates, is great. Universe is His body. He is invoked in various ways. He is the master (of all), embodiment of truth. Self-luminous, is not subject to birth and is primordial. He brings about the birth etc. of this (Universe) by the operation of his maya, but He shakes off that maya by his spiritual cognizance and stands aloof with detachment. 7-11

Shree Shukadev said : On seeing him (Manu) thus reciting these spiritual hymns with a composed mind, demons and goblins rushed to him with a view to devour him, since they were hungry. Seeing them thus resolved, omnipresent Vishnu-the embodiment of ritual sacrifices-who was then accompanied by his sons, who were deities called Yamas killed them and reigned over the heaven.

Swarochisha-son of Fire-God-became second Manu. A son of Priyavrata, named Uttama, became third Manu. A brother of Uttam,

चतुर्थे उत्तमभ्राता मनुर्नाम्ना च तामसः । तत्रापि जज्ञे भगवान् हरिण्यां हरिमेषसः ।
हरिरित्याहृतो येन गजेन्द्रो मोचितो ब्रह्मात् ॥१५॥

राज्ञोवाच .

बादरायण एतत् ते श्रोतुमिच्छामहे वयम् । हरिर्यथा गजपतिं प्राद्व्यस्तममुच्यत् ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुचरिते प्रथमोऽध्यायः ॥१॥



अथ द्वितीयोऽध्यायः

श्रीशुक उवाच

आसीद् गिरिवरो राजंस्त्रिकूट इति विद्युतः । तावता विस्तृतः पर्यङ्क जिभिः शृङ्गैः पयोनिधिम् ।
दिशः सं रोचयन्तास्ते रौप्यायसहिरण्यमयैः । किन्नरैरप्सरोभिश्च क्रीडन्निष्ठकन्दरः ॥२॥

स धर्मततः करिभिः करेणुभिर्वृतो मदच्युत्कलमैरनुद्रुतः ।

सरोऽनिलं पङ्कजरेणुरूपितं जिघ्रन् विदूरात्मदविह्वलेक्षणः ।

वृतः सयूथेन तृपाक्षितेन तत्सरोवराभ्याशमथागमद् द्रुतम् ॥३॥

Taamasa by name, became fourth Manu. During his regime also, god incarnated himself as son of Harimedhas through his wife Harini. He was called Hari and had rescued the king of elephants from a crocodile. 12-15

The King said : Badarayana (Shukadeva)! we wish to hear from you how Hari rescued the King of elephants, when he had been seized by the crocodile. 16.

Thus ends chapter one of Book VIII.



CHAPTER II

Shree Shukadev said : King! There was a lofty mountain, which was renowned as Trikuta. It was equally extensive and left, lustre to the (nearby) ocean and to the quarters on account of its (three) summits, which were severally composed of gold, silver and iron. Sportive celestial songsters and nymphs used to resort to its caves. Afflicted by that, the king of elephants smelt fragrance of breezes, which were surcharged with pollens of golden lotuses, which had grown in a distant lake. His eyes betrayed his agitation, which was caused, by rut. He was then surrounded by other elephants, cows and rut-oozing calves of his

विगाह्य तस्मिन्नमृतान्बु निर्मलं हेमारविन्दोत्पलरेणुवासितम् ।
पपो निकामं निजपुष्करोद्धृतमात्मानमग्निः स्तपयन् गतकलमः ॥४॥

स्वपुष्करेणोद्धृतशीकरासुभिर्निपाययन् संस्त्रपयन् यथा गृही ।
घृणी करेणुः कलभांश्च दुर्मवो नाचष्ट कृच्छ्रे कृपणोऽजमायया ॥५॥

तं तत्र कश्चिन्नुप दैवचोदितो ग्राहो वलीयांश्चरणे रुपाग्रहीत् ।
यदच्छयैवं व्यसनं गतो गजो यथावलं सोऽतिबलो विचक्रमे ॥६॥

तथाऽऽतुरं यूथपतिं करेणवो विकृष्यमाणं तरसा वलीयसा ।
विचुकुशुर्दीनधियोऽपरे गजाः पार्श्विणग्रहास्तारयितुं न चाशक्नु ॥७॥

ततो गजेन्द्रस्य मनोबलौजसां कालेन दीर्घेण गद्दानभूद् व्ययः ।
विकृष्यमाणस्य जलेऽवसीदतो विपर्ययोऽभूत् सकलं जलौकसः ॥८॥

इत्थं गजेन्द्रः सः यदाऽऽप संकटं प्राणस्य देही विवशो यदच्छया ।
अपारयन्नात्मविमोक्षणे चिरं दध्याविमां बुद्धिमथाभ्यपद्यत ॥९॥

herd, which were also thirsty. He, therefore, went hurriedly to the lake delved into it, drank with his trunk to his fill its clean nectar-like water, which was fragrant with pollens of golden Sun-lotuses and of blue lotuses, bathed in the water and became free from fatigue. Kind as he was, he helped his cows and calves to drink drops of water raised with the tip of his trunk and bathed them therewith in the manner of a house-holder. Overcome with the maya of Vishnu, however, he could not foresee the impending adversity. 1-5

King! A certain very powerful crocodile, inspired by destiny, angrily seized his leg. The very powerful elephant too, who had thus accidentally come into this difficulty, struggled with all his might. The cows, seeing that the leader of the herd was in this difficulty and was being dragged with great force, screamed. Other elephants, who constituted his retinue, felt themselves miserable, as they were not able to succour him. When the king of elephants was being thus dragged and was about to be drowned in the water, his mental ability, physical strength and vigour were extremely exhausted. The condition of the aquatic monster was, on the other hand, the reverse of it. Thus, when that elephant, who had a corporeal body, and was accidentally in danger of his life, became helpless and was incapable of rescuing himself, he pondered as under for a long time and came to this conclusion. 6-9

न मामिमे जातय आतुरं गजाः कुतः करिष्यः प्रभवन्ति मोचितुम् ।

भीतं प्रपन्नं परिपाति यद्भयान्मृत्युः प्रधावत्यरणं तमीमहि ॥१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरातुवर्णे गजेन्द्रोपाख्याने द्वितीयोऽध्यायः ॥२॥



अथ तृतीयोऽध्यायः

श्रीशुक उवाच

पवं व्यवसितो बुद्ध्या समाधाय मनो हृदि । जज्ञाप परमं जाप्यं प्राप्तमभ्यनुशिक्षितम् ॥१॥

गजेन्द्र उवाच

ॐ नमो भगवते तस्मै यत एतच्चिदात्मकम् । पुरुषायादिवीजाय परेशायामिधीमहि ॥२॥
यस्मिन्निदं यतश्चेदं येनेदं य इदं स्वयम् । योऽस्मात् परस्माच्च परस्तं प्रपद्ये स्वयम्भुवम् ॥३॥

दिदृक्षवो यस्य पवं सुमङ्गलं विमुक्तसङ्गा मुनयः सुसाधवः ।

चरन्त्यलोकव्रतमवर्णं वने भूतात्मभूताः सुहृदः स मे गतिः ॥४॥

"These elephants, who are my relatives, are incapable of rescuing me, when I am in difficulty. How can these cows then relieve me? I will, therefore, have recourse to Him, who protects one who is in danger and through whose fear even death takes flight, though grudgingly. 10

Thus ends chapter second of Book VIII



CHAPTER III

Shree Shukadeva said : Having thus resolved, he diverted his mind to his heart with his intellect and recited the grand eulogy, which he had learnt in his previous birth as under : 1

The King of elephants prayed : Om ! We bow to that Divinity from whom these animate and inanimate creations have emerged. We meditate upon God who is the primeval source of the creations and who is the supreme lord (of the Universe). I surrender myself to Him, from whom this creation emanates, by whom it is brought into existence, in whom it rests and whose existence owes to Himself. He is my resort. For having a glimpse of his auspicious feet, ascetics and saints, who have freed themselves from worldly associations, who consider all creatures as themselves and who have a pious heart, continuously practise super-human austerities in forests without allowing

तस्मै नमः परेशाय ब्रह्मणेऽनन्तशक्तये । अरूपायोऽरूपाय नम आश्चर्यकर्मणे ॥५॥
 नम आत्मप्रदीपाय साक्षिणे परमात्मने । नमो गिरां विदूराय मनसश्चेतसामपि ॥६॥
 क्षेत्रज्ञाय नमस्तुभ्य सर्वाध्यक्षाय साक्षिणे । पुत्रपायात्ममूलाय मूलप्रकृतये नमः ॥७॥

नमो नमस्तेऽखिलकारणाय निष्कारणायाद्भुतकारणाय ।

सर्वांगमात्राद्यहार्णवाय नमोऽपवर्गाय परायणाय ॥८॥

माह्वप्रपन्नपशुपाशघिमोक्षणाय मुक्ताय भूरिकृत्णाय नमोऽलयाय ।

स्वांशेन सर्वतनुभृन्मनसि प्रतीतप्रत्यग्दशे भगवते गृहते नमस्ते ॥९॥

आत्मात्मजातगृहवित्तजनेषु सकैर्दुष्प्रापणाय गुणसङ्गविषर्जिताय ।

मुक्तात्मभिः स्वहृदये परिभाविताय ज्ञानात्मने भगवते नम ईश्वराय ॥१०॥

पक्रान्तिनो यस्य न कंचनार्थं वाञ्छन्ति ये वै भगवत्प्रश्नाः ।

अत्यद्भुतं तच्चरितं सुमङ्गलं गायन्त आनन्दसमुद्रमग्नाः ॥११॥

यस्य ब्रह्मादयो देवा वेदा लोकाश्चराचराः । नामरूपविभेदेन फल्ग्या च कल्पा कृताः ॥१२॥

any lacuna to creep in. He is my resort. I bow to Him, since He is the supreme master, is the embodiment of spiritual knowledge and of the Supreme Spirit and is infinite. I bow to Him. He has no form, yet He assumes innumerable forms and His activities are marvellous. I bow to Him. He is self-illuminous, witnesses every thing without attachment and is the Supreme Spirit. I bow to Him. He is not capable of being described with words and is beyond perception either with mind or with intellect. Lord! I bow to thee. Thou art the soul overseeing prakriti, supervisest all things and witnesseth every being. 2-7

I bow to Him. He is the embodiment of the Supreme Spirit, is himself the source of his existence and is the embodiment of the original prakriti. I bow again and again to Him. He is the cause of all, is mysterious and does not owe his existence to any cause. I bow to Him. He is the great ocean of all scriptures and sacred traditions. He is the embodiment of salvation and is the greatest resort of all. I bow to Him. He snaps the bonds of temporal attachment of ignorant souls like me, is Himself free from bond of worldly existence, is most compassionate and is not subject to destruction. I bow to the great divinity, which is capable of being perceived in the minds of all creatures in all aspects by an inward-directed glance. I bow to the illustrious Lord. He is difficult of being attained by those who are attached to themselves, children, relatives, homes, riches and other persons, is free from attachment to the three qualities of sattwa, rajaa

यद्यर्चिषोऽग्नेः सवितुर्गमस्तयो निर्यान्ति संयान्त्यसकृत् स्वरोचिषः ।

तथा यतोऽयं गुणसम्प्रदाहो बुद्धिर्भनः खानि शरीरस्तगाः ॥१३॥

सोऽहं विश्वसृजं विश्वमविश्वं विश्ववेदसम् । विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम् १४
योगरन्ध्रतफमाणो हृदि योगविभाषिते । योगिनो यं प्रपश्यन्ति योगेशं तं नतोऽस्म्यहम् १५
नायं वेद स्वमात्मानं यच्छब्दत्याहंघिया हृतम् । तं दुरत्ययमाहात्म्यं भगवन्तमितोऽस्म्यहम्

श्रीशुक उवाच

पवं गजेन्द्रमुखान्तनिर्दिशेयं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः ।

नैते यदोपसृष्टुर्निखिलात्मकत्वात् तत्राखिलात्मरमयो हरिराविरासीत् ॥१७॥

सोऽन्तःसरस्युद्वलेन गृहीत आर्तो दृष्ट्वा गदतमति हरिं ख उपात्तचक्रम् ।

उत्क्षिप्य साम्बुजकरं गिरमाह कृच्छ्राच्चारयणाखिलगुरो भगवन् नमस्ते ॥१८॥

and tamas, is perceived by emancipated persons, and is the embodiment of spiritual knowledge. Those, whose only aim is realization of the illustrious Lord and who have dedicated themselves to Him do not entertain a desire for anything. They sing His wonderful and very auspicious accounts and are drowned, in the ocean of joy. Brahma and other gods, vedas and animate and inanimate creations have been created with only His small fraction, just as sparks repeatedly emanate from fire, and rays emanate from the Sun and again emerge in the same.

The torrents of the three qualities of sattwa, rajas and tamans, intellect, mind, organs and creation of corporeal bodies emerge from the self-illuminous Lord (and again merge in Him). I bow to Him. He is the creator of the universe, is the embodiment of the universe and is yet distinct from it. He has cognizance of the universe, is the soul of the universe, is the Supreme Being and is the ultimate resort of all creatures. I bow to Him. Yogis, who have burnt away the consequences of their activities, fully perceive Him in their hearts enlightened with Yoga. He is the Master of Yoga. I have dedicated myself to His Divinity whom people struck with egoism do not know, though He is identical with themselves. His greatness is matchless. 8-16

Shree Shuka said : When Brahma and other deities, who arrogate to themselves multifarious identifying marks and distinctions did not go to the rescue of the King of elephants as his eulogy did not mention any particular deity, Hari (Vishnu) manifested Himself there, since He is the embodiment of entirety and of all the deities. When

तं वीक्ष्य पीडितमजः सहस्रावतीर्य सग्राहमाशु सरसः कृपयोज्ज्वार ।

ग्राहाद् विपाटितमुखवदिणा गजेन्द्रं सम्पश्यतां हरिरमुचदुसियाणाम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे गजेन्द्रमोक्षणे तृतीयोऽध्यायः ॥३॥

अथ चतुर्थोऽध्यायः

श्रीशुक उवाच

तदा देवर्षिगन्धर्वा ब्रह्मेयानपुरोगमाः । मुमुक्षुः कुसुमासारं शंसन्तः कर्म तद्धरेः ॥१॥

योऽसौ ग्राहः स वै सद्यः परमाश्चर्यरूपधृक् । मुक्तो देवलशापेन हृद्गन्धर्वसत्तमः ॥२॥

सोऽनुकम्पित ईशेन परिक्रम्य प्रणम्य तम् । लोकस्य पश्यतो लोकं स्वमगान्मुक्तकिम्बिपः ॥३॥

the afflicted King of elephants who had been seized by the very strong aquatic monster, observed Hari (Vishnu) on his Eagle with His uplifted disc-missile he tossed up his trunk, which carried a lotus in it in veneration and spoke with difficulty : "Narayana ! Lord ! Master of all ! I bow to Thee." 17-18

On seeing him afflicted, the Lord, who is not subject to birth, was moved by compassion, abruptly dismounted and lifted him up from the lake along with the crocodile. Then, Hari released the king of elephants from the jaws of the crocodile by splitting open his mouth with His disc-missile within the sight of the deities. 19

Thus ends chapter third of Book VIII

CHAPTER IV

Shree Shukadeva said : Led by Brahma and Shiva, the deities, sages and celestial songsters showered flowers on Vishnu and eulogized that exploit of His. The crocodile was (in previous life) an esteemed celestial songster named Hoohoo. He was (now) relieved of the curse of sage Devala (as the result of which he had been born as a crocodile) and assumed an extremely wonderful body. Since he had received this compassionate treatment from the Lord, he circumambulated Him and bowed to Him. He was liberated from the effect of his sin (committed in the previous birth) and went to his own world (of celestial songsters) within the sight of the people. The king of elephants was freed from

गजेन्द्रो भगवत्पशोद् विमुक्तोऽज्ञानबन्धनात् । प्राप्तो भगवतो रूपं पीतवासाश्चतुर्भुजः ॥४॥
स वै पूर्वमभूद् राजा पाण्ड्यो द्रविडसत्तमः । इन्द्रद्युम्न इति ख्यातो विष्णुव्रतपरायणः ॥५॥

स एकदाऽऽराधनकाल आत्मवान् गृहीतमौनव्रत ईश्वरं हरिम् ।
जटाधरस्तापस आप्लुतोऽप्युतं समर्चयामास कुलाचलाश्रमः ॥६॥
यदृच्छया तत्र महायशो मुनिः समागमच्छिष्यगणैः परिधितः ।
तं वीक्ष्य तूष्णीमकृताहृणादिकं रहस्युपासीनमृषिश्चुकोप ह ॥७॥
तस्मा इमं शापमादत्ताधुरयं दुरात्माकृतबुद्धिरय ।
विप्राद्यमन्ता विशतां तमोऽन्धं यथा गजः स्तब्धमतिः स एव ॥८॥

श्रीशुक उवाच

एवं शप्त्वा गतोऽगस्त्यो भगवान् नृप सातुगः । आपन्नः कौञ्चरी योनिमात्मस्मृतिविनाशिनीम् ।
हर्षचर्चनानुभावेन यद्गजत्वेऽप्यनुस्मृतिः ॥९॥

the bond of spiritual ignorance due to the contact of the Lord, achieved a form like that of the Lord, had four arms and wore yellow garments. 1-4

Formerly he was a king of Pandya country. He had then engaged himself in practising religious rites for propitiating Vishnu, was known by the name of Indradyumna and was the leader of Dravidians. Spiritual as he was, he had taken the vow of abstaining from speaking while engaged in meditation, and wore matted hair. Once after taking bath, he was worshipping His Divinity Vishnu in his hermitage on the Kulachala mountain, when sage Agatsya of great renown came there of his own accord, surrounded by his disciples. Seeing that the King neither spoke to him nor performed the usual rites in his honour and was sitting in a secluded place, he got angry and gave him this curse: "He is now wicked, sinful and ignorant. He has insulted Brahmins. His intellect is stupefied like that of an elephant. Let him, therefore, enter the life of that species, which has completely stupefied intellect." 5-8

Shree Shukadeva said : After cursing him thus, His Reverence Agatsya departed with his followers. The king was then relegated to the species of elephants, which is devoid of recollection of the reality about self. He had, however, recollection of his previous birth as the result of worship of Vishnu. Having thus succoured the King of elephants, who had been also exalted to the status of His attendants, Vishnu rode away on His eagle to his own abode. This marvellous feat of

एवं विमोक्ष्य गजयूथपमञ्जनाभस्तेनापि पार्षदगतिं गमितेन युक्तः ।

गन्धर्वसिद्धविवुधैरुपगीयमानकमाद्भुतं स्वभवनं गरुडासनोऽगात् ॥१०॥

पतन्महाराज तवेरितो मया कृष्णानुभावो गजराजमोक्षणम् ।

स्वर्गं यशस्यं कलिकल्मषापहं दुःस्वप्ननाशं कुरुर्व्यं शृण्वताम् ॥११॥

इदमाह हरिः प्रीतो गजेन्द्रं कुरुसत्तम । शृण्वतां सर्वभूतानां सर्वभूतमयो विभुः ॥१२॥

ये मां स्तुवन्त्यनेनाहं प्रतिबुध्य निशात्यये । तेषां प्राणात्यये चाहं ददामि विमलं मतिम् ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे गजेन्द्रमोक्षणं नाम चतुर्थोऽध्यायः ॥४॥



अथ पञ्चमोऽध्यायः

श्रीशुक उवाच

पञ्चमो रैवतो नाम मनुस्तामससोदरः । पत्नीं विकुण्ठा शुभ्रस्य वैकुण्ठैः सुरसत्तमैः ॥१॥

तयोः सकलया जने वैकुण्ठो भगवान् स्वयम् । वैकुण्ठः कल्पितो येन लोको लोकनमस्कृतः ॥२॥

पण्ड्य चक्षुषः पुत्रश्चाश्रुपो नाम वै मनुः । पूरूपूतपल्लुयुष्मन्मुखाश्चाश्रुपात्मजाः ॥३॥

His was sung by celestial songsters, accomplished souls and learned men. 9-10

Great King ! I have thus described to you the magnificence of Vishnu in succouring the King of elephants. Illustrious scion of Kuru dynasty ! those who hear this account attain heaven. It lends them glory, destroys sinful prosperity brought about by Kali age and prevents bad dreams. His Divinity had told the King of elephants : " Dear me ! I will inspire pious thoughts at the time of death in those persons who eulogise me with this eulogy on awaking from sleep at the end of nights. 11-13

Thus ends chapter fourth of Book VIII



CHAPTER V

Shree Shukadeva said : Raivata—brother of Tamasa—became the fifth Manu. Vaikuntha—His Divinity Himself—was born of Vikunthi, wife of Shubra—from a fraction of Himself, along with other sons of Vikuntha, who were great deities. The sixth Manu was Chakshusha—son of Chakshusha. Pooru, Poorusha, Sudyumna and others were his sons. During his regime also, His Divinity Ajita—the lord of the world—was

तत्रापि देवः सम्भूत्या वैराजस्याभवत् सुतः । अजितो नाम भगवानंशेन जगतः पतिः ॥४॥
पयोधि येन निर्मथ्य सुराणां साधितां सुधा । भ्रममाणोऽम्भसि धृतः कूर्मरूपेण मन्दरः ॥५॥

राजोवाच

यथा भगवता ब्रह्मन् भवितः क्षीरसागरः । यदर्थं वा यतश्चाद्रिं दधाराम्बुचरात्मना ॥६॥
यथामृतं सुरैः प्राप्तं किंचान्यदभवत् ततः । पतद् भगवतः कर्म वदस्व परमाद्भुतम् ॥७॥

श्रीशुक उवाच

यदा युद्धेऽसुरैर्देवा बाध्यमानाः शितायुधैः । गतासवो निपतिता नोचिष्ठेरन् स भूयशः ॥८॥
यदा दुर्वाससः शापात् सेन्द्रा लोकास्त्रयो नृप । निःश्रीकाश्चाभवंस्तत्र नेशुरिज्यादयः क्रियाः ॥९॥
ततो ब्रह्मसभां जग्मुर्मैरोर्मूर्धनि सर्वशः । सर्वं विशापयांचक्रुः प्रणताः परमेष्ठिने ॥१०॥
स विलोक्येन्द्रबाष्पादीन् निःसत्त्वान् विगतप्रभान् । लोकानमङ्गलप्रायानसुरानयथा विभुः ॥११॥
समाहितेन मनसा सह देवैररिदम् । अजितस्य पदं गत्वा तुष्टाव तमसः परम् ॥१२॥

born as son of Vairaj through his wife Sambhooti from a fraction of Himself. He had procured nectar for gods by churning the ocean and had borne (on his back) mountain Mandara, since it was drifting, by assuming the body of a tortoise. 1-5

The King said : Spiritual sage ! Please describe this most wonderful exploit of His Divinity, explaining how the ocean of milk was churned by His Divinity, the purpose for which He did so, why He had to hold the mountain by assuming the body of an aquatic creature, how He procured nectar for the gods and also whatever else had happened thereafter. 6-7

Shree Shukadeva said : When Gods were struck with sharp weapons by demons in a battle, they fell down unconscious and mostly did not rise again. King ! When, therefore, all the three worlds as well as Indra became lustreless on account of the curse of sage Durvasa, ritual sacrifices and other religious rites became extinct. Oh restrainer of enemies ! thereupon, they all went to the court of Brahma, on the summit of mountain Meru, bowed to Brahma and reported the entire story to him. Seeing that Indra and other gods had become devoid of vigour and lustre and learning that the worlds had become mostly inauspicious and that the condition of the demons was quite the reverse, Brahma, accompanied by the gods, went to the abode of Ajita, which is located beyond the region of darkness. 8-12

ब्रह्मोवाच

अचिद्विद्यं सत्यमनन्तमाद्यं गुहाशयं निष्कलमप्रतर्क्यम् ।
 मनोऽग्रयानं धवसानिरुक्तं नन्नामहे देववरं वरेण्यम् ॥१३॥
 विपश्चितं प्राणमनोधिधात्मनामथेन्द्रियाभासमनिद्रमव्रणम् ।
 छायातपो यत्र न गृध्रपक्षौ तमश्चरं खं त्रिसुगं व्रजामहे ॥१४॥
 अज्ञस्य चक्रं त्वजयेर्यन्माणं मनोमयं पञ्चदशारमाशु ।
 त्रिणामि विद्युच्चलमग्नेमि यदक्षमाहुस्तमृतं प्रपद्ये ॥१५॥
 य एकवर्णं तमसः परं तदलोकमव्यक्तमनन्तपारम् ।
 आसाञ्चकारोपसुपर्णमेनमुपासते योगरथेन धीराः ॥१६॥
 न यस्य कश्चातितितति मायां यया जनो मुह्यति वेद नार्थम् ।
 ते निजितात्मात्मगुणं परेशं नमाम भूतेषु समं चरन्तम् ॥१७॥

Brahma said : We bow to your exalted Divinity. You are immutable, have true reality, are infinite and primordial, repose in the hearts of creatures and are absolute. Conception of Your Divinity is not subject to logical reasoning. You have greater velocity than that of the mind. You are not capable of being described by speech. We take recourse to you. You have cognizance of life-breath, mind, intellect and soul. You appear to be identical with objects and senses. You are sleepless and absolute. There is neither shade nor light in you. Neither knowledge nor ignorance, which are like wings of a vulture, exist in you. You are inviolable and manifest yourself in all the three ages (viz. Satya, Treta and Dwapara). I resort to the axle of immortality of the wheel of mind, which is being revolved by your maya with velocity. The wheel has fifteen spokes (five organs of perception, five organs of activity and five life-breaths), three naves (the qualities of sattwa, rajas and tamas), speed of lightning and a felly consisting of eight sections (eight Prakritis—natural objects, viz. ether, wind, light, water, earth, mind, intellect and ego). Riding in the chariot of yoga, patient devotees meditate upon Your Divinity, who are capable of being invoked by the monosyllabic word "Om". You are above the darkness of maya, are not manifest, are infinite, above the limitations of time and place and ride the divine eagle. No one is capable of overcoming your maya, which infatuates men, who do not realize their true interest. We bow to Your Divinity. You have vanquished the qualities of sattwa, rajas and tamas. You are the Supreme lord of

इमे धर्मं यत्प्रियैवैव तन्वा तत्त्वेन सृष्टा बहिरन्तराविः ।

गतिं न सूक्ष्मास्पृश्यश्च विग्रहे कुतोऽसुराद्या इतरप्रधानाः ॥१८॥

स त्वं नो दर्शयात्मानमस्मत्करणगोचरम् । प्रपन्नानां दिदृक्षूणां सस्मितं ते मुखाम्बुजम् ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमधने षष्ठोऽध्यायः ॥५॥

अथ पष्ठोऽध्यायः

श्रीशुक उवाच

पवं स्तुतः सुरगणैर्भगवान् हरिरीश्वरः । तेषामाचिरभूद् राजन् सहस्राकौन्द्यद्युतिः ॥१॥

विरिञ्चो भगवान् दृष्ट्वा सह शर्वेण तां तनुम् । तुष्टाव देवप्रवरः सेन्द्रस्तं पुरुषं परम् ॥२॥

ब्रह्मोवाच

अज्ञातजन्मस्थितिसंयमायागुणाय

निर्वाणतुखाणिवाय ।

अणोरणिम्नेऽपरिगण्यधाम्ने

ममनुभावाय

नमो नमस्ते ॥३॥

the universe and pervade equally all creatures. Though we the sages have been created with your favourite body consisting of the quality of sattwa, we do not know your internal nor external activities. How can then demons and others who have been created with the quality of tamas know you? Since thou art such, please show to us thy such form which would be capable of being perceived with our senses of perception. We are desirous of seeing thy smiling lotus-like face and have resigned ourselves to thee. 13-19

Thus ends chapter fifth of Book VIII

CHAPTER VI

Shree Shukadeva said : King ! His Divinity Lord Vishnu possessing the lustre of a thousand Suns was thus eulogized by the gods. Thereupon, He appeared before them. When His Divinity Brahma who was accompanied by Shiva, saw that form (of Vishnu) that leader of the gods along with Indra thus propitiated the Supreme Lord. 1-2

Brahma said : Thou hast no birth, no middle state and no end. Thou art above the qualities of sattwa, rajas and tamas. Thou art the ocean of the bliss of salvation. Thou art tinier than even an atom. Thy abodes are incalculable. Thou art most magnanimous. We bow to

त्वय्यग्र आसीत् त्वयि मध्य आसीत् त्वय्यन्त आसीदिदमात्मतन्त्रे ।
 त्वमादिरन्तो जगतोऽस्य मध्यं घटस्य सृत्स्नेव परः परस्मात् ॥४॥
 स त्वं विघटस्थाखिललोकापाला वयं यदर्थोस्तव पादमूलम् ।
 समागतास्ते यद्विरन्तरात्मन् किं वान्यविज्ञाप्यमज्ञेयसाक्षिणः ॥५॥

श्रीभगवानुवाच

हन्त ब्रह्मब्रह्मो शम्भो हे देवा मम भाषितम् । शृणुतावहिताः सर्वे श्रेयो वः स्याद् यथा सुराः
 यात दानवदैतेयैस्तावत् संधिविधीयताम् । अरयोऽपि हि संशेयाः सति कार्यार्थगौरवे ॥६॥
 अमृतोत्पादने यत्नः क्रियतामखिलम्बितम् । क्षिप्त्वा क्षीरोदधौ सर्वां वीरुत्तृणलतौषधीः ॥७॥
 मन्थानं दन्दरं कृत्वा नेत्रं कृत्वा तु वासुकिम् । सहायेन मया देवा निर्मन्यध्वमतन्द्रिताः ॥८॥
 यूयं तदनुमोदध्वं यदिच्छत्यसुराः सुराः । न संरम्भेण सिध्यन्ति सर्वेऽथाः सान्त्वया यथा ॥९॥
 न मेतव्यं कालकूटाद् विपाज्जलधिस्मभवात् । लोभः कार्यो न वो जातु रोषः कामस्तु वस्तुषु ॥

thee repeatedly. This universe repose in thee in the beginning. It
 reposes in thee in its intermediate state. It reposes in thee at the tune
 of its final diluvion. Thou art self-reliant. Thou art the beginning, end-
 and intermediate state (of the Universe) like earth in the case of a
 pot, Thou art above even the beyond. Such thou may accomplish the
 purpose for which we—protectors of the worlds—have approached thy
 feet. Since thou pervadest inside and outside every thing and witnessest
 all things without exception, what else deserves to be resorted to
 thee? 3-5

His Divinity said : Good luck to you. Oh Brahma! Shiva!
 Gods! Hear attentively all of you, what I tell you, so that you may
 meet with bliss. Go and enter into a treaty of peace with the demons-
 sons of Danu and Diti for the time being, since it is advisable to
 enter into a treaty even with enemies, when the purpose to be achieved
 is great. An effort should then be made for production of nectar
 without delay by casting all spreading and climbing creepers, grass,
 branches of trees and vegetation in the milky ocean. Gods! Then, using
 the Mandara mountain as the churning stick and cobra Vasuki as the
 churning string, you should churn the ocean without indolence with my
 assistance. Gods! You should approve whatever the demons desire. All
 objects are not accomplished by impetuosity, as by appeasement. You
 should not be afraid of the deadly poison, coming out of the ocean. You
 should not entertain greed, desire or anger in respect of any thing. 6-10

श्रीशुक उवाच

इति देवान् समादिश्य भगवान् पुरुषोत्तमः । तेषामन्तर्द्वेषे राजन् स्वच्छन्दगतिरोत्थरः ॥११॥
 इष्टादीन्प्यसंयत्ताजितक्षोभान् स्नायकान् । न्यपेक्षद् दैत्यदाहं शोक्ष्यः संधिविग्रहकालवित्
 ते वैरोचनिमसीनं गुप्तं चासुरयूथैः । धिया परमया जुष्टं जितक्षेपमुपागमन् ॥१३॥
 महेन्द्रः श्लक्ष्ण्या वाचा सान्त्वयित्वा महामतिः । अभ्यभाषत तत् सर्वं शिक्षितं पुरुषोत्तमात्
 ततो देवासुराः कृत्वा संधिदं कृतसीहदाः । उद्यमं परमं बह्वृतायै परंतप ॥१५॥
 ततस्ते मन्दरगिरिनोमसोत्पाद्य धुर्मदाः । अगारयन्तस्तं वोढुं धिवशा विजहुः पथि ॥१६॥
 विज्ञाय भगवांस्तत्र यमूय गरुडवज्रः । गिरिं चारोप्य गरुडे हस्तैर्मेकेन लीलया ।
 आरुह्य प्रययाद्यच्च सुरासुरगणैर्वृतः ॥१७॥

अयरोप्य गिरिं स्कन्धात् सुरगणैः पततां वरः । ययौ जलान्तं उत्सृज्य हरिणा स विसर्जितः ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽष्टमपने मन्दराचलानवने वान पञ्चोऽध्यायः ॥१॥

Shree Shuka said : King! After tendering this advice to the gods, His Divinity Lord Vishnu, who is the master of His movements, disappeared from their presence. Observing that his enemies (the gods) were not prepared for battle, but his own commanders were spoiling for it, the glorious King of demons, who knew about proper times for truce and battle, prohibited them. The Gods also approached the son of Virochana (Bali-King of demons), who was then seated. He was protected by commanders of armies of the demons and was endowed with great majesty. Great Indra, who was very intelligent conciliated him with gentle words and told him what he had learnt from Vishnu. 11-14

Valiant King! Then the Gods and the demons entered into a treaty of peace and friendship and made a great effort for obtaining nectar. Infatuated as they were, they lifted the Mandar mountain with their prowess. They were, however, unable to carry the mountain. Helpless as they were, they left it on the road. When His Divinity Vishnu whose banner bears an emblem of an eagle, learnt this, he went there. He sportively placed the mountain on his eagle with one hand, mounted the eagle and went to the ocean, accompanied by the hordes of the gods and the demons. The eagle—King of Birds—removed the mountain from his shoulder, placed it near the water and having been permitted by Vishnu to go, he departed therefrom. 15-18

Thus ends chapter sixth of Book VIII



अथ सप्तमोऽध्यायः

श्रीशुक उवाच

ते नागराजमामन्त्र्य फलभागेन वासुकिम् । परिवीर्य गिरौ तस्मिन् नेत्रमग्निं मुदान्विताः ॥१॥
 आरेभिरे सुसंयत्ता अमृतार्थं कुरुद्वह । हरिः पुरस्ताज्जगृहे पूर्वं देवास्ततोऽभवन् ॥२॥
 तन्नैच्छन् दैत्यपतयो महापुरुषचेष्टितम् । न गृहीमो वयं पुच्छमहेरङ्गममङ्गलम् ॥३॥
 साध्यायधृतसम्पन्नाः प्रख्याता जन्मकर्मभिः । इति तूर्णं स्थितान् दैत्यान् विलोक्य पुरुषोत्तमः
 समयमानो विसृज्याग्रं पुच्छं जग्राह सामरः ॥४॥

कृतस्थानविभागास्त एवं कश्यपनन्दनाः । ममन्थुः परमायत्ता अमृतार्थं पयोनिधिम् ॥५॥
 मथ्यमानेऽर्णवे सोऽद्रिरनाधारो ह्यपोऽविशत् । त्रियमाणोऽपि बलिभिर्गौरवान् पाण्डुनन्दन ६
 विलोक्य विघ्नेशविधिं तदेभ्यरो दुरन्तवीर्योऽचितथाभिसंधिः ।
 कृत्वा वपुः काच्छपमद्भुतं महत् प्रविश्य तोयं गिरिसुज्जहार ॥७॥
 तमुत्थितं वीक्ष्य कुलाचलं पुनः समुत्थिता निर्मेधितुं सुरासुराः ।
 ममन्थुरग्निं तरसा मदोत्कटा महाद्रिणा क्षोभितनक्रचक्रम् ॥८॥

CHAPTER VII

Shree Shuka said : They invited Vasuki—King of Cobras—on the promise of a share (in the nectar) and wrapped him round the mountain to serve as a churning cord. King of Kurus! Full of delight and alacrity, they commenced churning the ocean for nectar. In the beginning Vishnu held the front part of the cobra. The gods did the same. Leaders of the demons did not like this action of the Supreme Lord and said : “ We would not hold the inauspicious tail of the cobra, since we are endowed with learning and are renowned on account of our high birth and actions.” Seeing that the demons were standing inactive after stating this, smiling Vishnu, abandoned the front portion of the cobra and held along with the gods, its tail. Having thus taken up separate positions, the sons of Sage Kashyapa—the gods and the demons—churned the ocean for nectar with a great effort. Scion of Pandu’s dynasty! When the ocean was being churned, the mountain slipped into the ocean due to its weight since there was nothing to support it, eventhough the strong gods and the demons etc. endeavoured to hold it in position. Observing this adversity caused by Ganesha, His Divinity Vishnu who had unlimited prowess and whose resolution never fails, transformed his body into a great wonderful tortoise, entered the water and uplifted the mountain 1-7

Seeing the Kulachala mountain (Mandar mountain) uplifted, the

मेघदयामः कनकपरिधिः कर्णविद्योतविद्युन्मूर्तिः भ्राजद्विलुलितकचः स्रग्धरो रक्तेन्द्रः ।
जैत्रेदोर्भिर्जगद्भयदैर्दन्दशूकं गृहीत्वा मथन् मथ्ना प्रतिगिरिस्त्रिाशोभताथोद्धृताद्रिः ॥१॥

निमंथ्यमानाबुद्धेरभूद्विपं महोत्थणं हालाहलाक्षमग्रतः ।
भीताः प्रजा दुद्रुबुरङ्ग सेध्वरा अरक्ष्यमाणाः शरणं सदाशिवम् ॥१०॥

प्रजापतय उचुः

देवदेव महादेव भूतात्मन् भूतभावन । त्राहि नः शरणापन्नांलैलोपयद्दहनाद् विपात् ॥११॥
त्वं ब्रह्म परमं गुह्यं सदस्र्जायभावनः । नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥१२॥

अग्निर्मुचं तेऽखिलदेवतात्मा क्षितिं विदुर्लोकमवाङ्मिपद्भुजम् ।
कालं गतिं तेऽखिलदेवतात्मनो दिशश्च कर्णो रसनं जलेशम् ॥१३॥
नाभिर्नभस्ते श्वसनं नभस्वान् सूर्यश्च चक्षुषि जलं स्म रेतः ।
परावरात्माश्रयणं तवात्मा सोमो मनो घौर्भगवच्चिरस्ते ॥१४॥

Gods and the demons again started the churning process. Mad with ardour as they were, they churned the ocean with the great mountain, so that aquatic creatures were agitated. While engaged in the churning process with the churning-stick of the mountain Vishnu, who was dark like clouds, was wearing a golden girdle and ear-rings, which were bright like lightning. His hair were bristling and the eyes were red like flashes of lightning. He was holding the cobra with his victorious hands which impart freedom from fear to the world. He then appeared magnificent, as if He were another mountain. While the ocean was being thus churned, a very deadly poison called Halahala came up. Dear me! Frightened and finding no protection, people, along with guardians of the quarters rushed to Sadashiva for protection. 8-10

The guardians of the quarters said : " Great Divinity ! Thou art the God of gods; the soul of all creatures and their creator. We have surrendered ourselves to thy protection. Please succour us from the poison, which is about to scorch all the three worlds. Thou art the Supreme Spirit, mysterious and creator of all animate and inanimate objects; Thou art the spirit recognizable by thy various faculties and the master of the world. Thou containest within thyself all the gods. The fire is thy mouth. Creator of the world ! they say that the Earth constitutes thy lotus-like feet. Time constitutes thy motion. The quarters constitute ears of thine. Thou comprisest all the gods. The presiding deity of water constitutes thy tongue. The sky is thy naval. The wind constitutes thy breathing. The Sun constitutes thy eyes and water

कुक्षिः समुद्रा गिरयोऽस्थिसङ्घा रोमाणि सर्वौषधिवीरुधस्ते ।
 छन्दांसि साक्षात् तव सप्त धातवस्त्रयीमयात्मन् हृदयं सर्वधर्मः ॥१५॥
 मुखानि पञ्चोपनिषदस्तवेद्यैर्विंशदष्टोत्तरमन्त्रवर्गः ।
 यत् यच्छिवाख्यं परमार्थैतत्त्वं देव स्वयंज्योतिरवस्थितिस्ते ॥१६॥
 छाया स्वधर्मोर्मिषु यैर्विसर्गो नेत्रत्रयं सत्त्वरजस्तमांसि ।
 सांख्यात्मनः शास्त्रकृतस्तवेक्षा छन्दोमयो देव ऋषिः पुराणः ॥१७॥

एतत् परं प्रपद्यामो न परं ते महेश्वर । मृडनाय हि लोकस्य व्यक्तिस्तेऽव्यक्तकर्मणः ॥१८॥

श्रीशुक उवाच

तद् वीक्ष्य व्यसनं तासां कृपया भृशपीडितः । सर्वभूतसुहृद् देव इदमाह सतीं प्रियाम् ॥१९॥

शिव उवाच

अहो बत भवान्येतत् प्रजानां पश्य वैशसम् । क्षीरोदमथनोद्भूतात् कालकूटादुपस्थितम् ॥२०॥

constitutes thy semen. Thy soul is the resort of the souls of the highest to lowest creatures. The Moon constitutes thy mind and the sky is thy majestic head. The ocean constitute thy belly. The mountain constitute thy bones and all vegetation and spreading creepers constitute thy hair. The metres constitute the seven elements of thy body. The three Vedas constitute thy soul and all religious practices constitute thy heart. Lord ! the five Upanishads (philosophical treatises), consisting of thirty-eight hymns constitute thy mouths. God ! The self-illuminous and most sublime condition, known as " Shiva " (auspicious) constitutes thy existence. Thy shadow falls on the waves of irreligiosity. The qualities of sattwa, rajas and tamas by resorting to which the creation comes into existence, are thy three eyes. God ! The ancient light consisting of vedas constitutes thy sight, since the Sankhya system of philosophy is thy soul and since thou art the author of the scriptures. Great Lord ! we see only thy this visible form but not that real form, which is beyond it. Thy manifestation is for the welfare of the people, but thy activities are not manifest. 11-18

Shree Shuka said : Learning about the adversity of the people, Shiva was much distressed due to compassion. Since he is the friend of all creatures and said this to his beloved consort Satee. 19

Shiva said : Bhavani (Satee-wife of Shiva) ! Alas ! Look at this distress of the people, which has cropped up from the fatal poison,

आसां प्राणपरीक्षुनां विधेयमभयं हि मे । पतावान् हि प्रभोरथो यद् दीनपरिपालनम् ॥२१॥
पुंसः कृपयतो भद्रे सयात्मा प्रीयते हरिः । प्रीते हरौ भगवति प्रीयेऽहं सचराचरः ।
तस्मादिदं गरं भुञ्जे प्रजानां स्वस्तिरस्तु मे ॥२२॥

श्रीशुक उवाच

ततः करतलीकृत्य व्यापि हालाहलं विषम् । अभक्षयन्महादेवः कृपया भूतभावनः ॥२३॥
तस्यापि दर्शयामास स्ववीर्यं जलकल्मषः । यच्चकार गले नीलं तच्च साधोविमूषणम् ॥२४॥
प्रस्कन्नं पिबतः पाणेर्यत् किञ्चिज्जगद्गुः स्म तत् । वृश्चिकाहिविषौषधौ दन्दशूकाश्च येऽपरे २५
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽष्टमध्याये सप्तमोऽध्यायः ॥२॥

अथाष्टमोऽध्यायः

श्रीशुक उवाच

प्रीते गरे वृषाङ्गेण प्रीतास्तेऽमरदानवाः । ममन्धुस्तरसा सिन्धुं हविर्धानी ततोऽभवन् ॥१॥

which has come out from churning the milky ocean. I ought to devise freedom from fear of the people, who are desirous of saving their lives. Protection of the miserable is the only use of being great. Good lady ! Vishnu who is the soul of all, is pleased with one who entertains compassion for men. And when His Divinity Vishnu is pleased, I am also pleased, since I constitute the whole animate and inanimate creations. 20-22

Shree Shuka said : Thereafter, the great God, who is the creator of all creatures, placed the spreading deadly poison on the palm of his hand and devoured it out of compassion. The poison, which had come out of the water showed its potency even in his case, since it caused a dark-green blot on his throat. It has, however, since served as an ornament to saintly Shiva, scorpions, snakes, other venomous creatures and poisonous vegetation devoured what little poison had dropped from his hand while he was drinking it. 23-25

Thus ends chapter seventh of Book VIII

CHAPTER VIII

Shree Shukadeva said : When Shiva, whose banner bears and emblem of a bull, drank up the poison, the gods and the demons were delighted and restarted churning the ocean with vigour. A cow, yielding

तामग्निहोत्रीमृपयो जगृहुर्ब्रह्मवादिनः । तत उच्चैःश्रवा नाम हयोऽभूच्चन्द्रपाण्डुरः ॥२॥
 तस्मिन् बलिः स्पृहां चक्रे तेन्द्र ईश्वरशिक्षया । तत पेरावतो नाम वारणेन्द्रो विनिर्गतः ॥३॥
 कौस्तुभाख्यमभूद् रत्नं पद्मरागो महोदधेः । तस्मिन् हरिः स्पृहां चक्रे वक्षोऽलंकरणे मणौ ॥४॥
 ततोऽभवत् पारिजातः सुरलोकविभूषणम् । ततश्चाप्सरसो जाता निष्ककण्ठ्यः सुवाससः ॥५॥
 ततश्चाविरभूत् साक्षाद्ग्री रमा भगवत्परा । रज्जयंती दिशः कान्त्या विद्युत् सौदामनी यथा ॥६॥
 तस्यां चक्रुः स्पृहां सर्वे ससुरासुरमानवाः । रूपोद्धार्यवयोवर्णमहिमाक्षिप्तचेतसः ॥७॥
 समुद्रः पीतकौशेयवाससी समुपाहरत् । वक्त्रेण चैव जयन्ती मधुना मत्तपट्टपादाम् ॥८॥

घिलोकयन्ती निरवयमात्मनः पदं ध्रुवं चान्यभिचारिसद्गुणम् ।

गन्धर्वयक्षासुरसिद्धचारणैर्विष्टपेयादिषु

नान्वचिन्दत ॥९॥

materials for oblations for ritual sacrifices, emerged from the process. Sages giving discourses on the vedas took over the cow, since she was useful for their ritual sacrifices. Thereafter a horse named Uchchaishrava, white like the Moon, emerged. Bali (the king of demons) desired to have the horse and got him. Indra, under the advice of Vishnu, did not covet him. Then, an excellent elephant named Airavata emerged (and Indra took him over). A ruby named Kaustubha was acquired from the great ocean. Vishnu desired to have the jewel in order to wear it on his chest as an ornament (and He got it). Thereafter, emerged the Parijata tree and it served as an ornament of the heaven—the abode of gods. Then emerged celestial nymphs (Rambha and others) wearing necklaces of gold and superb clothes. (They went to the heaven) Thereafter emerged Shree (the goddess of wealth) herself, who was devoted to Vishnu. She lent bustle to the quarters by her glamour, like a flash of lightning. The gods, demons and men coveted her, since their minds were upset by her beauty, magnanimity, colour of her skin and glory. The ocean presented to her a pair of yellow garments of silk. Varuna gave her garland of flowers—on which bees, intoxicated with honey, were humming. She looked out for a blameless and eternal resort, endowed with unadulterated virtues, as her spouse, among celestial songsters, yakshas, demons, accomplished souls, bards, gods and others but could not succeed. 1-8

She pondered : “ Indeed, if a man (like Durvasas) is performing penance, he has not conquered anger. Even if there is spiritual knowledge in some (like Brihaspati or Shukracharya), he is not free from mundane attachments. Some god (like Brahma) is great, but he has not vaquished passions). Some one (like Indra) has to resort to

नूनं तपो यस्य न मयुर्निर्जयो धानं क्वचित् तच्च न सङ्गवर्जितम् ।
 कश्चिर्महांस्तस्य न कामनिर्जयः स ईश्वरः किं परतोव्यपाश्रयः ॥१०॥
 धर्मः क्वचित् तत्र न भूतसौहृदं त्यागः क्वचित् तत्र न मुक्तिकारणम् ।
 वीर्यं न पुंसोऽस्य ज्वेगनिष्कृतं न हि द्वितीयो गुणसङ्गवर्जितः ॥११॥
 पयश्चिचिरायुर्न हि शीलमङ्गलं क्वचित् तदप्यस्ति न वेद्यमायुषः ।
 पत्रोभयं कुत्र च सोऽप्यमङ्गलः सुमङ्गलः कथं न काङ्क्षते हि माम् ॥१२॥
 पयं विमृश्याव्यभिचारिसद्गुणैर्वरं निजैकाग्रयतयागुणाश्रयम् ।
 पत्रे वरं सर्वगुणैरपेक्षितं रमा मुकुन्दं निरपेक्षमीप्सितम् ॥१३॥
 तस्यांसदेश उशतीं नवकञ्जमालां माद्यन्मधुव्रतवरूथगिरोपपुष्पाम् ।
 तस्यो निधाय निकटे तदुरः स्वधाम सवीडहासविकसन्नयेन याता ॥१४॥

धिया विलोकिता देवाः सप्रजापतयः प्रजाः । शिलादिगुणसम्पन्ना लेभिरे निर्वृतिं पराम् ॥१५॥

another (Vishnu). Could he, therefore, be said to be powerful? There is religiosity in some one (like Parashurama), but he has no friendly feelings for creatures. There is charitable disposition in some man (like Shibi), but it could not be the cause of spiritual salvation. Even if some one (like Kartaveerya) has heroism, he is not immune from the onslaught of destiny. Another (like Sanatkumara) is devoid of attachment to the qualities of sattwa, rajas and tamas. Some man (like Markandeya) has a long life, but has no auspicious temperament. There is this quality in some one (like Hiranyakashipu), but his life-span is uncertain. If there are both these qualities in some one (like God Shiva), he himself is inauspicious. He, who is extremely auspicious, does not, however, covet me." Having thus pondered, Shree chose Mukunda (Vishnu) as her desired spouse, even though He did not covet her. Since He was the best among the aspirants on account of being in possession of all unadulterated virtues (that she had in view), though He is not affected by them. Besides, since he does not resort even to these qualities, he is independent. She (therefore) placed on his shoulders a garland of fresh blooming lotuses, on which swarms of intoxicated bees were humming, stood near Him, opened her eyes, which were beaming with a bashful smile and looked at her abode (Vishnu's chest) with side-glances. 9-14

When Shree cast her glance on the gods, the progenitors of creations and the people, they experienced extreme bliss, since they

निःसत्त्वा लोलुपा राजन् निरुद्योगा गतत्रयाः । यदा चोपेक्षिता लक्ष्म्या वभूवुर्देवदानवाः ॥१६॥
 अथासीद् वारुणी देवी कन्या कमललोचना । असुरा जगृहुस्तां वै हरेरनुमतेन ते ॥१७॥
 अथोदघेर्मथ्यमानात् काश्यपैरमृतार्थिभिः । उदतिष्ठन्महाराज पुरुषः परमाद्भुतः ॥१८॥
 अमृतापूर्णकलशं विभ्रद् बल्यभूयितः । धन्वन्तरिरिति ख्यात आयुर्वेदज्ञिष्यभाक् ।
 तमालोक्यासुराः सर्वे कलशं चामृताभृतम् ॥१९॥
 लिप्सन्तः सर्ववस्तूनि कलशं तरसाह्वन् । नीयमानेऽसुरैस्तस्मिन् कलशेऽमृतभाजने ॥२०॥
 विपण्णमनसो देवा हरिं शरणमाययुः । पतस्मिन्नन्तरे विष्णुः सर्वोपायविदीभ्वरः ।
 योषिद्रूपमनिर्देश्य दधार परमाद्भुतम् ॥२१॥

॥ इति श्रीलक्ष्मिस्तोत्रम् अष्टमस्कन्धे अष्टमोऽध्यायः ॥८॥



were endowed with virtues and other qualities. The sons of Diti and Danu (demons), however, were covetous and considered themselves to be impotent, devoid of energy and luckless, when Laxmi (Shree) betrayed indifference to them. 15-16

Now, virgin goddess Varuni (intoxicating liquor) who had lotus-like eyes, came out of the ocean. The demons took her over with the consent of Vishnu. Great King! When the sons of Kashyapa (the gods and the demons) further churned the ocean, being desirous of securing nectar, a very marvellous male came out of it. He was wearing bangles of gold and was carrying a pot of nectar. He was known as Dhanvantari, was the seer of Ayurveda (the science of life) and got a right to share a in offerings made in ritual sacrifices. On seeing him, all the demons, who desired to secure all the objects that had emerged from the ocean, abruptly snatched away the pot, which was full of nectar. When the pot containing the nectar was being carried away by the demons, the gods became dejected and approached Vishnu for help. In the meanwhile, God Vishnu, who knew remedies for all contingencies, assumed an extremely wonderful and indescribable form of a damsel. 17-21

Thus ends chapter eighth of Book VIII



अथ नवमोऽध्यायः

श्रीशुक उवाच

तेऽन्योन्यतोऽसुराः पात्रं हरन्तस्त्यक्तसोद्वदाः । क्षिपन्तो दस्युधर्माण आवाप्तीं ददशुः स्त्रियम् ॥
 अहो रूपमहो धाम अहो अस्या नवं वयः । इति ते तामभिद्रुत्य पप्रच्छुर्जातदृच्छयाः ॥२॥
 का त्वं कञ्जपलाशाक्षि कुतो वा किं चिकीर्षसि । कस्यासि वद वामोर मय्यन्तीव मतांसि नः ॥३॥
 सा त्वं नः स्पर्धमानानामेकवस्तुनि मानिनि । ज्ञातीनां वद्वैराणां शं विघ्नस्व सुमध्यमे ॥४॥
 वयं कश्यपदायादा भ्रातारः कृतपीक्याः । विभजस्व यथान्यायं नैव भेदो यथा भवेत् ॥५॥
 हत्युपामन्त्रितो दैत्यैर्मायावोपिद्वर्षहृदिः । प्रहस्य रुचिरापाङ्गैर्निरीक्षन्निदमब्रवीत् ॥६॥

श्रीभगवानुवाच

कथं कश्यपदायादाः पुंश्चल्यां मयि सङ्गताः । विश्वासं पण्डितो जातु कामिनीषु न याति हि ॥७॥
 सालावृक्षाणां स्त्रीणां च स्वरिणीनां सुरद्विषः । सख्याभ्याङ्गुरनित्यानि नूतनं नूतनं विचिन्वताम् ॥८॥

CHAPTER IX

Shree Shuka said : Discarding affection, the demons were trying to snatch away the pot (of nectar) from each other and tossing it, when the villains observed a woman approaching them. They exclaimed : "Oh ! what a beauty ! What lustre ! What youthfulness ! " Afflicted by carnal passion, they rushed towards her and inquired : " Lotus-eyed lady ! Who art thou ? When hast thou come ? What dost thou desire to do ? Whose (beloved) art thou ? Lady of beautiful thighs. Thou art, as it were churning our minds. Proud lady ! Graceful woman ! Please so contrive that there might be peace amongst us, since though we are relatives, we have become inimical, as all of us covet one and the same object. We are descendants of Kashyapa : We are brothers. We have done acts of heroism. Please distribute the nectar in a just manner, so that there may be no discord among us." Having been, thus requested by the demons, Hari (Vishnu), who had assumed the form of the woman by recourse to His Maya, smiled, looked at them with a side-glance and said as under : 1-6

His Divinity said : How is it that though you are descendants of Kashyapa, you confide in me—a harlot ? Indeed ! An intelligent man never trusts lewd women. Demons ! Friendly relations with dogs, and wanton women are said to be unsteady, since they are always in search of new persons. 7-8

श्रीशुक उवाच

इति ते क्ष्वेलितैस्तस्या आश्वस्तमनसोऽसुराः । जहसुर्भागम्भीरं ददुश्चामृतभाजनम् ॥९॥

ततो गृहीत्वामृतभाजनं हरिर्वभाष इंपत्सितशोभया गिरा ।

यद्यभ्युपेतं क्व च साध्वसाधु वा कृतं मया वो विभजे सुधामिमाम् ॥१०॥

इत्यभिग्याहृतं तस्या आकर्ण्यसुरपुङ्गवाः । अप्रमाणविदस्तस्यास्तत् तथेत्यन्वमंसत ॥११॥

अथोपोष्य कृतस्नाना हुत्वा च हविषानलम् । दत्त्वा गोविप्रभूतेभ्यः कृतस्वस्त्ययना द्विजैः ॥१२॥

यथोपजोषं वासांसि परिधयाहतानि ते । कुशेषु प्राविशन् सर्वे प्रागग्रेष्वभिभूषिताः ॥१३॥

असुराणां सुधादानं सर्वाणामिव दुर्नयम् । मत्वा जतिनृशंसानां न तां व्यभजदच्युतः ॥१४॥

कल्पयित्वा पृथक् पङ्क्तीरुभयेषां जगत्पतिः । तांश्चोपवेशयामास स्वेषु स्वेषु च पङ्क्तिषु ॥१५॥

दैत्यान् गृहीतकलशो वञ्चयन्नुपसंचरैः । दूरस्थान् पाययामास जरासृगुहरां सुधाम् ॥१६॥

देवलङ्गप्रतिच्छन्नः स्वभानुर्दधसंसदि । प्रविष्टः सोममपिवच्चन्द्रार्काभ्यां च सूचितः ॥१७॥

Shree Shuka said : The demons felt reassured in their minds by her tricky words, laughed heartily and gave the pot of nectar to her. Then, taking the pot of nectar, Hari (Vishnu) spoke to them in words which were lovely with a pleasing smile : "I would distribute this nectar provided you accept whatever good or bad I do." Hearing these words of the lady leading demons accepted what she said, since they could not comprehend the significance of the words. Then they observed a fast, took bath, offered oblations to sacrificial fire, gave charity to cows, brahmins and creatures, received blessings from Brahmins and put on new choice garments. Thus bedecked, all of them sat on Kusha grass, tips whereof were facing the East.

Considering that giving nectar to demons, who were wicked by birth, would be as immoral as giving it to serpents, Vishnu did not distribute it among them. The Lord of the world, therefore, planned separate rows for both (the gods and the demons), and made them sit in their respective rows. Deceiving the demons with sweet words etc. He gave the nectar, which was capable of warding off decrepitude and death, to gods for drinking it, even though they were seated at a distance. Rahu (one of the demons) disguised himself as a god, stole into the assemblage of gods and drank a portion of the nectar. He was however, pointed out by the Moon and the Sun. Vishnu, thereupon, chopped off his head with his razor-edged disc-missile, while he was drinking the nectar. His headless trunk, which had no contact with the nectar, fell. His head, however became immortal and Brahma made it

चक्रेण धुरधारेण जह्वार पिवतः शिरः । हरिस्तस्य कवन्धस्तु सुधयाप्लावितोऽपतत् ॥१८॥
 शिरस्त्यमरतां नीतमजो ब्रह्मवीर्यकृत् । यस्तु पर्वणि चन्द्राकांक्षमिधावति वैरधीः ॥१९॥
 पीतप्रायेऽमृते देवैर्भगवर्लोकभावनः । पश्यतामसुरेन्द्राणां स्वं रूपं जगृहे हरिः ॥२०॥

एवं सुरासुरगणाः समदेशकालहेत्यर्थकर्ममतयोऽपि फले विफल्यः ।

तन्नामृतं सुरगणाः फलमक्षसाऽऽपुन्यत्पादपङ्कजरजःश्रयणान्नं देव्याः ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽमृतमन्थने तमनोऽध्यायः ॥९॥

अथ दशमोऽध्यायः

श्रीशुक उवाच

साधयित्वामृतं राजन् पाययित्वा स्वकान् सुरान् । शङ्कतां सर्वभूतानां ययौ गरुडवाहनः ॥१॥
 तत्र देवासुरो नाम रणः परमदारुणः । रोधस्तुदन्वतो राज्ञस्तुमुलो रोमहर्षणः ॥२॥
 देवदानववीराणां ध्वजिन्यौ पाण्डुतमन्दन । रेजतुर्वीरमालामिवांक्षामिव सागरौ ॥३॥

a planet, which harbours enmity towards the Sun and the Moon and rushes towards them on new moon days and fullmoon days (occasionally). When the gods had drunk the nectar, His Divinity Vishnu—the creator of the world—assumed his original form within the sight of the prominent demons.

Thus, eventhough the gods and the demons were in the same place, had the same opportunity, had the same object, were engaged in identical activity and had equal intelligence, there was difference in the result respectively achieved by them. By resorting to the dust of the lotus-like feet of Vishnu, the gods easily obtained nectar as their reward, while the demons did not get it. 9-21

Thus ends chapter ninth of Book VIII

CHAPTER X

Shree Shukadeva said : King ! After procuring the nectar and giving it to his gods for drinking, Vishnu went away on his eagle within the sight of all creatures. King ! A very fierce, tumultous and hair-raising battle, called "Daivasura Sangrama" (War between gods and demons) then took place on the coast of the ocean. Descendant of Pandu ! The armies of the valiaut gods and the demons looked their best on account of regiments of heroic soldiers, like two oceans looking their best on account of presence of aquatic creatures. Bali—son of

वैरोचनो बलिः संख्ये सोऽसुराणां चमूपतिः । यानं वैहायसं नाम कामगं मयनिर्मितम् ॥४॥
 आस्थितस्तद् विमानाद्यं सर्वाणीकाधिपैर्वृतः । बालव्यजनछत्राभ्यै रजे चन्द्र इवोदये ॥५॥
 पेरावतं दिक्किरणमारुढः शुशुमे स्वराट् । यथा स्रवत्प्रक्षवणनुदयाद्रिमहर्षतिः ॥६॥
 तस्यासन् सर्वतो देवा नानाबाह्वज्जायुधाः । लोकपालाः सह गणैर्वाय्वग्निवरुणादयः ॥७॥
 तेऽन्योन्यमभिसंसृज्य क्षिपन्तो मर्मभिर्मिथः । आह्वयन्तो विशन्तोऽप्रे युयुधुर्द्वन्द्वयोधितः ॥८॥

त एवमाजावसुराः सुरेन्द्रा ब्रह्मेन संहृत्य च युध्यमानाः ।

अन्योन्यमासाद्य निजघ्नुरोजसा जिगीषवस्तीक्ष्णशरासितोमरैः ॥९॥

बलिर्महेन्द्रं दशभिस्त्रिभिर्ररावतं शरैः । चतुर्भिश्चतुरो बाह्वानेकेनारोहमाच्छ्रियत् ॥१०॥
 स तानापततः शक्रस्तावद्भिः शीघ्रविक्रमः । चिच्छेद् निशितैर्महैरसम्प्राप्तान् हसन्निव ॥११॥
 ततो दैत्यैर्महामथैरलक्ष्यगतिभीषणैः । रुज्यमानान् मायासु विपेदुः सुरसैनिकाः ॥१२॥

Virochana—was the commander of the army of the demons in that war. He was seated in a choice air-chariot called Vaihayasa, which was constructed by Maya and was capable of flying at will. He was surrounded by captains of all his armies. Being fanned by chowries (fly-flappers consisting of tails of wild cows) and sheltered by an excellent umbrella (which was held over his head), he showed himself off to advantage like the Moon at the time of her rise. The King of the heaven (Indra) was riding his Airavata the elephant guarding the quarters and showed himself off to advantage like the Sun on the Udayagiri mountain from which springs of water flow. Around him were Vayu (wind-god), Agni (fire-god), Varuna (god of water) and regents of the quarters with their armies. They were riding in a variety of vehicles, were flying a variety of standards and were armed with a variety of weapons. The warriors of the opposing forces rushed at each other, cast aspersions piercing the vitals, challenged each other, rushed to the front ranks and fought duels. The demons and the leading gods thus encountered each other and fought. Desirous of victory, they approached their adversaries and vehemently struck them with sharp weapons, swords and iron clubs. Bali struck the great Indra with ten arrows, Airavata with four arrows, each of his four horses with four arrows and the elephant-driver with one arrow. Indra, who was a fast archer, cut off those arrows, as if with a smile, with an equal number of sharp arrows, just as they were approaching him. 1-11

When the demons, who were well-versed in creating illusions and who were dangerous because their activities were not noticeable, there:

न तत्प्रतिविधिं यत्र विदुरिन्द्रादयो नृप । ध्यातः प्रादुरभूत् तत्र भगवान् विश्वभावनः ॥१३॥

तस्मिन् प्रविष्टेऽसुरकूटकर्मजा माया विनेर्मुहिना मदीयसः ।

स्यप्रो यथा हि प्रतियोध आगते हरिस्मृतिः सर्वविपक्षिमोक्षणम् ॥१४॥

इष्टा मृधे गरुडबाहमिभारिबाह आविध्य शूलमहिनोदथ कालनेमिः ।

तल्लीलया गरुडमूर्ध्नि पतद् गृहीत्वा तेनाहनन्नृप सबाहमरि व्यधीशः ॥१५॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे देवासुरसंग्रामे दशमोऽध्यायः ॥१०॥

अथैकादशोऽध्यायः

श्रीशुक उवाच

अथो सुराः प्रत्युपलब्धचेतसः परस्य पुंसः परयानुकम्पया ।

जघ्नुर्मृशं शक्रसमीरणाद्यस्तांस्तान् रणे यैरभिसंहताः पुरा ॥१॥

वैरोचनाय संरब्धो भगवान् पाकशासनः । वज्रपाणिस्तमाहेदं तिरस्कृत्य पुरःस्थितम् ।

मनस्विनं सुसम्पन्नं विचरन्तं महामृधे ॥२॥

after created illusions, warriors of the army of gods became despondent. King! When Indra and other gods were unable to devise counter-measures, they meditated on God Vishnu—the creator of the Universe, who, therefore, manifested Himself there. When He entered the battlefield, the illusions created by the tricky action of the demons disappeared, just as a dream disappears when one awakens, since recollection of Vishnu results in relief from all adversities. When Kalanemi, who was riding a lion, saw Vishnu riding his eagle, he waved his lance and charged Him with it. King! The lord of the three worlds sportively seized it when it was about to land on the head of the eagle and killed the enemy and destroyed his conveyance with the very lance. 12-15

Thus ends chapter tenth of Book VIII

CHAPTER XI

Shree Shukadeva said : When the gods regained consciousness through the great compassion of Vishnu—embodiment of the Supreme Spirit—Indra, Vayu (god of wind) and other gods dealt severe blows to all those by whom they had been formerly struck in the battle. Lord Indra, who had subdued a demon named Paka, was locked in combat with Bali—son of Virochana. The latter was noble-minded, well-armed, moved about in the great fray and then stood in front

नटयन्मूढं मायाभिर्मायेशान् नो जिगीषसि । शिरो हरिष्ये मन्दात्मनं घटस्व शक्तिभिः सह ॥३॥

बलिस्त्वाचं

संग्रामे वर्तमानानां कालचोदितकर्मणाम् । कीर्तिर्जयोऽजयो मृत्युः सर्वेषां स्युरनुकमात् ॥४॥

तदिदं कालरशनं जनाः पश्यन्ति सूरयः । न हृष्यन्ति न शोचन्ति तत्र यूयमपण्डिताः ॥५॥

न वयं मन्यमानानामात्मानं तत्र साधनम् । गिरौ वः साधुशोच्यानां गृहीमो ममताडनाः ॥६॥

श्रीशुक उवाच

प्राहुरत् कुलिशं तस्मा अमोघं परमर्दनः । सयानो न्यपतद् भूमौ छिन्नपक्ष इवाचलः ॥७॥

अभ्येऽप्येवं प्रतिद्वन्द्वान् वाय्वन्निवरुणादयः । स्रव्यामासुरस्त्रौर्धैर्मृगान् केसरिणो यथा ॥८॥

ब्रह्मणा प्रेषितो देवान् देवर्षिर्नारदो नृप । वारयामास विबुधान् दृष्ट्वा दानवसंक्षयम् ॥९॥

संयम्य मन्युसंरम्भं मानयन्तो मुनेर्वचः । उपगीयमानानुच्चरैर्युः सर्वं त्रिविष्टपम् ॥१०॥

येऽवशिष्टा रणे तस्मिन् नारदानुमतेन ते । बलिं विपन्नमादाय अस्तं गिरिमुपागमन् ॥११॥

of Indira, who was armed with his weapon called Vajra (adamant). The latter told him scornfully : " Fool ! You are desirous of conquering us, who are past masters of illusion, by your tactics involving illusion, like an actor ! Slow-witted demon ! I will chop off thy head. Thou mayest, therefore, meet thy relatives (before thou art killed). 1-3

Bali said : Activities of all, who join a battle, are inspired by destiny. They meet with glory, victory defeat or death. Wise men are alive to this controlling function of the destiny. They are, therefore, neither delighted nor feel sorry (about these vicissitudes). You people are, however, foolish. We do not, therefore, pay any heed to your words, though they strike the vitals. In fact, you deserve to be lamented by saintly persons. 4-6

Shree Shukadeva said : Indra-destroyer of enemies then struck Bali with his unfailing thunder bold. Thereupon, the latter fell on the ground along with his air-ship, like a mountain, whose wings are chopped off. Like lions killing deer, Vayu (god of wind), Agni (god of fire), Varuna (god of water) and others similarly showered missiles on their adversaries and killed them. Observing the destruction of the demons, the divine sage Narada, who was deputed by Brahma, dissuaded the gods from continuing the battle. In deference to the advice of the sage, the gods, who were being eulogized by their followers, controlled their emotion of anger and all of them returned to the heaven. Those of the demons also, who had survived in the battle,

तत्राचिनष्टावयवान् विद्यमानशिरोधरान् । उशना जीवयामास संजीविन्या स्वविद्यया ॥१२॥
बलिश्चोशनसा स्पृष्टः प्रस्थापन्नेन्द्रियस्मृतिः । पराजितोऽपि नाखिद्यल्लोकतत्त्वविचक्षणः ॥१३॥
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे द्वादशोऽध्यायः ॥११॥

अथ द्वादशोऽध्यायः

श्रीबादरायणिकृत्वाच

वृषण्वज्रो निशम्येदं योपिद्वयेण दानवान् । मोहयित्वा सुरगणान् हरिः सोमनपाययत् ॥१॥
वृषमारुह्य गिरिशः सर्वभूतगणैर्वृतः । सह देव्या ययौ द्रष्टुं यत्रास्ते मधुसूदनः ॥२॥
सभाजितो भगवता सादरं सोमया भवः । सृपविष्ट उवाचेदं प्रतिपूज्य स्मयन् हरिम् ॥३॥
श्रीमहादेव उवाच

देवदेव जगद्व्यापिज्जगदीश जगन्मय । सर्वेषामपि भावानां त्वमात्मा हेतुरीश्वरः ॥४॥
took Bali with them and went to the Astachala mountain (the mountain of the setting Sun) with the consent of Narada. There, Shukra (preceptor of the demons) resorted to life those of the demons, whose heads were in tact but who had lost their other limbs with his Sanjivinee lore (the art of reviving the dead). Bali also regained his senses at the touch of Shukra. Though defeated, he did not feel dejected, since he knew the ways of the world. 7-13

Thus ends chapter eleventh of Book VIII

CHAPTER XII

Shree Shuka (son of Badarayana Vyas) said : Shiva, whose standard bears an emblem of a bull and whose residence is Kailasi, mountain heard that Vishnu had given the nectar to the gods for drinking by causing infatuation to the demons with his disguise as a woman. Thereupon, he mounted his bull and went to the place where Vishnu—the destroyer of the demon named Madhumas, accompanied by his consort Satec and surrounded by all his retainues of goblins etc., Shiva and his consort Uma (Satee) were reverently greeted by Vishnu with a smile. When he was comfortably seated, he spoke to Vishnu, as under : 1-3

Shree Mahadeva (Shiva) said : Lord of gods ! Lord of world ! Thou pervadest the world. Thou art one with the world. Thou art

त्वं ब्रह्म पूर्णममृतं विशुणं विशोकमानन्दमात्रमविकारमनन्यदन्यत् ।

विश्वस्य हेतुसदयस्थितिसंयमानामात्मेश्वरश्च तदपेक्षतयानपेक्षः ॥५॥

एकस्त्वमेव सदसद् द्वयमद्वयं च स्वर्णं कृताकृतमिवेह न वस्तुभेदः ।

अब्रान्तस्तवयि जनैर्विहितो लिकल्पो यस्माद् गुणैर्व्यतिकरो निरुपाधिकस्य ॥६॥

अवतारा मया दृष्टा रममाणस्य ते गुणैः । सोऽहं तद् द्रष्टुमिच्छामि यत् ते योपिद्गुर्धृतम् ।

येन सम्मोहिता दैत्याः पायिताश्चामृतं सुराः ॥७॥

श्रीभगवानुवाच

कीदृहलाय दैत्यानां योपिद्वेपो मया कृतः । पश्यता सुरकायांणि गते पीयूषभाजने ।

तत्तेऽहं दर्शयिष्यामि दिदक्षोः सुरसत्तम ॥८॥

श्रीशुक उवाच

ततो ददशोपवने वरस्त्रियं चिचित्रपुष्पावणपल्लवद्रुमे ।

विक्रीडतीं कन्दुकलीलाया लसदुकूलपर्यस्तनितम्बमेखलाम् ॥९॥

the sole cause and the master of all creatures. Thou art the Supreme Spirit which is full by itself, immortal, free from the three qualities of sattwa, rajas and tamas, exempt from grief personification of absolute, bliss, immutable and besides whom there is nothing else. Thou art the cause of the creation, existence and end of the universe, its soul its master, and independent of it. Just as gold and articles of gold are the same, since there is no difference in the material. Thou art one, either as self-existent or in the form of the temporal world. Despite this, people have asserted that there is distinction between the two, on account of their qualities of sattwa, rajas and tamas, though thou art without attributes (resulting from the qualities). I have seen thy incarnations, which were but thy amusement, dominated by those qualities. The selfsame I, however, desire to see that incarnation, in which thou assumedst the form of a woman. 4-7

His Divinity said : I had assumed the disguise of a woman for exciting curiosity of the demons, when the pot of nectar had been carried away (by them) since I have been looking after the interests of the gods. Exalted God! Since thou art desirous of seeing it, I will be presently showing that to thee. 8

Shree Shuka said : Then, Shiva saw a beautiful lady in a garden abounding in variegated flowers, reddish, foliage and trees. She was sporting with a ball and was wearing a girdle on her hips, which were.

तयापट्विज्ञानस्तत्कृतस्मरविद्वलः । उवाच परमप्रीतो विधत् स्वां पौरुषीं तनुम् ॥१०॥

श्रीभगवानुवाच

को नु मेऽतितरेन्मायां विपक्तस्त्वद्वत्ते पुमान् । तांस्तान् विसृजती भावान् दुस्तरामकृतात्मभिः ।
सेयं गुणमयी माया न त्वामभिमविष्यति । मया समेता कालेन कालरूपेण भागदाः ॥१२॥

श्रीशुक उवाच

पवं भगवता राजन् धीवत्सोङ्गेन सत्कृतः । आमन्त्र्य तं परिक्रम्य सगणः स्वालयं ययौ ॥१३॥

असद्विषयमङ्गि भावगन्धं प्रपन्नानमृतममरवर्षानाशयत् सिन्धुमथ्यम् ।

कपटयुवतिवेषो मोहयन् यः सुरारींस्तमहमुपसृतानां कामपूरं नतोऽस्मि ॥१४॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे शङ्करमोहनं नाम द्वादशोऽध्यायः ॥१२॥



covered with a gorgeous garment of silk. The power of discernment of Shiva was stolen by her and he was perturbed by passionate feelings caused by her (sight). Thereupon, Vishnu resumed His original male form, was much pleased with him and said : 9-10

His Divinity Vishnu said : Who other personage except thee, who hast detachment for sensual objects, can surmount my Maya. Since the latter creates various feelings and is difficult to be surmounted by persons who have not identified themselves with the Supreme Spirit? This my Maya which is constituted of the three qualities of sattwa, rajas and tamas and which remains with me in the guise of time, shall not over-power thee. Since I am myself, the veritable Time. 11-12

Shree Shuka said : King! Having been thus greeted by His Divinity, who has a curl of hair on his chest, Shiva circumambulated him, took his leave and went to his abode, accompanied by his retinue. 13

I bow at the feet of Him, who is not capable of being realized by sinful persons, but who is capable of being conceived by devotional attitude, who gave nectar which was churned out from the ocean to his chosen gods who had sought his protection to drink, who had assumed the guise of a tricky damsel for causing fascination to the enemies of the gods, and who fulfils the desires of those who resort to Him. 14

अथ त्रयोदशोऽध्यायः

श्रीशुक उवाच

मनुर्विवस्वतः पुत्रः श्रद्धदेव इति श्रुतः । सप्तमो वर्तमानो यस्तदपत्यानि मे शृणु ॥१॥
 इक्ष्वाकुर्नभगश्चैव धृष्टः शर्यातिरेव च । नरिष्यन्तोऽथ नाभागः सप्तमो दिष्ट उच्यते ॥२॥
 करूपश्च पृषधश्च दशमो वसुमान् स्मृतः । मनोर्विवस्वतस्यैते दश पुत्राः परंतप ॥३॥
 आदित्या वसवो रुद्रा विश्वेदेवा मरुद्गणाः । अश्विनान्वृभवो राजन्निन्द्रस्तेषां पुरन्दरः ॥४॥
 कश्यपोऽत्रिर्वसिष्ठश्च विश्वामित्रोऽथ गीतमः । जमदग्निर्मरुद्वाज इति सप्तर्षयः स्मृताः ॥५॥
 अत्रापि भगवज्जन्म कश्यपाद्वितेरभूत् । आदित्यानामघरजो विष्णुर्धामनरूपधृक् ॥६॥
 संक्षेप्तो मयोक्तानि सप्त मन्यन्तराणि ते । भविष्याण्यथ वक्ष्यामि विष्णोः शमयान्वितानि च ।
 अष्टमेऽन्तर आयाते सार्वर्णिर्भविता मनुः । देवगुह्यात् सरस्वत्यां सार्वभौम इति प्रभुः ॥८॥
 नवमो दक्षसार्वर्णिर्मेनुर्वरुणसम्भवः । आशुष्मतोऽम्बुधारायामृषभो भगवत्कला ॥९॥

CHAPTER XIII

Shree Shukadeva said : The present seventh Manu—son of Vivasvat (the Sun) is renowned as Shraddhadeva. Hear from me about his sons. Heroic king! Ikshvaku, Nabhaga, Dhrista, Sharyati, Narishyanta, Nabhag, Dishta (Seventh son), Karoosha, Prishadhra and tenth Vasuman these are ten sons of Manu—son of Vivasvat. King! Adityas, Vasus, Rudras, Vishwedevas, groups of Maruts, Ashwinikumar twins and Ribhus are deities of this era and Purandara is their Indra (King). Kashyapa, Atri, Vashishtha, Vishwamitra, Gautama, Jamadagni and Bharadwaja are the reputed rishis (spiritual sages) of this era. Even in this era, His Divinity Vishnu was born of Aditi from Kashyapa. Vishnu had then assumed the form of vamana (dwarf) and was youngest among the sons of Aditi. 1-6

I have so far described to you seven eras of Manu. I will presently describe the future eras of Manu, all of which are associated with the prowess of Vishnu. When the era of the eighth Manu will come into existence, Savarni will be the Manu. His Divinity Vishnu shall then be born of Devaguhya through Saraswati and shall be known as Sarvabhauma. The ninth Manu, named Dakshasavarni shall be born of Varuna. At that time, Rishabha, having a fraction of the divinity of Vishnu shall be born of Ambudhara and Ayushmat. Brahmaṣavarni—son

दशमो ब्रह्मसावर्णिग्रपश्लोकसुतो महान् । विष्वक्सेनो विपूच्यां तु शम्भोः सत्यं करिष्यति ।
जातः स्वांशेन भगवान् गृहे दिव्यसृजो विभुः । मनुर्वै धर्मसावर्णिरेकादशम आत्मवान् ॥११॥
आर्यकस्य सुतस्तत्र धर्मेसेतुरिति स्मृतः । वैधृतायां हरेरंशखिलोकीं धारयिष्यति ॥१२॥
भविता रुद्रसावर्णी राजन् द्वादशमो मनुः । स्वधामाख्यो हरेरंशः साधयिष्यति तन्मनोः ।
अन्तरं सत्यसद्वसः सनुतायाः सुतो विभुः । मनुखयोदशो भाव्यो देवसावर्णिरात्मवान् ॥१३॥
देवहोत्रस्य तनय उपहृतां दिवस्पतेः । योगेश्वरो हरेरंशो गृहत्यां सम्भविष्यति ॥१४॥
मनुर्वै इन्द्रसावर्णिश्चतुर्दशम पश्यति । सत्रायणस्य तनयो गृहज्ञानुस्तदा हरिः ॥१५॥
वितानायां महाराज क्रियातन्तून् वितायिता । राजंश्चतुर्दशैतानि त्रिकालानुगतानि ते ।
श्लोकान्येभिर्मितः कल्पो युगसाहस्रपर्ययः ॥१७॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मन्वन्तरानुवर्णनं नाम त्रयोदशोऽध्यायः ॥१॥



of Upashloka—shall be the tenth great Manu. Besides, His Divinity Vishnu shall be born of Vishwasrij through Vishoochi with a fraction of His Divinity as Vishwaksena and shall be friends with Shambhu (Indra of that era). Then, Dharmasavarni of spiritual disposition shall be eleventh Manu. During his era, a fraction of the divinity of Vishnu shall be born of Aryaka through Vaidhrita, shall be known as Dharma-setu and shall protect all the three worlds. King! Rudrasavarni shall be the twelfth Manu. A fraction of the divinity of Vishnu shall be known as Swadhama and shall protect the era of that Manu. Then, Devasavarni of spiritual disposition shall be thirteenth Manu. Yogeshwara, having a fraction of the divinity of Vishnu shall be born as son of Brihati and Devahotra as Sarvabhauma and shall be the benefactor of Divaspati (Indra of that era). Indrasavarni shall be fourteenth Manu. Great King! In that era, Vishnu shall be born under the name of Brihadbhanu as son of Satrayana and Vitana and shall spread the cult of ritual sacrifices. King! I have told you about fourteen eras of Manus of the past, the present and the future. The period known as Kalpa is measured by these eras and lasts for one thousand yugas. 7-17

Thus ends chapter thirteenth of Book VIII



अथ चतुर्दशोऽध्यायः

ऋषिरुवाच

चतुर्युगान्ते कालेन प्रस्ताञ्छ्रुतिगणान् यथा । तपसा ऋषयोऽपश्यन् यतो धर्मः सनातनः ॥१॥
ततो धर्मं चतुष्पादं मनयो हरिणोदिताः । युक्ताः संचारयन्त्यद्वा स्वे स्वे काले महीं नृप ।

यत्रभागभुजो देवा ये च तत्रान्विताश्च तैः ॥२॥

इन्द्रो भगवता दत्तां त्रैलोक्यश्रियमूर्जिताम् । भुञ्जानः पाति लोकांस्त्रीन् कामं लोके प्रवर्पति ॥३॥

ज्ञानं चानुयुगं ब्रूते हरिः सिद्धस्वरूपधृक् । ऋषिरूपधरः कर्म योगं योगेश्वरपधृक् ॥४॥

सर्गं प्रजेशरूपेण दस्यून् हन्यात् स्वराइवपुः । कालरूपेण सर्वेषामभावाय पृथग्गुणः ॥५॥

पतत् कल्पविकल्पस्य प्रमाणं परिकीर्तितम् । यत्र मन्वन्तराण्याहुश्चतुर्दश पुराविदः ॥६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे चतुर्दशोऽध्यायः ॥११॥

CHAPTER XIV

Shree Shukadeva said : At the end of the four eras, the sages perceived, through intuition, the Vedas, which had been eclipsed by time by resorting to penance, since religiosity is eternal. King! Inspired by Vishnu, Manus, whose minds are concentrated on the supreme spirit, propagated righteousness, which has four bases, on the earth, during their respective regimes. Deities, who enjoy shares of oblations offered in ritual sacrifices and their followers also do the same. While enjoying the superior prosperity of the three worlds, which have been awarded to him by His Divinity Vishnu, Indra protects the three worlds and shows rain, as desired (by people). Vishnu also assumes the forms of accomplished souls and propagates the cult of ritual sacrifices. He assumes the forms of masters of yoga and propagates religion. He creates the creations by assuming the forms of progenitors of mankind and destroys heretics by assuming the forms of Kings. In the form of Time, he brings about diluvion. Thus, he resorts to different qualities out of the qualities of sattwa, rajas and tamas. I have thus described the durations of the eras known as Kalpas and Vikalpas. Antiquarians say that fourteen Manus flourish during one Kalpa. 1-6

Thus ends chapter fourteenth of Book VIII

अथ पञ्चदशोऽध्यायः

राजोवाच

बलेः पदत्रयं भूमेः कस्माद्वरिरयाचत । भूतेश्वरः कृपणवल्गुधाथोऽपि वचन्ध तम् ॥१॥
 एतद् वेदितुमिच्छामो महत् कौतूहलं हि नः । यज्ञेश्वरस्य पूर्णस्य वन्धनं चाप्यनागतः ॥२॥

श्रीशुक उवाच

पराजितधीरस्तुभिश्च हापितो हीन्द्रेण राजन् भृगुभिः स जीवितः ।
 सर्वात्मना तानभजद् भृगून् बलिः शिष्यो महात्मार्यनिवेदनेन ॥३॥
 तं ब्राह्मणा भृगवः प्रीयमाणा अयाजयन् विश्वजिता त्रिणाकम् ।
 जिगीषमाणं विधिनाभिपिच्य महाभिपेकेण महानुभावाः ॥४॥
 ततो रथः काञ्चनपट्टनद्धो हयाश्च हर्यश्वतुरङ्गवर्णाः ।
 ध्वजश्च सिंहेन विराजमानो हुताशनादास हविर्भिरिष्टात् ॥५॥
 धनुश्च दिव्यं पुरटोपनद्धं तूष्णावरिक्तौ कवचं च दिव्यम् ।
 पितामहस्तस्य ददौ च मालामग्लानपुष्पां जलजं च शुक्रः ॥६॥

CHAPTER XV

The King said : Why was it that Vishnu begged for land measuring only three paces from Bali, eventhough He himself is the master of the universe and why was it that he then bound the latter ? I desire to know this, since I have much curiosity about it. How was it that Vishnu, who is the presiding deity of ritual sacrifices, bound him, though he was innocent ? 1-2

Shree Shukadeva said : King ! Bali had lost his regal glamour and Indra had destroyed also his life, but he was restored to life by brahmins of the family of the Bhrigus. A disciple of the Bhrigus as he was, the noble minded, Bali served them with all his heart and gave them bounties. Pleased with him, the Bhrigu Brahmins consecrated him with holy water according to prescribed rites and helped him perform the Vishwajit ritual sacrifice, since he was desirous of conquering the heaven. Thereupon a chariot girdled with bands of gold, horses which were handsome in all limbs like those of Indra, an ensign resplendent with the emblem of a lion, a heavenly bow with bands of gold, two inexhaustible quivers and a heavenly armour emerged from the sacrificial fire, which had been worshipfully fed with oblations. His grandfather (Prahlada) gave him a garland of unwithering flowers and Shukra

यं स विप्राजितयोधनार्थस्तैः कल्पितस्वस्त्ययनोऽथ विप्रान् ।

प्रदक्षिणीकृत्य कृतप्रणामः प्रह्लादमामन्त्र्य नमश्चकार ॥७॥

अथाच्छ रथं दिव्यं भृगुदत्तं महारथः । सुलग्धरोऽथ संनह्य धन्वी खड्गी धृतपुष्पिः ।

रराज रथमारूढो धिष्यस्थ इव हृद्यवाद् ॥८॥

धृतो विकर्पन् महतीमासुरीं ध्वजिनीं विभुः । ययाविन्द्रपुरीं खट्वां कम्पयन्निव रोदसी ॥९॥

तां देवधानीं स वरूथिनोपतिर्वह्निः समन्ताद् कुरुषे पृतन्यया ।

आचार्यदत्तं जलजं महास्वनं धूमौ प्रयुञ्जन् भयमिन्द्रयोपिताम् ॥१०॥

मघवांस्तमभिप्रेत्य बलेः परममुद्यमम् । सर्वदेवगणोपेतो गुरुमेतदुवाच ह ॥११॥

भगवन्मुद्यमो भूयान् बलेर्नः पूर्ववैरिणः । अविपह्यमिमं मन्ये केनासीत्तेजसोर्जितः ॥१२॥

गुरुवाच

जानामि मघवच्छत्रोदन्नतेरस्य कारणम् । शिष्यायोपभृतं तेजो भृगुभिर्ब्रह्मवादिभिः ॥१३॥

भवद्विधो भवान् वापि वर्जयित्वेश्वरं हरिम् । नास्य शक्तः पुरः स्थातुं कृतान्तस्य यथा जनाः ॥१४॥

(his preceptor) gave him a conch. Thus he obtained equipment of war from the brahmins, who also performed a benedictory ceremony for his success. Then, he circumambulated them and bowed to them. He took leave of Prahlad and bowed to him. 3-7

The great charioteer then put on his armour, armed himself with the bow, the arrows and a sword and mounted his heavenly chariot, which had been presented to him by Bhrigu (Shukra). When he was seated in the chariot, he shone like fire in a sacrificial basin. Valiant Bali then led his great army of demons and reached the extremely prosperous metropolis of Indra, as if he were making the sky and the earth tremble. Commanding his army, he besieged the metropolis of Indra on all sides from outside with his army and blew the high-sounding conch, which had been given to him by his preceptor, thus causing fear to wives of Indra. 8-10

When Indra came to know of the great activity of Bali, he approached the Guru (Jupiter—preceptor of gods) accompanied by all the Gods and told him: "Master! Great is the activity of our former foe Bali. I consider it not capable of being challenged. By which might has he become so powerful?" 11-12

Guru said : Indra! I know the cause of the exaltation of thy enemy. The Bhrigus, who are expounding spiritual knowledge, have infused vigour into him, as he is their disciple. Just as men are not

तस्मान्निलयमुत्तुज्य यूयं सर्वे त्रिविष्टपम् । यात कालं प्रतीक्षन्तो यतः शत्रोर्विपर्ययः ॥१५॥
 एवं सुमन्त्रितार्थास्ते गुरुणार्थानुदर्शिता । हित्वा त्रिविष्टपं जग्मुर्गोविंशाः कामरूपिणः ॥१६॥
 देवेष्वथ निलीनेषु बलिर्वैरोचनः पुरीम् । देवधानीमधिष्ठाय वशं निन्ये जगत्त्रयम् ॥१७॥
 तं विश्वत्रयिणं शिष्यं भृगवः शिष्यवत्सलाः । शतेन द्वयमेधानामनुव्रतमयाजयन् ॥१८॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे षोडशोऽध्यायः ॥१५॥



अथ षोडशोऽध्यायः

श्रीशुक उवाच

एवं पुत्रेषु नन्देषु देवमातादितिस्तदा । हृते त्रिविष्टपे दैवैः पर्यतप्यदनाथवत् ॥१॥
 एकदा कश्यपस्तस्या आश्रमं भगवानगात् । निरुत्सवं निरानन्दं समावेक्षितश्चिरात् ॥२॥
 स पत्नीं दीनवदनां कृतासनपरिमदः । सभाजितो यथान्यायमिदमाह कुरुवृद्ध ॥३॥

capable of confronting the God of Death, Gods like you, with the exception of Vishnu, even yourself are not capable of confronting him. All of you should, therefore, leave your residences in the heaven and go away elsewhere, awaiting better times when your enemy might come into adverse circumstances. Having been thus properly advised by Guru who could perceive things in proper perspective, the gods, who were capable of disguising themselves as desired, left the heaven and went away. When the gods had disappeared, Bali, son of Virochana, stayed in the metropolis of the gods and subdued all the three worlds. The Bhrgus, to whom their disciples were dear, helped Bali perform one hundred horse-sacrifices, since he was loyal to them. 13-18

Thus ends chapter fifteen of Book VIII



CHAPTER XVI

Shree Shukadeva said : When the kingdom of the heaven had been snatched away from the gods by the demons, and the gods had disappeared from it, Aditi—mother of the gods—became agonized like a helpless person. Once, His Holiness Kashyapa (Aditi's husband) retired from his long concentration on the Supreme spirit and went to her hermitage. It was then devoid of usual festivities and joyous atmosphere. Scion of Kuru dynasty! After she had paid homage to him, he took the seat offered to him by her and suitably questioned his wife, since her face was distressed, thus : “Lady of my house! Has any inauspi-

अपि बाकुशलं किञ्चिद् गृहेषु गृहमेधिनि । धर्मस्यार्थस्य कामस्य यत्र योगो ह्ययोगिनाम् ॥४॥
 अपि वातिथयोऽभ्येत्य कुटुम्बासक्त्या त्वया । गृहादपूजिता याताः प्रत्युत्थानेन वा क्वचित् ॥५॥
 अप्यनयस्तु वेलायां न हुता हविषा सति । यत्पूजया कामदुद्यान् याति लोकान् गृहान्वितः ॥६॥
 अपि सर्वे कुशलिनस्तत्र पुत्रा मनस्विनि । लक्ष्येऽस्त्रस्यमात्मानं भवत्या लक्षणैरहम् ॥७॥

अदितिरुवाच

भद्रं द्विजवां ब्रह्मन् धर्मस्यास्य जनस्य च । त्रिवर्गस्य परं क्षेत्रं गृहमेधिन् गृहा इमे ॥८॥
 अश्वयोऽतिथयो भृत्य भिक्षवो ये च लिप्सवः । सर्वं भगवतो ब्रह्मन्नुद्धानान् रिप्यति ॥९॥
 परैर्विवासिता साहं मग्ना व्यसनसागरे । येष्वर्थ्यं श्रीर्यशः स्थानं हृतानि प्रधलैर्मम ॥१०॥
 यथा तानि पुनः साधो प्रपद्येरन् ममात्मजाः । तथा विधेहि कल्याणं धिया कल्याणकृत्स्नम् ॥११॥

श्रीशुक उवाच

एवमभ्यर्थितोऽदित्या कस्तामाह स्मयन्निव । अहो मायावलं विष्णोः स्नेहवद्भूमिदं जगत् ॥१२॥

cious thing occurred in thy home? Even persons, who do not concentrate their mind on the supreme spirit, are of righteous conduct in it, get material prosperity and have their desires fulfilled. Is it that guests who might have come to thy house have some times gone back without being welcomed by thee by rising in their honour as thou mightest have been engrossed in the affairs of the family? Chaste lady! or, is it that timely oblations have not been offered to the sacred fire? By worshipping it, a house-holder goes to heaven, which yields desired objects. High-minded lady! Are all your sons doing well? I observe from the features of thy body that thou art not in proper mood. 1-7

Aditi said : Spiritual master ! Brahmins, cows of the homestead and myself are healthy. Religious rites are being well performed. Master of our house ! These homes are the great abode of righteousness, material happiness and fulfilment of temporal desires. Spiritual master ! Since I have been reverently keeping your Holiness in mind, the ritual fires, guests, servants and mendicants desirous of charity have not suffered. Since, however, I have been banished and deprived of my glory, wealth, fame and residence by my enemies, I have been plunged in the ocean of adversity. Saint ! My greatest benefactor ! Please so devise with your intelligence that my sons may again achieve welfare. 8-11

Shree Shukadeva said : Having been thus requested by Aditi, Kashyapa told her, as if he were smiling " Ho ! How great is power of the Maya of Vishnu ? This world is bound together by ties of affection.

उपतिष्ठस्य पुरुषं भगवन्तं जनार्दनम् । स विधास्यति ते कामात् हरिर्दीनानुकम्पनः ॥१३॥

अदितिख्याच

केनाहं विधिना ब्रह्मन्नुपस्थास्ये जगत्पतिम् । यथा मे सत्यसंकल्पो विदध्यात् स मनोरथम् ॥१४॥

कश्यप उवाच

पतन्से भगवान् पृष्ठः प्रजाकामस्य पद्मजः । यदाह ते प्रवक्ष्यामि व्रतं केशवतोषणम् ॥१५॥

फाल्गुनस्यामले पक्षे द्वादशाहं पयोव्रतः । अर्चयेदरविन्दाक्षं भक्त्या परमयान्वितः ॥१६॥

निर्यतितात्मनियमो देवमर्च्येत् समाहितः । अर्चायां स्थण्डिले सूर्ये जले बह्वीं गुरावपि ॥१७॥

नमस्तुभ्यं भगवते पुरुषाय महीयसे । सर्वभूतनिवासाय वासुदेवाय साक्षिणे ॥१८॥

नमो द्विशीर्षेण विपदे चतुःशृङ्गाय तन्त्रये । सप्तहस्ताय यज्ञाय त्रयीविधात्मने नमः ॥१९॥

त्वं सर्ववरदः पुंसां वरेण्यं वरदर्पभ । अतस्ते श्रेयसे धीराः पादरेणुमुपासते ॥२०॥

Worship His Divinity Vishnu, who is the supreme spirit and the destroyer of the demon named Jana. That Vishnu shall fulfil thy desires, since he has compassion for the miserable. 12-13

Aditi said : Spiritual master ! By which rite may I worship the Lord of the world so that He, whose will is unfailing, may fulfil my desire ? 14

Kashyapa said : When I was desirous of procreation, I had asked His Divinity Brahma (how my desire may be fulfilled). I will tell thee about the religious observance, which propitiates Keshava (Vishnu). One should worship lotus-eyed Vishnu with great devotion for the first twelve days of the bright half of the month of Falguna, sustaining one-self only on milk. After concluding routine religious practises, the devotee should, with a composed mind, worship His Divinity, as pervading His idol, the Earth, the Sun, water, fire and even his spiritual preceptor and pray : "I bow to your Divinity—Vasudeva—the great supreme spirit which pervades all creatures and oversees everything, I bow to the God of fire, who has two heads (representing Soma sacrifices known as Prayaneeya and Udayaneeya) three feet (representing three ritual sacrifices), four horns (representing four Vedas) and seven hands (representing seven Vedic metres), who is the embodiment of the institution of ritual sacrifices and of the lore of the three Vedas. Great Benefactor ! Thou grantest boons of all sorts and art the chosen divinity of man. It is, therefore, that wise men adore the dust of thy feet for spiritual bliss. May His Divinity whom gods and the goddess

अन्ववर्तन्त यं देवाः श्रीश्च तत्पादपद्मयोः । स्पृहयन्त इवामोदं भगवान् मे प्रसीदताम् ॥२१॥
 पतैर्मन्त्रैर्हृषीकेशमावाहनपुरस्कृतम् । गन्धधूपादिभिश्चाचेंद् द्वादशाक्षरविद्यया ॥२२॥
 शृतं पयसि नैवेद्यं शाल्यन्नं विभवे सति । ससर्पिः सगुडं दत्त्वा जुहुयान्मूलविद्यया ॥२३॥
 जपेदष्टोत्तरशतं स्तुवीत स्तुतिभिः प्रभुम् । कृत्वा प्रदक्षिणं भूमौ प्रणमेद् दण्डवन्मुदा ॥२४॥
 स्नातः शुचिर्यथोक्तेन विधिना सुसमाहितः । पयसा स्नापयित्वाचेंद् यावद्गतसमापनम् ॥२५॥
 पयोभक्षो व्रतमिदं चरेद् विष्णुवर्चनादृतः । पूर्ववज्जुहुयादग्निं ब्राह्मणांश्चापि भोजयेत् ॥२६॥
 प्रतिपदिनमारभ्य यावच्छुक्लत्रयोदशौ । ब्रह्मचर्यमधःस्वप्नं स्नानं त्रिपवणं चरेत् ॥२७॥
 वर्जयेदसदालापं भोगानुच्चादवांस्तथा । अहिंस्रः सर्वभूतानां वासुदेवपरायणः ॥२८॥
 भोजयेत् तान् गुणवता सद्गुणेन शुचिसिते । अन्यांश्च ब्राह्मणान्छक्त्या ये च तत्र समागताः ॥२९॥

of wealth follow, as if they were coveting the fragrance of the dust of His feet, be propitiated. The devotee should worship Vishnu, who has mastered the senses, with perfume incense etc. beginning with invocation. "Om" and reciting the sacred incantation of twelve letters. Om! I bow to His Divinity Vasudeva (who is the full incarnation of Vishnu). If he can afford, he should offer to Him rice cooked in milk and mixed with clarified butter and treacle and offer oblations thereof into sacrificial fire by recital of the same sacred incantation. He should mutter the incantation one hundred and eight times and pray to His Divinity with eulogies. After circumambulating the idol, he should delightfully lay himself on the ground in obeisance. After taking bath and becoming pure, and well composed, he should (daily) bathe His Divinity with milk and worship Him till the vowed observance of the ceremony is concluded. He should sustain himself only on milk (during the period) reverently observe the vow, worship Vishnu make offerings to fire, as stated above, and also feed Brahmins. Commencing from the first day (of the bright fortnight) till the thirteenth day, he should observe celibacy, lie on the ground, bathe thrice (morning, noon and evening) avoid conversing with wicked persons, as well as enjoyment of mundane pleasures, violence to all creatures and remain devoted to Vasudeva (Vishnu). Lady of pious smile! The devotee should feed the brahmins assisting in the worship with good quality food and also other brahmins who might have come there, consistently with his capacity. He should make presents to his preceptor and priests officiating at the ceremony according to their ranks and satisfy even outcasts who might have come there. When all, including poor, blind and miserable

दक्षिणां गुरवे दद्यादतिगम्यश्च यथार्हतः । अन्नाद्येनाश्वपाकांश्च प्रीणयेत्समुपागतान् ॥३०॥
 पतत्पयोव्रतं नाम पुण्यपाराधनं परम् । पितामहेनाभिहितं मया ते समुदाहृतम् ॥३१॥
 तस्मादेतद्रतं भद्रे प्रयता श्रद्धया चर । भगवान् परितुष्टस्ते वरानाशु विधास्यति ॥३२॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धेऽदितिव्रतकथनं नाम षोडशोऽध्यायः ॥१६॥



अथ सप्तदशोऽध्यायः

श्रीशुक उवाच

इत्युक्ता सादिती राजन् स्वभर्त्रां कथयेन वै । अन्वतिष्ठद् व्रतमिदं द्वादशाहमतन्द्रिता ॥१॥
 तस्याः प्रादुरभूत् तात भगवानादिपूरुषः । पीतवासाश्चतुर्बाहुः शङ्खचक्रगदाधरः ॥२॥
 सोत्थाय वद्धाञ्जलिरीडितुं स्थिता नोत्सेह आनन्दजलाकुलेक्षणा ।
 प्रीत्या शनैर्गद्गदया निरा हरिं तुष्टाय सा देव्यदितिः कुरुदह ॥३॥

अदितिरुवाच

यज्ञेश यज्ञपुरुषाच्युत तीर्थपाद तीर्थध्वजः श्रवणमङ्गलनामधेय ।
 आपचलोकवृजिनोपशमोदयाय शं नः कृषीश भगवन्सि दीननाथः ॥४॥

persons have dined, since this pleases Vishnu, a wise man should dine in the company of his relatives. 15-30

This sacred vow of milk is highly conducive to propitiation of the Supreme spirit. I was told about this by Brahma and I have told thee about it. Good lady! Perform this vowed performance of the ceremony, with faith, controlling thy senses during the period. Propitiated by it, His Divinity shall soon grant thee the desired boons. 31-32

Thus ends chapter sixteenth of Book VIII



CHAPTER XVII

Shree Shukadeva said : King! Having been so instructed by her husband, Aditi performed this ceremony for twelve days with alertness. Dear me! His Divinity the four-armed Lord of the creation, wearing yellow clothes and armed with his disc-missile, mace and conch then appeared before her. Thereupon, she rose, folded her hands and started to pray. As, however, her eyes were overcome with tears, she could not do so. Scion of Kuru dynasty! Pious Aditi, however, affectionately eulogized Vishnu slowly in a faltering tone. 1-3

Aditi said : Lord of ritual sacrifices ! Unfailing master ! Thou art

विश्वाय विश्वभवनस्थितिसंयमाय स्वैरं गृहीतपुरुशक्तिगुणाय भूम्ने ।

स्वस्थाय शश्वदुपवृंहितपूर्णबोधव्यापादितात्मतमसे हरये नमस्ते ॥५॥

श्रीभगवानुवाच

देवमातर्भवत्या मे विशातं चिरकाङ्क्षितम् । यत् सपत्नैर्हृतश्रीणां च्यावितानां स्वधामतः ॥६॥

तान् विनिर्जित्य समरे दुर्मदानसुरर्षभान् । प्रतिलब्धजयश्रीभिः पुत्रैरिच्छस्युपासितुम् ।

नाकपृष्ठमधिष्ठाय क्रीडतो द्रष्टुमिच्छसि ॥७॥

प्रायोऽधुना तेऽसुरयूथनाथा अपारणीया इति देवि मे मतिः ।

अथाप्युपायो मम देवि चिन्त्यः संतोषितस्य व्रतचर्यया ते ॥८॥

त्वयाचितश्चाहमपश्यगुप्तये पयोव्रतेनानुगुणं समीडितः ।

स्वांशेन पुत्रत्वमुपेत्य ते सुतान् गोप्तसि मरीचतपस्यधिष्ठितः ॥९॥

the personification of ritual sacrifices. Thy feet constitute pilgrim centres. Thy names are auspicious to hear. Thou pacifiest distress of persons in adversity. Your Divinity ! Lord ! Kindly bless us, since thou art the protector of persons, who are miserable ! Vishnu ! Thou art the personification of the universe. Thou hast, through thy own will, assumed the qualities of sattwa, rajas and tamas of the Maya of the Supreme Being for creation, sustenance and end of the universe. Thou art all-pervading and composed. Thou hast destroyed the darkness of my spiritual ignorance by thy eternal, expansive and full consciousness. I bow to thee ! 4-5

His Divinity said : Mother of gods ! I know what you have been desiring since long. Thou desirest to live with thy sons, whose glory has been destroyed by their enemies and banished by them from their homes after they had vanquished the extremely arrogant leaders of the demons and to have them restored to their glory. Thou desirest to see that they dwell in the heaven and amuse themselves. Sainly lady ! I am, however, of opinion that leaders of the multitudes of the demons are not capable of being defeated at present. Sainly lady ! Since, however, I have been propitiated by thy performance of the sacred ceremony. I shall have to think out a remedy. I have been worshipped by thee for protection of the sons by undertaking the sacred milk-vow and have been deservedly eulogized. I will, therefore, incarnate myself as thy son with a fraction of my divinity by permeating the penance of Kashyapa—son of Marcechi (one of the progenitors of mankind) and will succour thy sons. Good lady ! Serve

उपधाव पतिं भद्रे प्रजापतिमकल्मषम् । मां च भावयती पत्यावेवंरूपमवास्थितम् ॥१०॥

श्रीशुक उवाच

पतावदुक्त्वा भगवांस्तथैवान्तरर्षीयत । अदितिर्दुर्लभं लब्ध्वा हरेर्जन्मात्मनि प्रभोः ॥११॥

उपाधावत् पतिं भक्त्या परया कृतकृत्यवत् । स वै समाधियोगेन कश्यपस्तदबुध्यत ॥१२॥

अदितेर्घिष्ठितं गर्भं भगवन्तं सनातनम् । हिरण्यगर्भो विज्ञाय समीडे गुह्यनामभिः ॥१३॥

ब्रह्मोवाच

अयोऋगाय भगवन्पुरुषकर्म नमोऽस्तु ते । नमो ब्रह्मण्यदेवाय त्रिगुणाय नमो नमः ॥१४॥

नमस्ते पृश्निगर्भाय वेदगर्भाय वेधसे । त्रिनामाय त्रिपृष्ठाय शिपिविष्टाय दिष्णवे ॥१५॥

त्वं वै प्रजानां स्थिरजङ्गमानां प्रजापतीनामसि सम्मविष्णुः ।

दिव्योक्तसां देव दिवश्च्युतानां परायणं नौरिच मज्जतोऽप्सु ॥१६॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे धामनप्रादुर्भावे सप्तदशोऽध्यायः ॥१०॥



thy husband loyally, thinking that thou art serving me in thy husband in this form. He is sinless and one of the progenitors of mankind. 6-10

Shree Shuka said : Telling her this much, His Divinity disappeared there and then. Having received the unachievable boon that Lord Vishnu shall incarnate Himself through her. Aditi loyally served her husband with great devotion like a person whose object had been fulfilled. Kashyapa also learnt about it (the boon) by concentration on His Divinity. Having learnt that the foetus lying in womb of Aditi was His eternal divinity, Brahma eulogized Him with His secret names. 11-13

Brahma said : Your Divinity ! you have praised extensively. Your strides are extensive. I bow to you. I bow to the holy God, I bow again and again to the Supreme Being, which is the master of the three qualities of sattwa, rajas and tamas. I bow to son of Prishni (Devaki). I bow to Him who is the source of the Vedas and of the creator. Though you hold the three worlds in your navel; you are beyond the three worlds; you pervade the universe. I bow to Vishnu. God ! you are the creator of the moveable and immoveable objects and of the progenitors of mankind. You are the refuge of the dwellers of the heaven who have been banished from the heaven, like a boat for those who are about to be drowned in water. 14-16

Thus ends chapter seventeenth of Book VIII



अथाष्टादशोऽध्यायः

श्रीशुक उवाच

इत्थं विरिञ्चस्तुतकर्मवीर्यः प्रादुर्बभूवामृतभूरदित्याम् ।

चतुर्भुजः शङ्खगदाचक्रः पिशङ्गवासा नलिनायतेक्षणः ॥१॥

विशः प्रसेदुः सलिलाशयास्तदा प्रजाः प्रहृष्टा क्रतवो गुणान्विताः ।

चौरन्तरिक्षं क्षितिरग्निजिह्वा गावो द्विजाः संजहृपुर्नगाश्च ॥२॥

श्रोणायां श्रवणद्रादद्यां मुहूर्तेऽभिजिति प्रभुः । विजया नाम सा श्लोका यस्यां जन्म विदुर्हरेः ॥३॥

शङ्खदुन्दुभयो नेदुर्मृदङ्गपणवानकाः । चित्रवादित्रतूयाणां निर्घोषस्तुमुलोऽभवत् ॥४॥

दृष्ट्वादितस्तं निजगर्भसम्भवं परं पुमांसं मुदमाप विसिता ।

गृहीतदेहं निजयोगमायया प्रजापतिश्चाह जयेति विस्मितः ।

बभूव तेनैव स वामनो घट्टः सम्पश्यतोर्विव्यगतिर्यथा नटः ॥५॥

तं घट्टं वामनं दृष्ट्वा मोदमाना महर्षयः । कर्माणि कारयामासुः पुरस्कृत्य प्रजापतिम् ॥६॥

CHAPTER XVIII

Shree Shukadeva said : Vishnu, whose activities and prowess were thus eulogized by Brahma, incarnated Himself through Aditi, though, in fact, he is not subject to births and deaths. He had four arms and hold a conch, a mace, a disc-missile and a lotus. He wore clothes of a tawny colour. His lotus-like eyes were elongated. At that time, the quarters became pellucid; sources of water became quiet; people became delightful; the season yielded its fruits. The sky, the atmospheric region, the earth, flames of fire, cows, brahmins and mountains seemed to be in a jovial mood. His Divinity had incarnated Himself at the auspicious position of the Moon in the sky on the twelfth day of the bright half of the month of Shravana. The day on which Vishnu incarnated Himself is known as Vijaya. Conches were blown, kettle-drums tabors and one sided-military drums were beaten and musical instruments were played upon. There was a tumultuous sound of instrumental music and of musical instruments. On seeing the Supreme Being born of her foetus, Aditi was filled with wonder and delight. Seeing that Vishnu had assumed a corporeal body through his mysterious power of Yoga, Kashyapa also was full of wonder and exclaimed : "Victory to your Divinity !" 1-5

Vishnu then transformed Himself into a dwarfish boy with His divine faculty, like an actor changing his disguise in a dramatic performance, within their sight.

तस्योत्पीयमानस्य सावित्री सवितावरीत् । बृहस्पतिर्ब्रह्मसूत्रं मेखलां कश्यपोऽदात् ॥७॥
 ददौ कृष्णाजिनं भूमिर्दण्डं सोमो वनस्पतिः । कौपीनाच्छादनं माता द्योदधं जगतः पतेः ॥८॥
 कण्डलुं वेदगर्भः कुशान् सप्तर्षयो ददुः । धक्षमालां महाराज सरस्वत्यव्ययात्मनः ॥९॥
 तस्मा हत्युपनीताय यक्षराट् पात्रिकामदात् । भिक्षां भगवती साक्षादुमादादग्निका सती ॥१०॥
 स ब्रह्मवर्चसेनैवं सभां सम्भावितो वदुः । ब्रह्मर्षिगणसंनुष्टामत्यरोचत मारिपः ॥११॥

ध्रुवाश्वमेधैर्यज्ञमानमूर्जितं बलिं भृगूणामुपकल्पितैस्ततः ।
 जगाम तत्राखिलसारसम्भृतो भारेण गां सन्तमयन् पदे पदे ॥१२॥
 तं नर्मदायास्तट उत्तरे बलेयं क्रत्यजस्ते भृगुकच्छसंज्ञके ।
 प्रवर्तयन्तो भृगवः क्रतूत्तमं व्यचक्षतारादुदितं यथा रविम् ॥१३॥

Great sages, who were delighted on seeing that dwarfish boy, induced Brahma to lead them and perform the latter's birth-ceremony etc. When the ceremony for investing him with the sacred thread was performed, the Sun recited the sacred Gayatri verse (invoking the preceptor of gods; Jupiter) presented to Him the sacred thread (religious emblem of Brahmins, Kshatriyas and Vaishyas) and Kashyapa presented to him a girdle. The Earth gave to him a skin of black antelope, the Moon which is the presiding deity of vegetation, gave to him a staff, His mother gave to him a strip of cloth for wearing over the privities; the sky gave to the Lord of the world an umbrella; Brahma gave him a gourd for keeping water and the celebrated seven sages gave to him kusha grass. Great King! Saraswatee (goddess of learning) gave to Him a rosary of Rudraksha berries. Kuber gave Him a begging bowl when he was invested with the sacred thread. Her Divinity pious Uma—the goddess-mother herself gave Him alms. Thus honoured, the boy—son of Kashyapa—looked his best on account of his spiritual lustre in the assembly, which was attended by spiritual sages. 6-11.

Hearing that the Bhrigus had made their disciple Bali powerful by helping him to perform ritual sacrifices called Ashwamedhas, Vamana, who was full of the entire strength went there, depressing the earth with his weight at every step. The priests, who were assisting Bali in performing the foremost ritual sacrifice in a place known as Bhriguka-chchha (Broach), situated on the northern bank of the Narmada, observed Him, as if he were the Sun, which had already risen. When the Bhrigus, their disciples and the sacrificial fires saw Vishnu entering the sacrificial pandal, they rose in His honour and received Him. He

मौञ्ज्या मेखलया धीतमुपवीताजिनोत्तरम् । जटिलं वामनं विप्रं मायामाणवकं हरिम् ॥१४॥
प्रविष्टं वीक्ष्य भृगवः सशिष्यास्ते सहाग्निभिः । प्रत्यगृह्णन् समुत्थाय संक्षिप्तास्तस्य तेजसा ॥१५॥
स्वागतेनाभिनन्द्याथ पादौ भगवतो बलिः । अवनिज्यार्चयामास मुक्तसङ्गमनोरमम् ॥१६॥

घलित्वाच

स्वागतं ते नमस्तुभ्यं ब्रह्मन् किं करवाम ते । ब्रह्मर्षीणां तपः साक्षान्मन्ये त्वाऽऽर्यवपुर्धरम् १७
अद्य नः पितरस्तुता अद्य नः पावितं कुलम् । अद्य स्विष्टः क्रतुरयं यद् भवानागतो गृहान् ॥१८॥
यद् यद् बटो वाञ्छसि तत् प्रतीच्छ मे त्वामर्थिने विप्रमुतानुत्तरेके ।
गां काञ्चनं गुणवद् धाम सृष्टं तथान्नपेयमुत वा विप्रकन्याम् ।
ग्रामान् सन्तृप्तांस्तुरगान् गजान् वा रथांस्तथार्हत्तम सम्मतीच्छ ॥१९॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनश्रद्धावि बलिवामनसंवादेऽष्टादशोऽध्यायः ॥१९॥



अथैकोनविंशोऽध्यायः

श्रीशुक उवाच

इति वैरोचनेर्वाक्यं धर्मयुक्तं ससूत्रतम् । निशम्य भगवान् प्रीतः प्रतिनन्द्येदमब्रवीत् ॥१॥

had then worn a girdle of munja grass, sacred thread and a skin, had matted hair on his head, and had assumed the form of a dwarfish brahmin by resorting to his Maya. They were overcome by his lustre. Bali greeted Him with words of welcome, washed the feet of His Divinity and worshipped Him, who delights the minds of those who renounce worldly attachments. 12-16

Bali said : Spiritual Master ! I bow to you. What shall I do for you, your Reverence ! I consider you to be the very embodiment of the penances of spiritual sages. Our names shall feel contended today since you have purified our dynasty by your visit. This ritual sacrifices is verily well-performed today, since your Reverence has paid this visit to our homes. Boy ! Ask from me whatever you desire. Brahmin's son ! I imagine that you intend to ask for some thing. Most deserving brahma ! ask for a cow, gold, a commodious and furnished house, food and drinks, a bride, prosperous villages, horses, elephants or chariots. 17-19

Thus ends chapter eighteenth of Book VIII



CHAPTER XIX

Shree Shukadeva said : On hearing the righteous and truthful words of the son of Virochana (Bali), His Divinity was pleased, congratulated him and told him as under : 1

श्रीभगवानुवाच

यद्यस्तवैतज्जनदेव सगुतं कुलोचितं धर्मयुतं यशस्करम् ।

युष्मत्कुले यशसामलेन प्रह्लाद उद्भाति यथोदुपः खे ॥२॥

यतो जातो हिरण्याक्षश्चरन्नेक इमां महीम् । प्रतिवीरं दिग्विजये नाविन्दत गदायुधः ॥३॥
पिता प्रह्लादपुत्रस्ते तद्विद्वान् द्विजवत्सलः । स्वमायुर्द्विजलिङ्गेभ्यो देवेभ्योऽदात् स याचितः ४
भयानाचरितान् धर्मानास्थितो गृहमेधिभिः । ब्राह्मणैः पूर्वजैः शूरैरन्यैश्चोदामकीर्तिभिः ॥५॥
तस्मात् त्वत्तो महीमीपद् वृणेऽहं वरदर्पभात् । पदानि व्रीणि वैत्येन्द्र सम्मितानि पदा मम ॥६॥
नान्यत् ते कामये राजन् वदान्याज्जगदीभ्वरात् । नैनः प्राप्नोति वै विद्वान् यावदर्थप्ररिग्रहः ॥७॥

बलिर्वाच

अहो ब्राह्मणदायाद् वाचस्ते वृद्धसम्भताः । त्वं बालो बालिशमतिः स्वार्थं प्रत्यवुधो यथा ॥८॥
न पुमान् मामुपमज्य भूयो याचितुमर्हति । तस्माद् वृत्तिकरीं भूमिं वटो कामं प्रतीच्छ मे ॥९॥

His Divinity said : King! These words of thine are absolutely true, deserving of thy dynasty and are such as would impart glory on thee. Prahlada shines in thy dynasty with untarnished fame like the Moon in the sky. Hiranyaksha was born in thy dynasty and was proficient in fighting duels with his mace. He did not encounter any rival, though he moved alone on this earth in all directions in the course of his conquest of various countries. Your father—son of Prahlada—gave away his life to gods, though he knew their fraud, when thy approached him in the guise of brahmins and begged him for it, since brahmins were dear to him. You have also betaken yourself to perform the righteous duties, which are being performed by house-holders, brahmins, heroic persons, and others, who had attained high fame and which were being performed by your forefathers, King! you are a generous donor. I, therefore, choose to get from you some land, measuring three paces, meted out by my own feet. King! I do not desire to have anything else from you, though you are munificent and master of the world. A considerate man, who takes as much only as he requires, does not incur any sin. 2-7

Bali said : Brahmin boy! Thy words are like those of an aged man. Thou art, however, yet a child and thy sense of understanding is childish. Thou betrayest ignorance of thy interests. A man does not have to beg again, once he has approached me. Boy! Ask for as much land from me as thou desirest, so that it would provide thee with maintenance. 8-9

श्रीभगवानुवाच

यावन्तो विपयाः प्रेष्टास्त्रिलोक्षयामजितेन्द्रियम् । न शक्नुवन्ति ते सर्वे प्रतिपूरयितुं नृप ॥२०॥
 पुंसोऽयं संसृतेर्ह्युरसंतोपोऽर्थकामयोः । यदृच्छयोपपन्नेन संतोपो मुक्तये स्मृतः ॥२१॥
 यदृच्छालाभमुष्टस्य तेजो विप्रस्य वर्धते । तत् प्रशम्यत्यसंतोपादभ्रमसेवाशुशुक्षणिः ॥२२॥
 तस्मात् त्रीणि पदान्येव वृणे त्वद् वरदर्पभात् । पतायतैव सिद्धोऽहं वित्तं यावत्प्रयोजनम् ॥२३॥

श्रीशुक उवाच

इत्युक्तः स हसन्नाह वाञ्छातः प्रतिगृह्यताम् । वामनाय महीं दातुं जग्राह बलभाजनम् ॥२४॥
 विष्णवे क्षमां प्रदास्यन्तमुशना असुरेश्वरम् । जानञ्चिकीर्पितं विष्णोः शिष्यं प्राह विदां वरः १५

शुक उवाच

पप वैरोचने साक्षाद् भगवान् विष्णुरव्ययः । कश्यपाद्विद्वेजतो देवानां कार्यसाधकः ॥२६॥
 पप तं स्थानमैद्वर्यं क्षियं तेजो यशः धुतम् । दास्यत्याच्छिष्यं शक्राय मायामाणवको हरिः ॥२७॥
 त्रिभिः क्रमैरिर्महोक्तान् दिश्वकायः क्रमिष्यति । सर्वेष्वं विष्णवे दत्त्वा मूढ वर्तिष्यसे कथम् १८

His Divinity said : King ! All the most desirable objects achievable in the three worlds do not suffice to satisfy a man, who has not controlled his senses. Discontent with wealth and objects of mundane pleasures is the cause of a soul's metempsychosis. Contentment with whatever is obtained by chance is, according to scriptures, conducive to spiritual salvation. A brahmin, who is contented with whatever is obtained by chance, has his lustre augmented. The lustre fades away through discontent, as fire is extinguished by water. I, therefore, choose to beg from thee only three paces (of land) though thou art the best of charitable persons, since my purpose will be served by that much. One should have as much wealth as he requires. 10-13

Shree Shuka said : When Bali was told this, he smilingly said : "Accept as much as desired, with a view to make a grant of land to Vamana, he thereafter took a pitenor of water. Ushanas (Shukra), who is foremost among learned men and who was knowing what Vishnu wanted to do, told his disciple—the king of demons, when he was on the point of making a grant of land, as under : 14-15

Shukra said : Son of Virochana ! This is His Divinity Eternal Vishnu. He has incarnated Himself through Kashyapa and Aditi for accomplishing the interests of gods. He shall snatch away thy country, royalty, wealth, lustre and widely-heard glory and give them to Indra. He is Vishnu, but has assumed the form of a boy by His Maya. He

न तद् दानं प्रशंसन्ति येन वृत्तिर्विपद्यते । दानं यत्तपः कर्म लोके वृत्तिमतो यतः ॥१९॥
 धर्मोऽयं यशस्सेऽर्थोऽयं कामाय स्वजनाय च । पञ्चधा विभजन् वित्तमिहामुत्र च मोक्षते ॥२०॥
 स्त्रीषु नर्मविवाहे च वृत्त्यर्थे प्राणसंकटे । गोब्राह्मणार्थे हिंसायां नानृतं स्याज्जगुषितम् ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे एकोनविंशोऽध्यायः ॥१९॥

अथ विशोऽध्यायः

श्रीशुक उवाच

यत्किरेयं गृहपतिः कुलाचार्येण भाषितः । तूष्णीं भूत्वा क्षणं राजन्नुवाचावहितो गुरुम् ॥१॥

वल्लववाच

सत्यं भगवता प्रोक्तं धर्मोऽयं गृहमेधिनाम् । अर्थं कागं यशो वृत्तिं यो न वाधेत कर्हिचित् ॥२॥
 स चाहं विंसलोमेन प्रत्याचक्षे कथं द्विजम् । प्रतिश्रुत्य ददामीति प्राहादिः कितवो यथा ॥३॥

shall so expand his body so as to make it as expansive as the universe and cover all these three worlds. Fool! after giving away all you have, how wilt thou maintain thyself? Wise men do not promise charity by which one's maintenance is adversely affected, since only those who have means of maintenance are able to do charity, perform sacrifices, penance and do (other) activities in the world. A man, who divides his wealth into five provisions viz., for righteous activities, for achieving fame, for his personal affairs, for mundane pleasures and for the use of his relatives, becomes happy in this world and in the next. 16-20.

Falschood in dealing with women, in joke, in arranging marriages, for means of maintenance and when there is danger to life may not be censurable. 21

Thus ends chapter nineteenth of Book VIII

CHAPTER XX

Shree Shukdeva said : King ! When his family priest told him this, Bali kept mum for a moment, composed himself and told his preceptor, as would befit a house-holder as under : 1

Bali said : Your worship has truly said that it is the righteous duty of a house-holder to assure that his wealth, objects of mundane desires and means of maintenance are not adversely affected. A house-holder.

श्रेयः कुर्वन्ति भूतानां साधवो दुस्त्यजासुभिः । दध्यङ्गशिविप्रभृतयः को विकल्पो धरादिषु ॥४॥
 वैरियं बुभुजे ब्रह्मन् दैत्येन्द्रैरनिघर्तिभिः । तेषां कालोऽप्रसीद्लोकान् न यशोऽधिगतं भुवि ॥५॥
 सुलभा युधि विप्रपे हनिवृत्तास्तनुत्यजः । न तथा तीर्थ आयाते श्रद्धया ये घनत्यजः ॥६॥

यजन्ति यज्ञकतुर्भिर्यमादृता भवन्त आम्नायविधानकोविदाः ।

स पव विष्णुर्धरदोऽस्तु वा परो दास्याम्यमुष्मै क्षितिमीप्सितां मुने ॥७॥

यदप्यसावधर्मेण मां यप्नीयादनागसम् । तथाप्येनं न हिंसिष्ये भीतं ब्रह्मतनुं रिपुम् ॥८॥

श्रीशुक उवाच

पवमश्रद्धितं शिष्यमनादेशकरं गुरुः । शशाप दैवप्रहितः सत्यसंधं मनस्विनम् ॥९॥
 वृद्धं पंडितमान्यक्षः स्तब्धोऽस्यस्मदुपेक्षया । मच्छासनातिगो यस्त्वमचिराद् भ्रदपसे श्रियः १०

and son of Prahlad as I am, however, how can I repudiate my promise, like a cheat, having told the Brahmin that I would give whatever he asked for? Dadheechi, Shibi and other saintly personages have contributed to the welfare of the people by donating even their lives. What hesitation can then there be with regard to land? Spiritual master! Those eminent demons, who never retraced their steps in war, have been devoured by Time, but the fame attained by them in this world has not been corroded. Brahminic sage! It is easy to come across persons, who have not retraced their steps in war, but not those who give away wealth with faith to a saintly person, who happens to approach him. Sage! You are conversant with the manner of reciting sacred texts and reverently worship Vishnu with ritual sacrifices. May the selfsame Vishnu either grant a boon to me or may He be inimical to me. I will donate to Him as much land as he desires. Even if he were to make me captive unrighteously, though I am innocent, I will not kill him, though he is my enemy, since he has assumed the body of a brahmin, being afraid of me. 2-8

Shree Shukadeva said : Inspired by destiny, the preceptor cursed his noble-minded disciple for being true to his promise, since he had repudiated his faith in him and had disregarded his advice, thus : "Though thou considerest thyself to be intelligent, thou art foolish and obstinate. Since thou hast disregarded me and hast transgressed my advice, thou shalt be bereft of royalty within a short time." Though he was thus cursed by his preceptor, he did not swerve from being true to his promise, magnanimous as he was. He worshipped Vaman, donated land to him and poured water into his palm in token of the donation.

पदे शप्तः स्वगुणान् सत्यान् चलितो महान् । वामनाय वृदाघेनामर्चित्वोदकपूर्वकम् ॥११॥
विन्ध्यावलिस्तदाऽऽगत्य पत्नी जालकमालिनी । आनित्ये कलशं हेममवनेज्जन्यपां भृतम् ॥१२॥
यजमानः स्वयं तस्य श्रीमत् पादयुगं मुदा । अवतिज्यावहन्मूर्ध्नि तदपो विद्वपावनीः ॥१३॥

नेदुर्मुहुर्दुन्दुभयः सहस्रशो गन्धर्वकिम्पूरयकिन्नरा जगुः ।
मनस्विनानेन कृतं सुदुष्करं विद्वानदाद् यद् रिपवे जगत्त्रयम् ॥१४॥
तद् वामनं रूपमयर्धताद्भुतं हरेरनन्तस्य गुणत्रयात्मकम् ।
भूः खं दिशो द्यौर्विवराः पयोधयस्तिर्यङ्मुदेवा ऋषयो यदासत ॥१५॥
मधुव्रतस्त्र्यम्बनमालया वृतो रराज राजन् भगवानुरुक्रमः ।
क्षितिं पदैकेन यलेविचक्रमे नभः शरीरेण दिशश्च बाहुभिः ॥१६॥
पदे द्वितीयं क्रमत्त्रिविष्टपं न वै तृतीयाय तदीयमण्वपि ।
उरुक्रमस्याङ्घ्रिरुपर्युपर्यथो महर्जनाभ्यां तपसः परं गतः ॥१७॥
॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे विश्वरूपदर्शनं नाम विंशोऽध्यायः ॥२०॥

His wife Vidhyavali came there with her face veiled and brought a golden pitcher full of water for washing the feet of Vamana. The host himself washed both his glorious feet with delight and sprinkled that water over his head, since it was capable of sanctifying the whole universe. 9-13

On that occasion, thousands of kettle-drums were repeatedly beaten and celestial songsters and kinnaras sang eulogies. Magnanimous as he was, he performed the extremely difficult thing by giving away all the three worlds to his enemy (Vishnu) though he knew the fraud. That dwarfish body of infinite Vishnu which was composed of the three qualities of sattwa, rajas and tamas, *marvellously* grew so expansive that the earth, sky, quarters, corners of the quarters, heaven, oceans, lower creatures, human beings, gods and sages were pervaded by it. 14-15

King! His Divinity, who was capable of extensive strides and who was wearing a sylvan garland on which honey-bees were humming, shone brilliantly. He traversed the Earth, whereof Bali was the king, in one stride; the sky with his body, and the quarters with his arms, when he had traversed the heaven with his second stride, there was not even an atom left for His third pace. One foot of His Divinity, who was capable of taking extensive strides had reached the region beyond the worlds known as Mahar and Jana and even beyond the world of Tapas. 16-17

अथैकविंशोऽध्यायः

श्रीशुक उवाच

सत्यं समीक्ष्यान्मभवो नखेन्दुभिर्हृतस्वधामद्युतिरावृतोऽभ्यगात् ।
 समर्च्य भक्त्याभ्यगृणाच्छुचिधवा यन्नाभिपङ्केरुहसम्भवः स्वयम् ॥१॥
 धातुः कमण्डलुजलं तदुत्क्रमस्य पादावनेजनपवित्रतया नरेन्द्र ।
 स्वर्धुन्यभून्नमसि सा पतती निमार्ष्टि लोकत्रयं भगवतो विशदेव कीर्तिः ॥२॥

महीं सर्वा इतां दृष्ट्वा त्रिपदभ्याजयाञ्जया । ऊचुः स्वभर्तुरसुरा दीक्षितस्यात्यमर्षिताः ॥३॥
 तस्मादस्य वधो धर्मो भर्तुः शुश्रूषणं च नः । इत्यायुधानि जगृह्वलेरनुचरासुराः ॥४॥
 ते सर्वे चामनं हन्तुं शूलपट्टिशपाणयः । अनिच्छतो यले राजन् प्राद्रवञ्जातमन्यवः ॥५॥
 तानभिद्रवतो दृष्ट्वा दितिजानीकपान् नृप । प्रहस्यानुचरा विष्णोः प्रत्यपेधन्नुदायुधाः ॥६॥
 हन्यमानान् स्वकान् दृष्ट्वा पुरुषानुचरैर्वलिः । वारयामास संरन्धान् काव्यशापमनुस्मरन् ॥७॥
 यः प्रभुः सर्वभूतानां सुखदुःखोपपत्तये । ते नातिवर्तितुं दैत्याः पौरुषैरीश्वरः पुमान् ॥८॥

CHAPTER XXI

Shree Shuka said : When the lotus-born Brahma of pious fame saw that his region named "Satya" had been out-lustred by (the lustre of) the moon like nails (of the feet of His Divinity) and that he himself had been out-lustred, he approached Him, and worshipped Him, from whose lotus-like navel he himself had been born, with devotion. King ! The water from the gourd, pitcher of Brahma became the heavenly Ganga in the sky, having been sanctified by washing the feet of Vishnu of the extensive strides. While descending (from the sky), the Ganga sanctifies all the three worlds. The river is, as it were, the personification of the spotless glory of His Divinity. When the demons saw that the earth belonging to their master, had been snatched away by the fraudulent request for three paces of land, they became wrathful and said : "It is our righteous duty to kill him, since that would amount to service to our master." Saying so, the demons Bali's servants took up arms. King ! enraged and carrying tridents and lances in their hands, they attacked Vamana in order to kill Him, though Bali did not like this. King ! On seeing that commanders of the army of demons—sons of Diti had attacked Vishnu, the latter's servants laughed violently and stopped them with uplifted weapons. Recollecting the curse of Shukra, Bali too dissuaded his violent-servants (from fighting) when he saw that they were being killed by the servants of Vishnu. He said : "Demons ! no man is able to overcome by manly exploits the exigencies of Time,

पलेन सचिवैर्बुद्ध्या दुर्गमन्वोपधादिभिः । सामादिभिरुपायैश्च कालं नात्येति वै जनः ॥१॥
पतान् वयं विजेष्यामो यदि वैवं प्रसीदति । तस्मात् कालं प्रतीक्षध्वं यो नोऽभित्वाय कल्पते १०

श्रीशुक उवाच

हाहाकारो महानासीत् रोदस्योः सर्वतोदिशम् । गृह्यमाणेऽसुरपते विष्णुना प्रभविष्णुना ॥१॥
तं दहं वारुणैः पाशैर्मगवानाह वामनः । नष्टश्रियं स्थिरप्रसमुदास्यशसं नृप ॥१२॥
पदानि त्रीणि दत्तानि भूमेर्महं त्वयासुर । दाभ्यां क्रान्ता मही सर्वा तृतीयमुपकल्पय ॥१३॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रदुर्गादे बलिनिग्रहे नामैकविंशोऽध्यायः ॥२१॥

अथ द्वाविंशोऽध्यायः

श्रीशुक उवाच

पुं विप्रकृतो राजन् बलिर्मगवतासुरः । भिद्यमानोऽप्यभिन्नात्मा प्रत्याहाविक्रवं वचः ॥१॥

which controls happiness and misery of all creatures. Man is unable to overcome Time by strength or intelligence or conciliation and other means or by incantation of mystical formulas or by herbs or by counsels of ministers or by resorting to fortresses. We shall vanquish these (servants of Vishnu) when and if destiny is pleased. Wait, therefore, for proper time, which may serve our purpose. 1-10

Shree Shuka said : When the King of demons was being apprehended by mighty Vishnu, there was great wailing on the earth and in the sky. King! Even after he was tied in the noose of the regent of the oceans, his mind was steady. His fame was extensive, though he was bereft of his royalty. His Divinity Vishnu told him : " Demon ! Thou hadst promised to donate to me three paces of land. I have covered the whole Earth in my two strides. Arrange for my third pace." 11-13

Thus ends chapter twenty-first of Book VIII

CHAPTER XXII

Shree Shukadeva said : When the demon Bali was thus treated contemptuously, he felt disturbed but his mind was steady and replied without excitement as under : 1

वलिरुवाच

यद्युत्तमश्लोक भवान् ममेरितं वचो व्यलीकं सुरवर्यं मन्यते ।

फरोमृतं तन्न भवेत् प्रलम्भनं पदं तृतीयं कुरु शीर्ष्णि मे निजम् ॥२॥

विमेमि नाहं निरयात् पदच्युतो न पाशबन्धाद् व्यसनाद् दुरत्ययात् ।

नैवार्थकृच्छ्राद् भवतो विनिग्रहादसाधुवादाद् भृशमुद्विजे यथा ॥३॥

स्यं नूनमसुराणां नः पारोक्ष्यः परमो गुरुः । यो नोऽनेकमदान्धानां चिभ्रंशं चक्षुरादिशत् ॥४॥

यस्मिन् वैरानुबन्धेन रुढेन विबुधेतराः । बहवो लेभिरे सिद्धिं वासु ह्येकान्तयोगिनः ॥५॥

तेनाहं निगृहीतोऽस्मि भवता भूरिकर्मणा । यद्वच्च वारुणैः पाशैर्नातिग्रीडे न च व्यथे ॥६॥

किमात्मनानेन जहाति योऽन्ततः किं रिक्थहारैः स्वजनाख्यदस्युभिः ।

किं जायया संवृतिहेतुभूतया मर्त्यस्य गेहेः किमिहायुगो व्ययः ॥७॥

श्रीशुक उवाच

तस्येत्यं भापमाणस्य प्रह्लादो भगवत्प्रियः । आजगाम कुरुक्षेत्रे राकापतिरिवोत्थितः ॥८॥

Bali said : Great Illustrious God ! Your Divinity considers that the promise given by me is false. I am, however, just making it truthful so that it may not turn out to be fraudulent. Please take thy third stride by placing thy foot on my head. I am not as much afraid of hell after having fallen from my status, of having been tied with fetters, of unsurmountable adversity, of financial difficulty or of confinement by Your Divinity, as I would, by dejection arising from infamy. You are the greatest indirect preceptor of us—demons—who have been blinded by arrogance of various sorts, since you have given us these eyes in the guise of our downfall. I have been favoured by the self-same you, from whom many demons have obtained perfection, even by harbouring enmity towards you, though such perfection is attainable only by single-minded yogis, since your actions are magnanimous. Though I have been tied with the fetters of Varuna, I am neither much ashamed nor pained. What use has mortal, of this soul which ultimately leaves the body, or of the robbers in the guise of relatives, who are only concerned with taking away wealth or of a wife who becomes the cause of metempsychosis or of houses or of life ? They are only responsible for wearing out life. 2-7

Shree Shukadeva said : Exalted Kuru ! While he was thus speaking, Prahlada, who was dear to His Divinity, came up. It then seemed as if the full Moon had arisen. Bali, whose eyes had been rendered unsteady by tears, bowed with his head to his grand-father,

तमिन्द्रसेनः स्वपितामहं धिया विराजमानं नलिनायतेक्षणम् ।
 ननाम मूर्ध्नाधुविलोललोचनः सप्रीडनीचीनमुखो वभूव ह ॥९॥
 स तत्र हासीनमुदीक्ष्य सत्पतिं सुनन्दनन्दाद्यनुगैरुपासितम् ।
 उपेत्य भूमौ शिरसा महामता ननाम मूर्ध्ना पुलकाधुविक्रवः ॥१०॥

प्रह्लाद उवाच

त्वयैव दत्तं पदमैन्द्रमूर्जितं हतं तदेवाद्य तथैव शोभनम् ।
 मन्ये महानस्य हतो हनुग्रहो विभ्रंशितो यच्चिह्न्य आत्ममोहनात् ।
 यया हि विद्वानपि मुह्यते यतस्तत् को विचष्टे गतिमात्मनो यथा ॥११॥

ब्रह्मोवाच

मुञ्चैनं हतसर्वस्वं नापमर्हति निग्रहम् । निवेदितं च सर्वसमात्माचिक्रवया धिया ॥१२॥

श्रीभगवानुवाच

ब्रह्मन् यमनुगृह्णामि तद्विशो विधुनोम्यहम् । यन्मदः पुरुषः स्तब्धो लोकं मां चावमन्यते ॥१३॥
 जन्मकर्मवयोरूपविद्यैश्वर्यधनादिभिः । यद्यस्य न भवेत् स्तम्भस्तत्रायं मदनुग्रहः ॥१४॥

who was shining with grandeur and whose lotus-like eyes were elongated and bent down his face due to shame. On seeing Vishnu the protector of saintly persons—who was attended upon by Sunanda, Nanda and other servants, seated there, the great-minded Prahlada, who was confused on account of tears and horripilation, approached Him, lowered his head on the ground and bowed with it. 8-10

Prahlada then said : The exalted status of Indra had been granted to Bali by thyself. It is good that the same has been similarly taken away by thee today. I believe that thou hast done a great favour to him by depriving him of his majesty, which was the cause of his infatuation. Even a learned man is infatuated by it. When infested with infatuation, who would be able to see his spiritual destination? 11

Brahma said : Please release him, since everything has been taken away from him. He does not deserve captivity. He has surrendered everything with generousness. 12

His Divinity Vishnu said : Brahma ! I take away wealth from him whom I favour, since it renders a man arrogant so that he disregards people and me. If a man does not become arrogant on account of his high birth, great actions, young age, beauty, learning,

पप दानवदैत्यानामग्रणीः कीर्तिवर्धनः । अजैषीदजयां मायां सीदन्नपि न मुह्यति ॥१५॥
 क्षीणरिक्थश्च्युतः स्थानात् क्षितो बद्धश्च शत्रुभिः । शान्तिभिश्च परित्यक्तो यातनामनुयापितः १६
 गुरुणा भर्त्सितः शप्तो जहौ सत्यं न सुव्रतः । छलैरुक्तो मया धर्मो नायं त्यजति सत्यवाक् ॥१७॥
 साचर्षेरन्तरस्यायं भवितेन्द्रो मदाश्रयः । तावत् सुतलमध्यास्तां विश्वकर्मेधिनिर्मितम् ॥१८॥
 न त्वामभिभविष्यन्ति लोकेष्टाः किमुतापरे । त्वच्छासनातिगान् दैत्यांश्चक्रं मे सुदयिष्यति १९
 रक्षिष्ये सर्वतोऽहं त्वां सानुगं सपरिच्छदम् । सदा संनिहितं वीर तत्र मां द्रक्ष्यते भवान् ॥२०॥
 तत्र दानवदैत्यानां सङ्घात् ते भाव आसुरः । दृष्ट्वा मनुभावं वै सद्यः कुण्डो विनङ्क्ष्यति ॥२१॥

॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनप्रादुर्भावे बहिवामनसंवादे नाम द्वाविंशोऽध्यायः ॥२२॥

royalty, wealth etc., it is due to my favour to him. This leader of the sons of Danu and Diti shall have his glory augmented since he has vanquished unconquerable Maya and is not perplexed eventhough he has sunk in misery. Sworn to righteous conduct, he did not abandon truth, eventhough he lost his wealth, was pulled down from his status, was insulted, was made a captive by his enemies, was forsaken by his relatives, was subjected to anguish and was reviled by his preceptor. Truthful as he is, he does not abandoned righteousness, though I told him deceitful words. Having had my support, he shall attain the position of Indra during the regime of Savarni Manu. Till then, he may reside in the nether world called Satala, which has been designed by Vishwakarma (architect of Gods). King! Even the regents of the quarters of the world shall not be able to eclipse thee. How could others then do so? My disc-missile shall destroy those demons, who will transgress thy commands. I will protect thee, thy followers and thy properties from all quarters. Hero! You shall always see me there near thee. The demoniacal disposition of thy mind, born of association with sons of Diti and Danu (demons) shall be blunted due to the existence of my authority there. 13-21

Thus ends chapter twenty-second of Book VIII



अथ त्रयोविंशोऽध्यायः

श्रीशुक उवाच

इत्युक्त्यन्तं पुरुषं पुरातनं महाबुभावोऽखिलसाधुसम्मतः ।
यद्वाञ्छलिवांष्पकलाकुलेक्षणो भवत्युद्गलो गह्वदया गिराग्रवीत् ॥१॥

वलिरुवाच

अहो प्रणामाय कृतः समुद्यमः प्रपन्नभक्तार्थविधौ समाहितः ।
यल्लोकपालैस्त्वदनुग्रहोऽमरैरलब्धपूर्वोऽपसदेऽसुरेऽपितः ॥२॥

श्रीशुक उवाच

इत्युक्त्वा हरिमानम्य ब्रह्माणं सभवं ततः । विवेश सुतलं प्रीतो वलिरुक्कः सहासुरं ॥३॥
एवमिन्द्राय भगवान् प्रत्यानीय त्रिविष्टपम् । पूरयित्वादितेः काममशासत् सकलं जगत् ॥४॥

प्रह्लाद उवाच

नेमं विरिञ्चो लभते प्रसादं न थीर्न शयः किमुतापरे ते ।
यन्नोऽसुराणामसि दुर्गपालो विश्वामित्रैरपि वन्दिताङ्घ्रिः ॥५॥

CHAPTER XXIII

Shree Shukadeva said : When the Primeval supreme spirit told magnanimous Bali this, Bali, who was held in great esteem by saintly persons, was overcome with devotional fervour and his eyes were filled with tears. He folded his hands and spoke as under in a faltering tone. 1

Bali said : Oh! Even an effort to bow to your Divinity brings about accomplishment of the desires of dedicated devotees. Your Divinity has extended your favour to a mean demon like me, though such favour could not be attained even by regents of quarters of the world or by gods. 2

Shree Shukadeva said : After he had said this, Bali was relieved of the fetters. Then, he bowed to Vishnu Brahma and Shiva and went to Sutala along with his demons with delight. His Divinity thus restored the heaven to Indra, fulfilled the desire of Aditi and held sway over the whole world. 3-4

Prahlada said : Even those who are revered by the whole universe bow to your feet. The self same you have become the commandant of our castle. Neither Brahma nor Laxmi (goddess of wealth and consort of Vishnu) not Shiva has received such a favour. How can then others have it? 5

श्रीभगवानुवाच

वत्स प्रह्लाद भद्रं ते प्रयाहि सुतलालयम् । नित्यं द्रष्टासि मां तत्र गदापाणिमवस्थितम् ॥६॥

श्रीशुक उवाच

आज्ञां भगवतो राजन् प्रह्लादो वलिना सह । प्रणतस्तदनुज्ञातः प्रविवेश महाविलम् ॥७॥

अथाहोशनसं राजन् हरिनारायणोऽन्तिके । आसीनमृत्विजां मध्ये सदसि ब्रह्मवादिनाम् ॥८॥

ब्रह्मन् संतनु शिष्यस्य कर्म चिच्छ्रं वितन्वतः । यत् तत् कर्मसु वैपम्यं ब्रह्मदष्टं समं भवेत् ॥९॥

शुक उवाच

कुतस्तत्कर्मवैपम्यं यस्य कर्मेश्वरो भवान् । यज्ञेशो यज्ञपुरुषः सर्वभावेन पूजितः ॥१०॥

मन्त्रतस्तन्त्रतश्चिच्छ्रं देशकालार्हवस्तुतः । सर्वं करोति निश्चिच्छ्रं नामसंकीर्तनं तव ॥११॥

श्रीशुक उवाच

अभिनम्य हरेराज्ञानुज्ञां भगवानिति । यश्चिच्छ्रं समाधत्त वलेर्विप्रर्षिभिः सह ॥१२॥

एवं वलेर्मर्द्दां राजन् भिक्षित्वा वामनो हरिः । ददौ भ्रात्रे महेन्द्राय त्रिदिशं यत् परैर्हृतम् ॥१३॥

His Divinity said : My child! Prahrada! May thou fairest well. Go to the abode in Sutala. Thou shalt see me daily residing there armed with my mace. 6

Shree Shukadeva said : King! This being the command of His Divinity, Prahrada bowed to Vishnu and entered the extensive nether region. King! Then, Vishnu, who has his abode in the ocean, told Shukra, who was sitting among sacrificial priests as under : "Exponent of Vedas! Whatever minute lacuna or defects might have occurred in the ritual sacrifice, when your disciple was performing it, would be cured by the sight of brahmins. 7-9

Shukra said : Whence can any defect creep into a rite of which your Divinity is the presiding deity? You are the presiding deity of ritual sacrifices. In fact, you are the embodiment of ritual sacrifices and you have been worshipped whole-heartedly. Recitation of your name alone fills up any lacuna (in ritual sacrifices) caused by errors in reciting sacred hymns or in performing them or by their defective location or by inauspicious time or by any impropriety or by use of an improper object in performing it. 10-11

Shree Shuka said : Hailing the direction of Vishnu, however, His Reverence Shukracharya set right any errors that might have crept into the ritual sacrifice of Bali with the co-operation of brahmin sages

प्रजापतिपतिर्ब्रह्मा देवर्षिपितृभूमिपैः । उपेन्द्रं कल्पयांचक्रे पतिं सर्वविभूतये ॥१४॥
 प्राप्य त्रिभुवनं चेन्द्र उपेन्द्रमुज्जपालितः । श्रिया परमया जुष्टो मुमुदे गतसाध्वसः ॥१५॥
 य इदं देवदेवस्य हरेरद्भुतकर्मणः । अवतारात्तुचरितं शृण्वन् याति परां गतिम् ॥१६॥
 ॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे वामनावतारचरिते त्रयोविंशोऽध्यायः ॥१३॥

अथ चतुर्विंशोऽध्यायः

राज्ञोवाच

भगवन्ध्रोतुमिच्छामि हरेरद्भुतकर्मणः । अवतारकथामायां मायामस्यविडम्बनम् ॥१॥

श्रीशुक उवाच

आसीदतीतकल्पान्ते ब्राह्मो नैमित्तिको लयः । मुखतो निःसृतान् वेदान् हयग्रीवोऽन्तिकेऽहरत् २
 ज्ञात्वा तद् दानवेन्द्रस्य हयग्रीवस्य चेष्टितम् । दधार शफरीरूपं भगवान् हरिरीश्वरः ॥३॥
 तत्र राजशयिः कश्चिन्नाम्ना सत्यव्रतो महान् । नारायणपरोऽतप्यत् तपः स ललितशनः ॥४॥

King! Vishnu had thus begged the Earth from Bali in His incarnation as Vamana and had handed over the heaven, which had been snatched away from him by his enemies, to his brother—the great Indra. With the approval of Gods, sages, manes and Kings, Brahma, who presides over the creation, nominated Vamana, the younger brother of Indra as their sole master for the well-being of all. Having obtained mastery over the three worlds, and having been restored to supreme majesty, Indra, who was protected by the arms of Vamana and whose worries had disappeared, rejoiced. 12-15

Thus ends chapter twenty-third of Book VIII

CHAPTER XXIV

The King said : Your worship! I wish to hear the account of the first incarnation of Vishnu of marvellous exploits, in which He had assumed the disguise of a fish by His maya. 1

Shree Shuka said : At the end of the last Kalpa (era), there was an unusual destruction of the whole universe when Brahma slept. On that occasion, Hayagreeva (a demon) carried away with him the Vedas, which had emerged from the mouth of Brahma. Coming to know about

पकदा क्षतमालायां कुर्वतो जलतर्पणम् । सत्यव्रतोऽङ्गलिगतां सह तोयेन भारत ।
उत्ससर्ज नदीतोये शफरीं द्रविदेव्वरः ॥१॥

तमाह सातिकरणं महाकारुणिक नृपम् । कथं चिस्त्रजसे राजन् भीतामसिन् सरिजले ॥६॥
तस्या दीनतरं वाक्यमाधृत्य स महीपतिः । कलशाप्सु निधायैनां दयालुर्निम्य आश्रमम् ॥७॥
सा तु तत्रैकरात्रेण वर्धमाना कमण्डली । अलब्ध्वाऽऽत्मावकाशं वा इदमाह महीपतिम् ॥८॥
पृथु देहि पदं सह्यं यत् त्वाहं शरणं गता । इत्युक्तः सोऽनयन्मत्स्यं तत्र तत्राचिदासिनि ।
जलाशये सन्निहतं तं समुद्रे प्राक्षिपञ्चपम् ॥९॥

क्षिप्यमाणस्तमाहेदं मां नेहोत्सृष्टुमर्हसि । एवं विमोहितस्तेन वदता धलुभास्तीम् ।
तमाह को भवानस्मान् मत्स्यरूपेण मोहयन् ॥१०॥
नूनं त्वं भगवान् साक्षाद्भरिनांरायणोऽव्ययः । शत्रुमिच्छाम्यदो रूपं यदर्थं भवता धृतम् ॥११॥

that action of Hayagrēva—King of demons—His Divinity Lord Vishnu assumed the form of a small glittering fish. At that time, a great royal sage named Satyavrata, who had dedicated himself to Vishnu, whose abode is in the ocean, was performing penance, sustaining himself only on water. He was a son of the Sun, was known as Shradahadeva and was raised to the position of Manu by Vishnu, in this Mahakalpa (great era). Once, Satyavrata was king of the country called Dravida when he was offering oblations of water to his manes on the bank of the river Kritamala, he threw away into the water of the river a small glittering fish, which happened to creep into the cavity formed by his hands, along with water. The fish very pathetically told that extremely compassionate King: "King! why do you abandon me in the water of the river? I am filled with fear." Hearing its extremely meek words, that merciful King placed it in the water of his pitcher and brought it to his hermitage. Expanding in the pitcher, it did not have sufficient room for itself in it within one night. It, therefore, told the King this: "Please give me a larger receptacle, since I have come to your refuge." Being thus urged, he took the fish successively to more and more expansive reservoirs of water, but it became equally expansive. Thereupon, he placed it in the ocean. When it was being so placed, it told him this: "It is not proper for you to leave me here." When it spoke this in sweet words, he felt much infatuated and asked: "Who are you so infatuating me with your form of a fish? You are certainly His Divinity immutable Vishnu having abode in the ocean. I wish to know the purpose for which your divinity has assumed this form. 2-11

श्रीभगवानुवाच

सप्तमेऽयतनावृध्यंमह-येतद्विदम् । निमज्ज्यत्यप्ययान्मोघो वैलोभ्यं भूर्मुवादिकम् ॥१॥
त्रिलोक्यां लीयमानायां सर्वतांभसि वै तदा । उपस्थास्यति नौः काचिद् विशाला त्वां मयेरिता
त्वं तावदोपधीः सर्वां वीजान्युच्चावचानि च । सप्तर्षिभिः परिवृतः सर्वसत्त्वोपबृंहितः ॥१५॥
भारुक्ष बृहतीं नायं विचरिष्यस्यविक्रयः । दोधूयमानां तां नावं समीरेण बलीयसा ।

उपस्थितस्य मे गृहं निवज्जीहि महाहिता ॥१५॥

अहं त्वामृषिभिः साकं सहनावमुदन्वति । विकर्णन् विचरिष्यामि यावद् प्राप्ती निशा प्रभो १६
मदीयं महिमानं च परं ब्रूहेति शब्दितम् । वेत्स्यस्यनुगृहीतं मे सम्प्रदनेर्षिवृतं हृदि ॥१७॥
इत्यमादिश्य राजानं हरिन्तरधीयत । सोऽवचैक्षत तं कालं यं हृषीकेश आदिशत् ॥१८॥
ततः समुद्र उद्बेलः सर्वतः प्लावयन् महीम् । वर्धमानो मदामेर्षैर्वर्द्धिः समदृश्यत ॥१९॥
ध्यायन् भगवदादेशं दृष्टो नावमागताम् । तामारुहो विप्रेन्द्रैरादायौपधिबीरुघः ॥२०॥
तमूचुर्मुनयः प्रीता राजन् ध्यायस्य केशधम् । स वै नः संकटादस्माद्विता शं विधास्यति ॥२१॥

His Divinity said : Controller of enemies ! On the seventh day from today, all the three worlds, including the Earth the atmospheric region etc. shall be merged into the ocean of diluvion. When all the three worlds are getting submerged in the ocean of diluvion, some spacious boat despatched by me, shall approach you. Taking all sorts of vegetation, and small and large seeds and accompanied by the seven sages, Marcechi, Atri, Angiras, Pulastya, Pulaha, Kratu and Vasishtha are the seven sages and all creatures, you should board that spacious boat. When that boat may be shaken by a strong wind, tie it to my horn with the great serpent Vasuki, when I arrive there. King ! So long as the night of Brahma lasts, I will tow you and the sages along with the boat in the ocean and swim about. Favoured by me, you shall realize my greatness, which is called the supreme spirit, since it shall be made explicit in your heart by (answers to) questions put to me. After imparting these instructions to the King, Vishnu disappeared and the latter waited for the time, which the master of senses (Vishnu) had indicated. 12-18

In course of time, the ocean overflowed its shores and drowned the Earth. It was observed that it was swelling with water of great raining clouds. While he was thinking about the instructions of His Divinity, he observed that the boat had arrived. Taking with him, vegetation, spreading creepers etc., he boarded the boat along with prominent Brahmins. Delighted, the sages told him : " King ! Meditate on Vishnu.

सोऽनुध्यातस्ततो राजा प्रादुरासीन्महार्णवे । एकद्वयधरो मत्स्यो हिमो नियुतयोजनः ॥२२॥
नियध्व नावं तच्छृङ्गे यथोक्तो हरिणा पुरा । वरत्रेणाहिना तुष्टस्तुष्टव मधुसूदनम् ॥२३॥

राजोवाच

अनाद्यविद्योपहृतात्मसंविदस्तन्मूलसंसारपरिध्रमातुराः ।
यदृच्छयेद्दोषसूता यमाप्नुयुर्विमुक्तिदो नः परमो गुरुर्भवान् ॥२४॥
त्वं सर्वलोकस्य सुदृढ प्रियेश्वरो ह्यात्मा गुरुज्ञानंमभीष्टसिद्धिः ।
तथापि लोको न भवन्तमन्धधीर्जानाति सन्तं हृदि यद्वकामः ॥२५॥
तं त्वामहं देववरं वरेण्यं प्रपद्य ईशं प्रतिबोधनाय ।
छिन्ध्यर्थदीपैर्भगवन् यचोभिर्ग्रन्थीन् हृदयान् विवृणु स्वमोक्तः ॥२६॥

श्रीशुक उवाच

इत्युक्तवन्तं नृपतिं भगवानादिपूरुषः । मत्स्यरूपी महाम्भोधो विहरंस्तत्त्वमग्रवीत् ॥२७॥

He shall succour us from this calamity and bring about happiness. When the King meditated on Him, He appeared in the great ocean. He was then a golden fish having the length of a hundred thousand yojans. A Yojans is about five miles and one horn. As formerly instructed by Vishnu, the King tied the boat to its horn as a rope using serpent Vasuki. He was then pleased. Then, he eulogized the destroyer of the demon named Madhu (Vishnu). 19-23

The King said : Persons, whose spiritual knowledge has been destroyed by eternal spiritual ignorance and who are afflicted by troubles of mundane existence of which it (spiritual ignorance) is the root, come into the world by the will of your Divinity and may realize you. The self-same Your Divinity gives us salvation and is our greatest preceptor. You are the friend beloved master, soul, preceptor, spiritual knowledge, and desired accomplishments of all peoples. Despite this, people do not know your Divinity though you reside in their hearts, since their intellect is blinded and since they have entrenched desires in sensual enjoyments. Your Divinity! I have dedicated myself to such you for enlightenment, since you are the foremost chosen deity and our master. Please cut the knots of attachment of my heart with words illuminated by their meanings and admit me into your refuge. 24-26

Shree Shukadeva said : When the King said thus, His Divinity the primeval Supreme spirit—who had then assumed the form of the fish imparted great spiritual knowledge to him while swimming about in

पुराणसंहितां दिव्यां सांख्ययोगक्रियावतीम् । सत्यव्रतस्य राजर्षेरात्मगुह्यमशेषतः ॥२८॥
 अतीतप्रलयापाय उत्थिताय स वैधसे । हत्वासुरं हयग्रीवं वेदान् प्रत्याहरद्भरिः ॥२९॥
 स तु सत्यव्रतो राजा ज्ञानविज्ञानसंयुतः । विष्णोः प्रसादात् कल्पेऽसिन्नासीद् वैवस्वतो मनुः
 अवतारो हरेर्योऽयं कीर्तयेदन्वहं नरः । संकल्पास्तस्य सिध्यन्ति स याति परमां गतिम् ॥३१॥

प्रलयपयसि धातुः सुप्तशक्तेर्मुखेभ्यः श्रुतिगणमपनीतं प्रत्युपादत्त हत्वा ।
 वितिजमकथयद् यो ब्रह्म सत्यव्रतानां तमहमखिलहेतुं जिह्ममीनं नतोऽस्मि ॥३२॥
 ॥ इति श्रीसंक्षिप्तभागवते अष्टमस्कन्धे मत्स्यावतारचरितानुवर्णनं नाम चतुर्विंशोऽध्यायः ॥३१॥



the great ocean. He recited to Satyavrata—the royal sage—the complete divine epic, containing secret spiritual knowledge, Yoga and information about religious observances. 27-28

When Brahma awoke and the deluge subsided, Vishnu killed the demon Hayagreeva and restored the Vedas to Brahma that king Satyavrata, who was endowed with knowledge and spiritual and temporal characters, has become Manu under the name of Vaivasvata in the present Kalpa. 29-30

A man, who recites the account of this incarnation of Vishnu, shall have his desires accomplished and he shall attain salvation. 31

I bow to Vishnu, who had assumed the disguise of a fish and who had, after killing the demon (Hayagreeva) resurrected the Vedas, which had been snatched away from the mouths of Brahma, when the creator's (Brahma's) power had become dormant while he was asleep in the waters of the deluge, who had preached, spiritual knowledge to Satyavrata and who is the ultimate cause of all. 32

Thus ends chapter twenty-fourth of Book VIII



इत्यष्टमः स्कन्धः समाप्तः



ERATA

Page	Line	Incorrect	Correct
2	5	-मुपेतकृत्यं	-मपेतकृत्यं
7	16	Jnyana	Jnana
13	24	secrecy	secrecy
55	25	nector	nectar
61	28	skillful	skillful
"	32	nonetheless	none the less
"	37	eternal	eternal
67	19	Ashwa tthama	Ashwatthama
"	20	Ashwathama	Ashwatthama
"	31	Ashwasthama	Ashwatthama
68	12, 17, 31, 32, 34	"	"
69	13, 17, 18	"	"
"	26	Yudhishira	Yudhishtira
"	28	how so ever	howsoever
"	29	Fulfil	Fulfil
70	20	Krishan	Krishna
71	14	Ashwasthama	Ashwatthama
"	24	we	We
"	30	Ashwasthama	Ashwatthama
73	19	sorrounded	surrounded
75	31	fulfill	fulfil
76	14	magnificant	magnificent
77	18	Dharmraj	Dharmaraj
"	29	Yadhi shthira	Yodhishtira
78	16	magnificience	magnificence
80	14	Pradumna	Pradyumna
80	24	neelor	nectar
81	16	prakrati.	prakriti
84	26	Dhritrashtra	Dhritarashtra
85	19	"	"
"	29	"	"
"	34	donot	do not
86	18	Yhdhishtira	Yudhishtira
87	24	hasgone	has gone
88	19	over	our
89	17	13-21	20-21
99	28	Oh parth	Oh Parth
91	25	battle field	battle field

92	16	Yudhishtira	Yudhishtira
"	23	shursen	Shurasen
"	24	Yudhishtira	Yudhishtira
94	29	depraved	deprived
95	31	ye Bull	Ye Bull.
"	33	raskal	rascal
104	30	Shashtras	Sastras
105	14	Sukadev	Shukadev
107	33	irresitible	irresistible
109	26	loveable	lovable
122	34	Uttanpad	Uttanapad
123	1	हयग्रीव	
"	7	चरित्र	चरित्र
"	14	about	about
124	11	Nrasinh	Nrisinha
"	33	Parshuram	Parashuram
126	18	Bhagwat	Bhagawat
127	35	Upvedas	Upavedas
128	27, 31	Shukdev	Shukadev
129	34	"	"
133	25	subject, with	subject, with
134	14	created	created
"	16	death	Death
"	27	satva	sattva
"	36	orms	forms
135	7	illusion	illusion
136	14	Shukdev	Shukadev
138	12	ब्रह्म	ब्रह्म
139	13	Brahman	Brahma
141	28	Brahman	Brahma
143	12	Bhashmaka	Bhishmaka
145	17	neety	booty
144	14	Ashwathama	Ashwatthama
360	21	serpant	serpent
372	17	oberssance	obeisance
414	18	Kashypa	Kashyapa
"	23	rapitiles	reptiles
472	19	rudendent	redundent
535	18	known	know
548	26	pitener	pitcher
551	13	Vidyavati	Vindhyavati